فضائل صدقات

FAZA'IL-E-SADAQAAT

PART ONE

English Translation of Urdu Book

by

Shaikhul Hadith Maulana Muhammad Zakariyya Kaandhlawi

(May Allah be pleased with him)

translated by

PROF ABDUL KARIM and MALIK HAQ NAWAZ

Revised by:

DR. MAZHAR MAHMOOD QURESHI

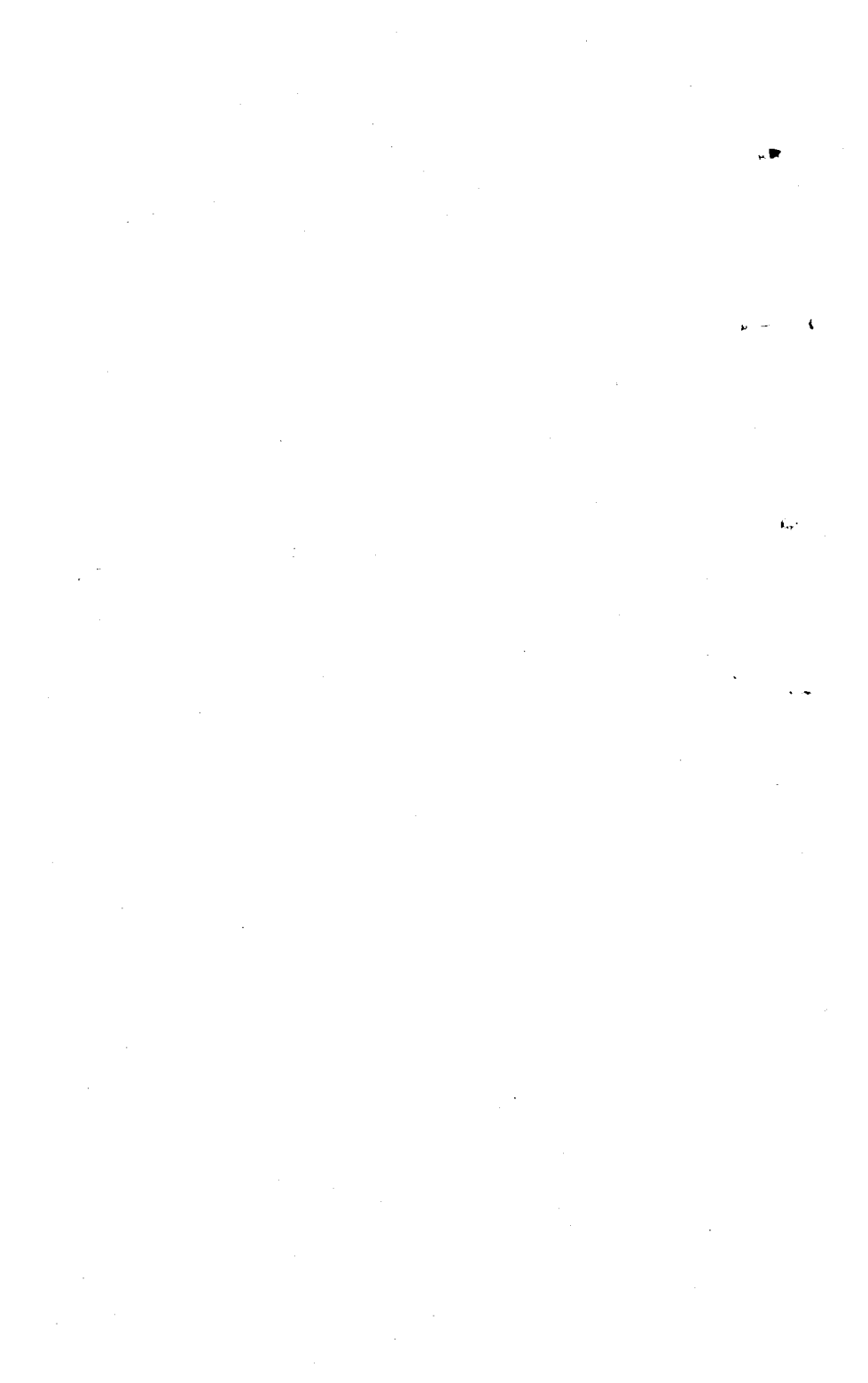
KHAWAJA IHSANUL HAQ

ALTAF & SONS

P.O. BOX NO. 5882, KARACHI - 74000, PAKISTAN

Fax # (92) 21 - 2512774

E-mail : altaf123@hotmail.com

FAZA'IL-E-SADAQAAT

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

نَحْمَدُهٗ وَنُصَلِّيْ عَلٰى رَسُوْلِهِ الْكَرِيْمِ - حَامِدًا وَّمُصَلِّيًا وَّمُسَلِّمًا۔

PREFACE

With the highest praise to Allah *Subhanahu wa Ta'ala* and with Darood and Salaam to Rasulullah *Sallallaho alaihe wasallam*, these few pages are being presented to our readers to bring out the virtues of Sadaqaat (spending for the cause of Allah). As mentioned in the preface to my booklet on Fazail-e-Hajj, my late uncle Maulana Muhammad Ilyas *Rahmatullah alaihe* was deeply interested in the publication of a book on this subject and, in the last days of his life, he repeatedly urged me to write one. So much so that, once while standing for Asr Salaat when 'Takbeer' was being called, he leaned forward from the row and said to this humble author, "Do not forget that book". In those days of his illness, Maulana did not lead Salaat; he joined the Jama'at.

Despite all that urgency and insistence from him, the delay on my part continued, resulting in repeated postponements. Fortu-nately, in Shawwal 1366 A.H. my stay in Nizamuddin was prolong-ed, as mentioned in the preface to Fazail-e-Hajj; and there seemed no likelihood of my return to Saharanpur even after the completion of that book. So, at long last, a start on this book was made on Saturday, the 24th of Shawwal, 1366 A.H. May Allah *Subhanahu wa Ta'ala* help me to accomplish this work, by showering His bounties and blessings upon me, which have always been bestowed upon me both in worldly and religious matters, in growing profusion, despite my own incapability! May Allah bring it to a completion acceptable to Him!

وَمَا تَوْفِيْقِيْ اِلَّا بِاللّٰهِ عَلَيْهِ تَوَكَّلْتُ وَاِلَيْهِ اُنِيْبُ ط

"And I seek aid from none except Allah; in Him I trust and to Him alone, I turn for help".

I intend to divide this book into seven Chapters, viz:-

1. Virtues and rewards of spending for the cause of Allah.
2. Condemnation of miserliness.
3. Being particular about obligations towards one's relations.
4. Zakaat as an obligation.
5. Punishments for failure to pay Zakaat.
6. Virtues of asceticism, contentment and avoidance of begging.
7. Stories of pious personages who spent generously for the cause of Allah *Ta'ala.*

Muhammad Zakariyya Kandhalvi.

FAZA'IL-E-SADAQAAT

INTRODUCTORY NOTE TO THE TRANSLATION

Some important points regarding the format of this translation may be noted. In the first place, the phrases, *"Sallallaho alaihe Wasallam' "Radiallaho anho, "Rahmatullah alaihe,* " etc., have been printed in italics and given repeatedly, partly to earn reward for the readers and partly to educate them in their proper use.

2. Secondly, with regard to the translations of the Quranic Ayaat and the Ahadith, it is the beauty and Barakah of the Qur'an that their Arabic is so amnable to translation and is accessible to readers in their own language. The Holy Qur'an has been translated into many languages, but it is not always easy to convey the precise spirit of the original, especially in a "word-for-word"translation. Many standard translations of the Qur'an by various scholars exist in English, whose authors have done their best to translate as faithfully as was possible for them, yet it is never the last word. In this book, the translation adopted is the classical one of Mohammad Marmaduke Picthall, with very occasional modification.

3. The translations of the particular leading Quranic Ayaat and Ahadith, forming the main theme of an individual article or sub-section of the book, have been given in Bold Face beneath the original Arabic text, which serves to clear any ambiguity that may remain in the reader's mind after reading the translation. The translations of supporting Ayaat that occur in the course of the text and the explanatory examples introduced by the author (M.M. Zakariyyah *Rahmatullah alaihe* are given in italics, so as to differentiate these from the main theme given at the beginning of each article/sub-section.

4. As no standard English translation of the Ahadith is readily available, an attempt has been made to bring out their meanings through a relatively free (rather than "word-for-word") translation. Any remaining ambiguities may please be communicated to the publishers, for correction or improvement in future.

5. Certain Arabic words will be found transliterated into the English text, in order to introduce certain basic Islamic terms and concepts into the English language, which does not really possess exact equivalents for these. In many cases, the approximate English translation is also given alongside. Hopefully, this may help to fix the ideas better in the minds of the English-speaking readers, to whom this book is addressed. In the Transliteration, the Arabic letter (ع) is indicated by (') and the vowel (ـً) by (').

CONTENTS

FAZA'IL-E-SADAQAAT PART ONE

PREFACE

CHAPTER ONE

ON THE VIRTUES OF SPENDING FOR THE CAUSE OF ALLAH AND REWARDS

SECTION (a)

SECTION (b)

AHADITH ON THE VIRTUES OF SPENDING FOR THE CAUSE OF ALLAH.

CHAPTER FIVE

THREATS OF PUNISHMENT FOR NON-PAYMENT OF ZAKAAT

CONTENTS

CHAPTER SIX

FAZA'IL-E-SADAQAAT PART TWO

CHAPTER SEVEN

CONTENTS

CHAPTER ONE

VIRTUES AND REWARDS OF SPENDING FOR THE CAUSE OF ALLAH

The Holy Qur'an and the Ahadith of Rasulullah *Sallallaho alaihe wasallam*, the greatest of mankind, contain so many exhortations to give away Sadaqah that, after going through them, one cannot but conclude that money is not to be held back at all and that it is meant only for spending for the cause of Allah. The commandments and instructions on this subject are so numerous that it is difficult to collect even a tenth of them. In my usual way, I am quoting below, by way of example, a few Ayaat of the Holy Qur'an and some Ahadith with their translation.

Sec (a)

AYAAT

(1) هُدًى لِّلْمُتَّقِينَ ۝ الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلٰوةَ وَمِمَّا رَزَقْنٰهُمْ يُنفِقُونَ ۝ وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِن قَبْلِكَ وَبِالْاٰخِرَةِ هُمْ يُوقِنُونَ ۝ أُولٰٓئِكَ عَلٰى هُدًى مِّن رَّبِّهِمْ وَأُولٰٓئِكَ هُمُ الْمُفْلِحُونَ ۝

1. **(The Glorious Qur'an) In it there is guidance for those who fear Allah and believe in things not visible; they establish Salaat and spend from what We have bestowed on them; and they believe in what has been sent down to you and sent down before you; and they are certain of the Akhirah. They depend on the guidance from their Lord; they are the successful.** *(al-Baqarah: 2 - 5)*

Note: These Ayaat contain several subjects, all of which need close consideration:-

(a) The Qur'an is a guidance to those who fear Allah *Ta'ala Shanohu.* Obviously, the one who does not fear his Lord, nor considers the Lord as his Master, and the one who does not know his Creator, cannot see the path indicated by the Glorious Qur'an. He alone can see the path who has the capability of seeing. Similarly, a

person whose heart is devoid of the fear of Allah has no regard for His commandments.

(b) 'To establish Salaat' is to perform it with full concentration, following the prescribed manner and fulfilling the necessary conditions. These have been fully dealt with in my booklet on the 'Virtues of Salaat,' wherein I have quoted a saying of Ibne Abbas *Radhiallaho anho* to the effect that: "The establishment of Salaat' depends on correct performance of Ruku' and Sajdah, whole-hearted concentration and humility towards Allah. According to Qatadah *Rahmatullah alaihe,* perfection in Salaat can be achieved by observing it at its proper time, by proper 'Wudhu' (ablution), and by 'Ruku' and 'Sajdah' in the proper way.

(c) The highest achievement of man is to attain 'Falaah'. The term Falaah implies success and happiness, both in spiritual and worldly affairs.

Imaam Raghib *Rahmatullah alaihe* has written that 'Falaah' in the worldly sense means attainment of excellence in certain aspects of worldly life, in respect of lasting satisfaction, contentment and honour. 'Falaah' in the life of Akhirah consists in four things:

1. Eternal life.
2. Riches that have no shadow of poverty.
3. Honour with no trace of disgrace.
4. Knowledge with no taint of ignorance.

In the case of absolute 'Falaah', success is implied in its highest degree, both in spiritual and material life.

(٢) لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ
وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينَ وَابْنَ السَّبِيلِ
وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ

2. It is not righteousness that you turn your faces to the East or West; but the righteous is he who believes in Allah and the Last Day and the Angels, and the Scripture and the Ambiya and gives his wealth for the love of Him to kinsfolk and to orphans and the desti-

tute and the wayfarer and to those who ask (in need) and to set slaves free; and observes Salaat properly; and pays Zakaat. (These are worthwhile attainments). *(al-Baqarah: 177)*

(The Ayat mentions a few more qualities of the righteous and in conclusion, asserts, "Such are they who are truly sincere. Such are the people who fear Allah").

Note: Qatadah *Rahmatullah alaihe* says that the Jews used to turn their faces to the West while offering their prayers and the Christians faced the East; so this Ayat was sent down concerning their practice. Several other Ulama have expressed the same opinion *(Durre Manthur)*. Imaam Jassaas *Rahmatullah alaihe* has said that this Ayat was sent down to refute the objections of the Jews and the Christians against the change of 'Qiblah' i.e. from Bait-ul-Muqaddas to Ka'bah. Allah *Subhanahu wa Ta'ala* has, in this Ayat stressed the fact that virtue lies in obedience to Allah *Ta'ala*, without which the turning to the East or West is meaningless *(Ahkamul-Qur'an)*. Spending for the cause of Allah means that, in all cases, money must be spent only to seek the pleasure and love of Allah, and not for getting name and fame for one-self, in which case the spending will not count as an act of virtue. It will rather become a sin instead of being a virtue. Rasulullah *Sallallaho alaihe wasallam* has said that Haq *Ta'ala Shanohu* does not look at your faces and your wealth (how much spent). He, rather, looks at your deeds and your hearts (the motives behind your deeds). *(Mishkaat)*. Another Hadith reports Rasulullah *Sallallaho alaihe wasallam* as saying, "The thing I fear most for you (the Ummah) is the minor 'Shirk'. On being asked what the minor 'Shirk' was, he replied, "To do something for the sake of show". Repeated warnings have been given in the Ahadith against spending for the sake of displaying one's generosity.

The translation given above indicates that spending of money should be motivated by love for Allah. Some Ulama have interpreted the Ayat as follows:

Spending of money should be accompanied by a feeling of love for spending i.e. one should be delighted to give away things as Sadaqah, should have no second thoughts, nor regret having spent money, nor fear from want, nor blame oneself for spending it lavishly *(Ahkamul Qur'an)*. Many other Ulama have given a different

interpretation. They say that the Ayat refers to spending for the cause of Allah while one still needs and loves money. A Hadith says that someone asked Rasulullah *Sallallaho alaihe wasallam*, "What is meant by spending money while one loves it; for everybody loves money?" Rasulullah *Sallallaho alaihe wasallam* replied, "It means that you should spend money while you are conscious of your own needs, fear from want and neediness and feel afraid lest you should need it at a time during the long years of your life lying ahead".

Another Hadith says that the best Sadaqah is to spend at the time when you are in good health, hoping to live long. Do not go on postponing Sadaqah till you find yourself on the death-bed, with little or no hope of survival, at which juncture, you may begin to give away your wealth saying, 'So much to so-and-so and so much for such and such cause, though it now belongs to your heirs. *(Durre Manthur)*. When the hope for life vanishes, feeling for personal needs is no longer there and, with the apprehension of all the property going to your heirs, you begin to distribute it among Masjids and Madrasahs!

So long as the feeling of one's own neediness was uppermost, the will to give as Sadaqah was absent. Therefore the 'Shariah' has ordered that such last-moment directions for giving things in Sadaqah or to non-heirs should be limited to a maximum of one third of the total property. Thus if the total property has been given away at the time of death, only one third of it can be validly disposed off according to such a 'will' of the deceased. The above Ayat specifically emphasizes spending on the orphans and the destitute while Zakaat has been mentioned separately, at the end of the Ayat.

This shows that spending on the things specified therein has to be done from the property left with a person after payment of Zakaat. This point will be explained later under Hadith No. 1.

(٣) وَأَنْفِقُوا فِي سَبِيلِ اللّٰهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ ۛ وَأَحْسِنُوا ۛ إِنَّ اللّٰهَ يُحِبُّ الْمُحْسِنِينَ ۝

3. Spend your wealth for the cause of Allah, and make not your hands contribute to your destruction; and do good. Lo! Allah loves those who are beneficent. *(al-Baqarah: 195)*

Note: According to Huzaifah *Radhiallaho anho*, the command

"Do not contribute to your own destruction", means giving up Sadaqah for fear of becoming poor. Ibne-Abbas *Radhiallaho anho* has said, "To get killed in the path of Allah, is not ruining oneself: in fact, ruination lies in withholding the expenditure on Sadaqah". Dhahhaak Bin Jubair *Rahmatullah alaihe* has said that the Ansaar used to spend in the path of Allah and also give things in Sadaqah. Once, in a year of famine, they changed their minds and stopped this noble practice. On that occasion this Ayat was revealed. Aslam *Rahmatullah alaihe* has said that he was one of those who participated in the battle of Constantinople. A large force of the enemy advanced to oppose them. A man from their side rushed alone into the enemy lines. Upon this, some of the Muslims started shouting that the man had blindly invited his ruination and they recited this particular Ayat in support of their contention. Abu Ayyub Ansaari *Radhiallaho anho,* who was also in the field, got up and said that the action of that man was not self-ruination at all; he said that the Ayat of the Qur'an being quoted by some people referred to the Ansaar. He explained that Ansaar quietly took a decision among themselves that the time had come for them to engage themselves in improving their lands and farms, etc; in the belief that, by the grace of Allah *Ta'ala,* Islam by then had become predominant and many people besides the Ansaar had joined the ranks of its supporters and helpers and, so the Ansaar could turn to their fields, plantations, etc, which were in ruin due to neglect and lack of care. At that juncture, the Ayat in question was revealed in order to admonish them that it would be self-ruination if the Ansaar gave up Jehaad for the sake of improving their properties. *(Durre Manthur).*

(٣) وَيَسْـَٔلُوْنَكَ مَاذَا يُنْفِقُوْنَ قُلِ الْعَفْوَ ـ

4. (People) ask you what they should spend (as Sadaqah). "Tell (them) what they can spare". (i.e. what is in excess of their requirements). *(al-Baqarah: 219)*

Note: Wealth is meant to be spent; whatever is left over, after meeting personal requirements, should be spent as Sadaqah. Ibne Abbas *Radhiallaho anho* has said that, after meeting the requirements of one's family the balance becomes (عَفو) 'Afv' which means that it is to be spent as Sadaqah. Abu Umamah *Radhiallaho anho* has reported Rasulullah *Sallallaho alaihe wasallam* as saying, "O men, give what you can spare for charity, this is good for you; if you hold it back, it will be bad for you. You are not to blame for keeping

back just enough for your own requirements; begin by spending on those who are dependant on you. The upper hand (which gives) is better than the lower hand (which is stretched out for accepting alms)". Ataa *Rahmatullah alaihe* is quoted as having said that 'Afv' means wealth in excess of actual needs. *(Durre Manthur)*. Abu Sae'ed Khudri *Radhiallaho anho* has said that once Rasulullah *Sallallaho alaihe Wasallam* said that when a person has an extra conveyance he should give it to someone who has none, and whoever has provision in excess should give the excess to those who do not have any. Rasulullah *Sallallaho alaihe wasallam* said this so emphatically that we thought no one would have any right over his own property in excess of his actual needs. *(Abu Dawood)*. In fact the highest virtue lies only in giving away everything that is over and above one's legitimate requirements; nothing is to be hoarded. Certain Ulama have said that (عَفْوَ) 'Afv' means "What is convenient"; one should spend as Sadaqah what can be spared with convenience and ease, so that no hardship or distress is caused to oneself afterwards. Also that no dependant should be deprived of his or her legitimate rights (which is a responsibility of the spender), due to which the latter may get into trouble on the Day of Judgment. It is narrated that Ibne Abbas *Radhiallaho anho* said, "Some people used to give so much Sadaqah that nothing would be left with themselves, even for eating, and they would be compelled to look for Sadaqah from others. It was for this reason that the above Ayat was revealed". Abu Saeed Khudri *Radhiallaho anho* has said that Rasulullah *Sallallaho alaihe wasallam*, seeing the very poor condition of a person just arrived in the Masjid, asked the people to give him clothes as Sadaqah. Plenty of these were contributed; Rasulullah *Sallallaho alaihe wasallam* gave two garments out of these to the poor man. Later, once again Rasulullah *Sallallaho alaihe wasallam* persuaded people to donate as Sadaqah. That poor man also gave one garment out of his two, whereupon Rasulullah *Sallallaho alaihe wasallam* showed his displeasure and returned the piece to him. *(Durre Manthur)*. The Glorious Qur'an does invite us to give in charity, in spite of our own requirements, but this is for such people who can do it cheerfully, because the importance of 'Akhirah' prevails over worldly requirements in their minds. This particular point is dealt with in detail under Ayat given at serial No. 28.

⑤ مَنْ ذَا الَّذِي يُقْرِضُ اللّٰهَ قَرْضًا حَسَنًا فَيُضٰعِفَهُ لَهُ أَضْعَافًا كَثِيرَةً ۚ وَاللّٰهُ يَقْبِضُ وَيَبْصُطُ ۪ وَإِلَيْهِ تُرْجَعُونَ ۝

5. **Who is it that will lend to Allah a goodly loan, so that He may give it increase manifold? (Do not fear poverty) Allah straitens and enlarges (your provision), and to Him you will return.** *(al-Baqarah: 245)*

Note: The act of spending for the cause of Allah has been interpreted as advancing loan to Allah *Ta'ala*, which means that, just as the return of a loan is obligatory, the recompense and reward for spending in charity is a certainty. That is why Sadaqah has been termed as loan. Umar *Radhiallaho anho* has stated that giving a loan to Allah *Ta'ala* means spending in charity. Ibne Mas'ood *Radhiallaho anho* has said that, when the above Ayat was revealed, Abu Dahdah Ansaari *Radhiallaho anho* came to Rasulullah *Sallallaho alaihe wasallam* and submitted, "O Rasullullah, does Allah *Jalla Shanohu* desire a loan from us?" Rasulullah *Sallallaho alaihe wasallam* replied, "Certainly so". He then said, "Please give me your hand" (for making a promise). Rasulullah *Sallallaho alaihe wasallam* stretched out his hand towards him and Abu Dahdah *Radhiallaho anho*, taking it in his own hand as a gesture of a vow, said that he was giving his garden to Allah *Ta'ala* as a loan. That garden had six hundred date-palms and his wife and children were living in it. Abu Dahdah *Radhiallaho anho* went to the garden, called his wife Umme Dahdah *Radhiallaho anha* and told her that they had to leave the garden as it had been given away to their 'Lord' (Allah *Ta'ala*). Another Hadith by Abu Hurairah *Radhiallaho anho* says that Rasulullah *Sallallaho alaihe wasallam* distributed that garden among some orphans. Still another Hadith says that when the sacred Ayat was revealed, saying:

مَنْ جَآءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا

Whoever earned a single virtue would receive ten times the reward for it,

Rasulullah *Sallallaho alaihe wasallam* made a Du'aa, "O, Allah! compensate my 'Ummah' even more than that". As a result this Ayat was revealed:-

مَنْ ذَا الَّذِي يُقْرِضُ اللّٰهَ قَرْضًا حَسَنًا فَيُضٰعِفَهُ لَهٗ أَضْعَافًا كَثِيرَةً

Rasulullah *Sallallaho alaihe wasallam* again implored Allah for a further increase. Thereupon the Ayat which has been explained at serial No. 7 below, was revealed.

مَثَلُ الَّذِينَ يُنفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ

"Rasulullah *Sallallaho alaihe wasallam* again made supplication saying, "O Allah, increase the reward of my Ummah". Thereupon the Ayat was revealed:

إِنَّمَا يُوَفَّى الصَّابِرُونَ أَجْرَهُم بِغَيْرِ حِسَابٍ ۝

That whoever is steadfast will receive a full return, which will be boundless. (az-Zumar: 19).

Another Hadith says that an angel calls out, "Whoever offers a loan today will receive a full compensation tomorrow". Another Hadith says that Allah *Jalla Shanohu* proclaims, "O man, entrust your treasures to me for safe custody; none of these will catch fire, nor sink, nor be stolen; you will receive these back from Me at the time when your need for them will be the greatest". *(Durre Manthur)*

(٦) يَا أَيُّهَا الَّذِينَ آمَنُوا أَنفِقُوا مِمَّا رَزَقْنَاكُم مِّن قَبْلِ أَن يَأْتِيَ يَوْمٌ لَّا بَيْعٌ فِيهِ وَلَا خُلَّةٌ وَلَا شَفَاعَةٌ

6. O you who believe! Spend, out of what We have provided for you before the Day comes when there would be no bargaining, nor friendship, nor intercession (without Allah's permission). *(al-Baqarah: 254)*

Note: It means that there shall be no selling or buying on that Day to enable you to buy virtues from others, nor would there be any friend to intercede or entreat on your behalf. In short, all means of help from any source shall cease. If anything is to be done for that Day, now is the time to do it and to sow the seed; that Day shall be the day of harvest. Whatever is sown shall be reaped, whether it be grain or flower, thorn or firewood! It is a matter for all to ponder and to examine what each one is sowing?

(٧) مَثَلُ الَّذِينَ يُنفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنبَتَتْ سَبْعَ سَنَابِلَ فِي كُلِّ سُنبُلَةٍ مِّائَةُ حَبَّةٍ ۗ وَاللَّهُ يُضَاعِفُ لِمَن يَشَاءُ ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ ۝ بقرة

7. The likeness of those who spend their wealth in Allah's way (for good deeds) is as the likeness of a grain which grows seven ears, in every ear a hundred grains. Allah gives manifold increase to whom He

wills. Allah is All-Embracing, and All-Knowing (He knows the motive for which wealth is spent). *(al-Baqarah: 261)*

Note: Ahadith say that there are six categories of deeds and four categories of men. The six types of deeds include two that are obligatory and two bring equal compensation, the fifth one brings ten times reward and the sixth may bring seven hundred times reward in return. The obligatory two are that, if a person dies without comitting any 'Shirk' he shall go to 'Jannah' and if he is guilty of 'Shirk' he shall land himself in 'Jahannam'. Those at equal compensation are; if a person intends to do a good deed but is unable to accomplish it, he shall receive a single virtue as a reward for making the good intention. Similarly, if a person commits a sin, his punishment shall correspond to a single sin. When a person actually accomplishes a single good deed, his reward shall be tenfold, whereas, if he spends for the cause of Allah, his return shall be seven hundred times the value of the wealth spent.

The four categories of men referred to are as follows:

1. The one who receives ample provisions in this life as well as in the 'Akhirah'.
2. The one prosperous in this life but poor and miserable in the 'Akhirah'.
3. The one who suffers hardships in this life but shall flourish in the 'Akhirah'.
4. The one who is miserable in this life as well as in the 'Akhirah'. *(Kanzul Ummal).*

His misery is due to poverty here, and his bad deeds lead him to sufferings in the 'Akhirah', so that both his lives are ruined. Abu Hurairah *Radihallaho anho* reports Rasulullah *Sallallaho alaihe wasallam* as saying that whoever gives in charity the equivalent to a date that is a part of lawful possession and not unlawful; Allah nourishes that date as you nourish your colt, to such an extent that your provision grows up to the dimensions of a moutain. Haq *Ta'ala Shanohu* accepts only pure and flawless things. Allah *Ta'ala* increases the reward of this simple virtue to a size larger than that of mount Uhad, which is the highest mountain near Madinah. This indicates that the reward for a single virtue would grow far beyond the seven hundred times limit mentioned above. Another Hadith says

that when the Ayat regarding the seven hundred times reward was revealed, Rasulullah *Sallallaho alaihe wasallam* made a Du'aa for a further increase of the reward, upon which the Ayat given at No. 5 was revealed. *(Bayan-al-Qur'an)*. This means that this particular Ayat was sent down earlier than the one given at No. 5. The subject of another Hadith is contrary to the discussion given under Ayat No.5

(٨) ٱلَّذِينَ يُنفِقُونَ أَمْوَٰلَهُمْ فِى سَبِيلِ ٱللَّهِ ثُمَّ لَا يُتْبِعُونَ مَآ أَنفَقُوا۟ مَنًّا وَلَآ أَذًى لَّهُمْ أَجْرُهُمْ
عِندَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ۝

8. Those who spend their wealth for the cause of Allah and afterwards make no reproach or injury (in any way) to follow that which they have spent, their reward is with their Lord, and there shall no fear come upon them, neither shall they grieve. (On the Day of Judgement). *(al-Baqarah: 262)*

Note: This great Ayat follows the previous one, and the whole section *(Ruku')* deals with the same subject. It encourages us to spend for the cause of Allah and warns against boasting of the favour done or teasing the beneficiary with taunts and insults, which means treating him with contempt, or to look down upon him. Rasulullah *Sallallaho alaihe wasallam* has said that certain people shall not enter 'Jannah'. These include one who boasts of his generosity after spending for the cause of Allah, the other who is disobedient to his parents and the third who is a habitual drunkard, etc. *(Durre Manthur)*. Imaam Ghazali *Rahmatullah alaihe* has written in the *'Ihya'* about the etiquettes of Sadaqah that it must not be destroyed by 'Mann' (reproach) and 'Azaa' (injury). Some Ulama have explained 'Mann' as boasting about it to the person to whom the Sadaqah has been given and 'Azaa' as talking about it to others. Other Ulama have said that 'Mann' is to demand free labour in return for Sadaqah and 'Azaa' is taunting the beneficiary for begging. Some others have said that 'Mann' is to show a feeling of superiority over the receiver of alms, and 'Azaa' is to rebuke the poor for begging. Imaam Ghazali *Rahmatullah alaihe* has said that 'Mann' is as follows:-

Having spent the money on the poor man, one would be conscious of it as a favour shown to him. This very thought becomes the source of all the evils mentioned above. In reality it is the poor who

does favour to the rich, as their acceptance of Sadaqah absolves the rich of their obligation to Allah *Ta'ala* and also because the poor become a source of purification of the rich man's wealth, besides saving him from the fire of 'Jahannam' to which he was destined, if the Zakaat, had remained unpaid. *(Ihya)*. The famous Mohaddith Imaam Sha'abi *Rahmatullah alaihe* has said that unless a rich person considers himself more in need of reward from Allah for his Sadaqah than he thinks the poor person to be in need of his Sadaqah, he has wasted his alms, which would be thrown back on him.*(Ihya-ul -Uloom)*. The Day of Judgement shall be a day of great severity, sorrow and terror, as would be explained at the end of this book. To be safe from these calamities on that day would be a great privilege.

(٩) إِنْ تُبْدُوا الصَّدَقٰتِ فَنِعِمَّا هِيَ ۚ وَإِنْ تُخْفُوهَا وَتُؤْتُوهَا الْفُقَرَاءَ فَهُوَ خَيْرٌ لَّكُمْ ۚ وَيُكَفِّرُ عَنْكُمْ مِّنْ سَيِّاٰتِكُمْ ۗ وَاللّٰهُ بِمَا تَعْمَلُونَ خَبِيرٌ ۝

9. **If ye publish your almsgiving, it is well, but if ye hide it and give it to the poor, it will be better for you, and will atone for some of your ill-deeds. Allah is informed of what you do.** *(al-Baqarah-271)*

اَلَّذِينَ يُنْفِقُونَ اَمْوَالَهُمْ بِالَّيْلِ وَالنَّهَارِ سِرًّا وَّعَلَانِيَةً فَلَهُمْ اَجْرُهُمْ عِنْدَ رَبِّهِمْ ۚ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ۝

Those who spend their wealth by night and day, by stealth and openly, verily their reward is with their Lord, and there shall no fear come upon them neither shall they grieve. *(al-Baqarah: 274)*

Note: In both the above Ayaat, the giving of Sadaqah either publicly or privately has been praised while, in many Ayaat of the Qur'an and also in several Ahadith, an act committed for show or hypocritically has been termed as a vice or 'Shirk'; in fact it nullifies the reward and turns the act into a sin. However, it should first be understood that 'show' has another sense as well. It may not necessarily mean that every good deed done in public would amount to 'show'. Actually 'show' means that an act is done to display one's own greatness or for the sake of publicity or honour or for being called generous. A deed done purely for seeking the good-will and pleasure of Allah *Ta'ala*, even publicly, for some good cause would thus not be 'show' at all. Still the best form of every act of charity,

presumably, is that done in secret, so as to eliminate all doubts of show and publicity. Also it will prevent the poor from feeling humiliated. Even though an open deed may not be for show, the inevitable fame may lead to self-conceit and pride for being generous. It may also result in harassment, as a large number of people may start seeking his favour. His fame for being wealthy may bring him to harm. He may have to pay taxes, his riches may tempt the thieves and breed ill-will in the heart of the jealous. Imaam Ghazali *Rahmatullah alaihe* has said that one keeps away from publicity and hypocrisy when alms are given in secret. It has also been related that Rasulullah *Sallallaho alaihe wasallam* said, "The best charity is that given by a person who is himself pressed for money and who gives Sadaqah to a needy person quietly out of his own earnings; and whoever talks about his charity is a seeker of publicity; and the one who gives alms in public is a hyprocrite. In olden days, the truly pious tried their utmost to remain unknown to the poor who received help from them. Some of them chose blind persons as recipients of their charity. Some would slip money into the pocket of a sleeping person, some would give through others, so as to remain anonymous and save the poor from humiliation. However, Sadaqah given for self-publicity means destroying a good deed, and getting a sin. Imaam Ghazali *Rahmatullah alaihe* has written, "Where publicity is the aim, the deed becomes useless", the reason being that obligatory Zakaat has been ordered to reduce the love of wealth. Usually the love for status is stronger than the love for wealth. Both will be the cause of ruination in the 'Akhirah'. Miserliness will appear in the grave as a huge scorpion, while love of status and hypocrisy will assail the dead man in the form of a python" *(Ihya-ul-Uloom)*. According to a Hadith, it is enough for one's condemnation if people point him out for worldly or religious fame. Ibrahim Bin Adham *Rahmatullah alaihe* has said that when a person takes pleasure in self-publicity, his dealings with Allah are not sincere. Ayoob Sakhtiani *Rahamtullah alaihe* has said that a person true to Allah would prefer to keep the whereabouts of his residence unknown to people. *(Ihya-ul-Uloom)*

Once Umar *Radhiallaho anho* came to the Masjid-Nabavi and found Ma'az *Radhiallho anho* sitting and crying by the side of the grave of Rasulullah *Sallallaho alaihe wasallam*. He enquired why he was crying. Ma'az *Radhiallaho anho* replied that he had heard Rasulullah *Sallallaho alaihe wasallam* saying that the smallest hypocrisy amounts to 'Shirk' and Allah loves those pious people who

live in unknown corners so that no one looks for them when they have left a place and if they are in a crowd no one recognises them; their hearts are the torches of guidance and they keep away from all dark and dirty spots. *(Ihya-ul-Uloom)*

Although many Ayaat of the Qur'an and many Ahadith are there to condemn show and hyprocrisy, nevertheless, sometimes an open deed becomes a religious necessity. As for example, Sadaqah from a small number of persons may not be enough to meet an important religious requirement; in which case, the difficulty could be solved through encouraging others by raising funds through open charity. For this very purpose, Rasulullah *Sallallaho alaihe wasallam* has said that a man reciting the Holy Qur'an aloud is like one giving Sadaqah in public, while reading it in low tone is like giving Sadaqah quietly. *(Mishkaat).* Hence, the best mode of reading the Qur'an depends on expediency; sometimes it may be better to read aloud and at another time in a low tone. Many Ulama have been quoted as saying that the first of the two Ayaat mentioned above refers to obligatory charity (Zakaat) as well as the optional one (Nafl) Sadaqah. The best way to give Zakaat is to give publicly, as is the requirement about all obligatory performances. This is for the purpose of encouraging others to fulfil the Divinely ordained obligations and also for the sake of absolving oneself from the possible blame of neglecting the payment of Zakaat. For the same reason Salaat is to be performed publicly in congregation *(Jama'at).*

Hafiz Ibne Hajar *Rahmatuallah alaihe* has said that Allama Tabari *Rahmatullah alaihe* and others have quoted a unanimous opinion of the Ulama that the obligatory Sadaqah (Zakaat) is better given openly and the 'Nafl' Sadaqah is better when given secretly. Zain Ibnul Munir *Rahmatullah alaihe* has said that it all depends on circumstances: if the ruler is known to be unjust, and property is kept concealed, giving of Zakaat is better kept secret. In the same way, if a person is being followed, any type of charity given by him openly will be beneficial. *(Fathul Bari).* Ibn Abbas *Radhiallaho anho,* in his explanation of the above mentioned Ayaat, has said that Allah *Ta'ala* makes the reward for Nafl Sadaqah given secretly to excel seventy times the reward for open Sadaqah. The reward for 'Fardh' (obligatory) Sadaqah given openly however excels twenty five times the reward for Sadaqah given secretly. Similarly, the same rule applies to all other deeds of worship, obligatory or optional. *(Durre Manthur).* It implies that amongst all deeds, the performance of

obligatory ones is best if done in public rather than in secret, because doing them secretly may bring the person concerned under false accusations, of neglecting the relevant Ibadat (worship) and secondly, if such an accusation comes from persons connected with him, the value and importance of that Ibadat may leave their hearts. Open performance is preferred even in Nafl Ibadat, if others are thereby likely to follow the example. Ibne Umar *Radhiallho anho* has reported Rasulullah *Sallallaho alaihe wasallam* as saying that a virtuous deed done secretly is better than the one done openly, except when the latter is meant as a persuasion for others. Abu Umamah *Radhiallaho anho* has said that when Abu Zarr *Radhiallaho anho* asked Rasulullah *Sallallaho alaihe wasallam* as to which type of Sadaqah was best, the reply was, "Giving something quietly to the poor". To make effort to help another, in spite of ones own helplessness, is, however, better. The superiority of giving 'Nafl' Sadaqah secretly is the basic rule; if a religious exigency be in mind, giving it publicly becomes better, but in the event the man should not be heedless in allowing the baser self (Nafs) and Shaitan to convince him that there is an exigency in giving openly, and thus ruin his Sadaqah. He should rather determine carefully if there is really an exigency in giving openly. Above all, he should avoid mentioning the Sadaqah given by him, because that too, would be tantamount to giving openly. One Hadith says that a person performs a good deed secretly and it is recorded as such; later when he talks about it to someone, it is changed from secret deed to an open one, and if he keeps mentioning it to people, the same is recorded as an act of hyprocrisy. *(Ihya-ul-Uloom)*

Rasulullah *Sallallaho alaihe wasallam* has said that seven persons shall enjoy the shade of Allah *Jalla Shanohu* when there will be no other shade on the Day of Judgement:

(i) A just king (ruler);
(ii) A young person who is nurtured in 'Ibadat' of Allah *Ta'ala*;
(iii) A person whose heart is attached to the Masjid;
(iv) Two persons who love each other for the pleasure of Allah, without any worldly motive, and they meet and separate in that spirit;
(v) A man who, due to fear of Allah, refuses to go near a respectable beautiful woman, sexually inclined towards him, as also a woman who in a similar situation refuses to meet a man;

(vi) A person who gives Sadaqah so secretly that his left hand does not know what the right hand gives away;
(vii) A person who cries when remembering Allah in solitude.

This particular Hadith mentions only seven persons; according to an other Hadith some other people, besides these, will enjoy the shade of the 'Arsh' (Allah *Ta'ala's* throne) on that severe Day. The Ulama have counted them as eighty two categories, which have been recounted by the writer of 'It-haaf'. Many Ahadith relate Rasulullah *Sallallaho alaihe wasallam* as saying, "Concealed Sadaqah causes the wrath of Allah to wane". Saalim Ibne Abil Ja'ad *Rahmatullah alaihe* has said that a woman was travelling alone with her infant son when a wolf snatched it away from her hands. The woman was running after the wolf when a beggar approached her and asked for something. She had only a single loaf of bread, which she gave away to the beggar. Thereafter, the wolf returned and left the baby with his mother. Rasulullah *Sallallaho alaihe wasallam* has said that three persons are loved by Allah and He is displeased with three. Those whom He loves are: the first is a person in a crowd of people who, when a man approaches and begs for something from them (among whom none is related to the beggar), moves away from the crowd and gives the beggar something of which only Allah *Ta'ala* is aware; the second is a person who is travelling with a group at night and when sleep overtakes them and they call a halt, leave their conveyances and go to sleep, he stands up instead of sleeping and offers his Salaat with full humility; the third is the person who, when engaged in a battle against the Kaafirs, holds his ground bravely till he is killed (meets Shahadat) or is victorious, while his companions turn their back due to heavy pressure of the enemy. The three with whom Allah *Ta'ala* is displeased are; first, a person who indulges in adultery even in his old age; second who is a beggar, and still arrogant; and third, a rich man who is cruel. This very Hadith is recorded at Serial No.15. One of the Ahadith quoted by Jabir *Radhiallaho anho* says that once Rasulullah *Sallallaho alaihe wasallam* gave a sermon saying, "O people repent of your misdeeds before death overtakes you; be quick in seizing the opportunity of doing a good deed lest you should lose the chance by getting busy in something else; try to attain nearness to Allah *Ta'ala* by means of 'Zikr' and by Sadaqah given openly as well as secretly; because due to this, you will receive your livelihood, Allah's help and remedy for discomfiture".

Another Hadith says that, on the Day of Judgement, every one will be under the shade of one's Sadaqah, i.e. when the sun will be very close overhead, on the day of 'Qiamah' every person will be provided shade overhead according to the amount of his Sadaqah till the reckoning is finished. The larger the Sadaqah, the larger will be the shade. Another Hadith says that Sadaqah cools the heat of the grave and every person will get a shade from his Sadaqah, on the Day of Judgement. Many Ahadith have mentioned the point that Sadaqah drives away many afflictions. Due to their own misdeeds, the Muslims today are afflicted with perils all over the world. Obviously, the remedy lies in giving more Sadaqah. In the prevailing conditions when one is likely to lose all one's property, all of a sudden, the best way to protect it is to give maximum Sadaqah. That part will be certainly saved and its blessing will drive away the coming misfortunes. But alas! In spite of seeing these conditions with our own eyes, we do not seem to give charity to the extent that the time demands. Another Hadith says, "Sadaqah closes seventy doors towards evil", while still another one says that Sadaqah removes Allah *Ta'ala's* anger and saves the giver from a bad death. According to another Hadith, "Sadaqah increases the span of a man's life and cures him of conceit and arrogance". Yet another Hadith relates that Allah *Ta'ala*, in return for giving a morsel of bread or a handful of dates, or anything else that may satisfy a poor man's need, shall grant entry into Jannah to three persons: (a) The owner of the house who ordered the Sadaqah (b)The house-wife who cooked the bread, etc. (c) The servant who took it to the needy person. After saying this much, Rasulullah *Sallallaho alaihe wasallam* remarked, "All praises are for Allah who has not forgotten even our servants while giving His rewards". Once Rasulullah *Sallallaho alaihe wasallam* asked the Sahabah, "Who is the strongest of men?" They replied, "The one who gets the better of his opponent in a contest". He said, "The strongest man is he who can control himself when he is angry". He then asked, "Who is a barren person"? They replied, "The one who is incapable of bearing offspring." Rasulullah *Sallallaho alaihe wasallam* said, "No, it is the one who has not sent a child ahead of him to the Hereafter". He then asked, "Who is a destitute person?" They replied, "The one who has no property". Rasulullah *Sallallaho alaihe wasallam* said, "The destitute person, and the utterly destitute, is he who possessed property but did not send anything ahead of him" (for the Day when his need would be the greatest but he would be empty-handed).

Abu Hurairah *Radhiallaho anho* narrates that once Rasulullah *Sallallaho alaihe wasallam* said, "Aishah! Bargain your amnesty from Allah *Ta'ala*, even though it be with a piece of a date; for I shall not be able to help you against any demand from Allah *Ta'ala*; O Aishah, let not a beggar go away from you empty-handed; give him something; even if it be a goat's hoof". *(Durre Manthur)*.

Imaam Ghazali *Rahmatullah alaihe* says that, in the early days of Islam, people used to consider it a bad day if no charity had been given during it, and they gave alms every day, even though it was a date or a piece of bread. For, they kept the Hadith of Rasulullah *Sallallaho alaihe wasallam* in view, which says, "Everybody will be under the shade of his Sadaqah, on the Day of Resurrection". *(Ihya)*

(١٠) يَمْحَقُ اللّٰهُ الرِّبٰوا وَيُرْبِي الصَّدَقٰتِ

10. Allah has blighted usury and made alms-giving fruitful. *(al-Baqarah: 276)*

Note: We have already quoted many traditions about the fruitfulness of Sadaqah; these Ahadith say that the reward for Sadaqah goes on increasing till it becomes as big as a mountain.

Those rewards will accrue in the Akhirah, but even in this life the Sadaqah causes one's income to grow. If a man gives away charities, sincerely and plentifully, his income goes on increasing. Let anyone try it, but sincerity is the condition; there must be no inkling of self-display or pride in spending. As regards usury, it is bound to be a bad bargain in the Akhirah, while here, too, usury brings ruination. Abdullah bin Mas'ood *Radhiallaho anho* narrates that Rasulullah *Sallallaho alaihe wasallam* once said, "Even though usury may look productive, it leads to want and poverty in the end". Similarly Ma'mar *Rahmatullah alaihe* says that usury tends to decrease one's wealth in forty years.

Hazrat Dhahaak *Radhiallaho anho* says that although usury increases in this world, it shall certainly lead to ruin in the Hereafter. Abu Barzah *Radhiallaho anho* narrates that Rasulullah *Sallallaho alaihe wasallam* said, "A man just gives a piece in charity and Allah *Ta'ala* grants it increase till it grows large in size like Mount Uhad.

(11) لَنْ تَنَالُوا الْبِرَّ حَتّٰى تُنْفِقُوْا مِمَّا تُحِبُّوْنَ

11. (O Mulsims!) You will not attain unto piety until you spend of that which you love. *(Ale-Imran-92)*

Note: Anas *Radhiallaho anho* has said that among the Ansaars Abu Talhah *Radhiallaho anho* possessed the largest number of date palms. He had a garden called Beerhaa which he liked most. It was situated just in front of Masjid Nabavi and Rasulullah *Sallallaho alaihe wasallam* used to visit it often and drink from the sweet water it contained. When the above mentioned Ayat was revealed, Abu Talhah *Radhiallaho anho* came to Rasulullah *Sallallaho alaihe wasallam* and said, "Allah *Jalla Shanohu* has said:

لَنْ تَنَالُوا الْبِرَّ حَتّٰى تُنْفِقُوْا مِمَّا تُحِبُّوْنَ

"You will never attain piety unless you spend of that which you love". Among all my possessions I love the Beerhaa garden most; so I give it in Sadaqah for Allah's sake, hoping to receive rewards and blessings from Allah; O Rasulullah, "You can spend it as you desire". Rasulullah *Sallallaho alaihe wasallam* said, "Well done! It is a very profitable property. I deem it appropriate that you should distribute it amongst your relatives". Abu Talhah *Radhiallaho anho* agreed and gave the garden away to his cousins and other relatives. Another Hadith says that Abu Talhah submitted, "O Rasulullah, my garden which is most valuable has been given away in charity and, if I could, I would not let anyone know my Sadaqah, but secrecy is not possible in giving away a garden". Ibne Umar *Radhiallaho anho* says that, when he learnt about this Ayat, he considered all his possessions which Allah *Ta'ala* had given him, to decide which one was the dearest to him. He saw that his slave-girl Marjanah was the dearest to him. So he set her free. He further said that if he wanted to benefit the second time from her, he could have taken her as his wife after her freedom, which was permissible and there would have been no reduction in the reward for the Sadaqah. But, in that case it would have looked like getting back what had been given away as Sadaqah, so he gave her in marriage to his slave, Nafay. In another Hadith it is said that Ibne Umar *Radhiallaho anho* while praying happened to recite the above Ayat and, while he was in the Salaat, set free one of his slave-girls by a gesture. The noble Sahabah *Radhiallaho anhum* had a perfect understanding of the importance of the sacred commands of Haq *Ta'ala Shanohu* and His revered Rasul *Sallallaho alaihe wasallam* and took an examplary initiative in obedience to the orders given. They, in this regard, deserve to be followed. Indeed,

they were the type who really deserved to be the companions (Sahabah) of Muhammad *Sallallaho alaihe wasallam* and his befitting servants and followers.

Umar *Radhiallaho anho* wrote to Abu Moosa Ash'ari *Radhiallaho anho* to purchase for him a slave-girl from among those who came from Jaloola. The latter purchased one of the best and sent her to Umar *Radhaillaho anho,* who beckoned her and recited the above Ayat and set her free. Muhammad Ibne Munkadir *Radhillaho anho* has said that when this glorious Ayat was revealed, Zaid Ibne Harithah *Radhiallaho anho* had a horse which was the dearest thing to him. He took the horse to Muhammad *Sallallaho alaihe wasallam,* and submitted that it was for charity. Rasulullah *Sallallaho alaihe wasallam* accepted the horse and gave it away to Zaid's own son Usamah *Radhiallaho anho.* Zaid *Radhiallaho anho* was somewhat uneasy over the decision, thinking that the horse thus came back to the family, but Rasulullah *Sallallaho alaihe wasallam* explained and said, "Your Sadaqah has been accepted by Allah *Jalla Shanohu,* which means that it has been well paid. Having received the horse for charity, it then depended on me to give it to your son or any one else, a relative or a stranger: You did not give it to your son, which might have reflected as self-interest but you gave it to me to do what I liked."

A certain person from the tribe of Bani Sulaim narrated that Abu Zarr Ghifari *Radhiallaho anho* resided in the village of Rabza, where he had his camels and an old man to look after them. A tribesman (of Bani Sulaim) lived in the neighbourhood. He came to Abu Zarr *Radhiallaho anho* and requested permission to live with him and offered himself for the help of the old man, so as to derive moral benefit by being close to Abu Zarr *Radhiallaho anho* and receive the blessings of Allah *Ta'ala* through his company. Abu Zarr *Radhiallaho anho* replied that only a person who would comply with his orders could live as his companion. If the tribesman was fully prepared for that condition, he had no objection to his stay. The man asked, "What are those matters in which you demand obedience." Abu Zarr *Radhiallaho anho* said, "Whenever I order you to bring something to be given away, you must choose the best of the available things." The man agreed to do so and remained with Abu Zarr *Radhiallaho anho* for a period of time. Once Abu Zarr *Radhillaho anho* learnt that some people living across the water course were badly off. He wanted to help them, so he ordered the tribesman

to bring a camel from his herd. The man went and looked for the best one, and found a he-camel strong and well trained, which he thought of taking to Abu Zarr *Radhiallaho anho* but it occurred to him that this was a fit animal for breeding, so he left it out and chose the next best, which was a she-camel, and took it to Abu Zarr *Radhiallaho anho*. By chance, Abu Zarr *Radhiallaho anho* saw the he-camel which the man had selected first. So, Abu Zarr told the man that he had committed a breach of trust. The man understood the position and replaced the she-camel with the he-camel. Abu Zarr *Radhiallaho anho* then asked the people around, if two of them would volunteer to do a good deed for him. Two men came forward, Abu Zarr asked them if they would slaughter the camel and divide its meat into as many pieces as the number of houses along side the water course and deliver a piece to each house. He also told them to count his own house among those and deliver a piece there of exactly the same size as that for others. The two men agreed to do the needful and accomplished the whole task.

Abu Zarr *Radhiallaho anho* then called the tribesman and asked him if he had forgotten the promise, which he had made before and told him that in that event, he had an excuse, or otherwise he had intentionally overlooked that undertaking. The man replied that he had not forgotten it and explained that when he looked round the herd and found the he-camel to be the best in the whole lot; he thought that this animal met Abu Zarr's needs and requirements. Abu Zarr *Radhiallaho anho* enquired, "Did you really leave it for the sake of my needs?" The man replied in the affirmative, whereupon Abu Zarr *Radhiallaho anho* said, "Shall I tell you the time of my real need? It shall be the time when I will be placed in the grave and that would be the time of my utter helplessness and need! There are three partners in your property. One is fate, which does not wait for anything but would take away your property, good or bad (I may think of a certain thing to be good and useful for a particular occasion and keep it for that, but without knowing whether it would be available at that particular time.) In that case why should I not deposit and reserve it now for Akhirah, in the treasures of Allah *Ta'ala*. The other partner is your heir, who is always waiting for the occasion when you would land in your grave and he would receive all your property. The third partner is you yourself, (i.e you can use it for yourself); therefore, try and make sure that you are not the least recipient of all. Let it not happen that fate snatches it away and renders it useless or the heir rushes to own it; the best of all would

be to hurry up and deposit it in the treasury of Allah *Ta'ala Shanohu*. Besides this, Allah *Ta'ala* has said:

لَنْ تَنَالُوا الْبِرَّ حَتّٰى تُنْفِقُوْا مِمَّا تُحِبُّوْنَ

Therefore that camel which was very dear to me, why should I not reserve it for myself and send it ahead of me for safe custody?" Another Hadith relates that Ibne Umar *Radhiallaho anho* used to buy sugar and distribute it among the poor. His servant once submitted that it would be better if bread were given to the poor instead of sugar, as they would benefit more from it. He agreed with the suggestion but said that Haq *Ta'ala Shanohu* has said:

لَنْ تَنَالُوا الْبِرَّ حَتّٰى تُنْفِقُوْا مِمَّا تُحِبُّوْنَ

Since, he himself loved sugar most, he gave the same to the poor *(Durre Manthur)*. The Sahabah, even if they considered some action desirable, always preferred to act literally, according to the command of Allah *Ta'ala Shanohu* and His revered Rasul *Sallallaho alaihe wasallam*. Thre are many examples of this, in the Ahadith, indicating the height of love in doing something exactly according to the words of their loved one, even when there is an alternative apparently more appropriate.

(١٢) وَسَارِعُوْٓا اِلٰى مَغْفِرَةٍ مِّنْ رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمٰوٰتُ وَالْاَرْضُ اُعِدَّتْ لِلْمُتَّقِيْنَ الَّذِيْنَ يُنْفِقُوْنَ فِى السَّرَّآءِ وَالضَّرَّآءِ وَالْكٰظِمِيْنَ الْغَيْظَ وَالْعَافِيْنَ عَنِ النَّاسِ وَاللّٰهُ يُحِبُّ الْمُحْسِنِيْنَ

12. And vie one with another for forgiveness from your Lord, and for Jannah as wide as are the heavens and the earth, prepared for the righteous. Those who spend (of that which Allah hath given them) whether in prosperity or adversity, those who restrain their anger and are forgiving towards mankind: Allah loves those who do good. *(Aale-Imran: 133-134)*

Note: The Ulama have stated that certain Sahabah envied Banu Israel for an occurrence among them that, whenever a person committed a sin, he found it written on his door along with it's atonement, also indicating the way it was to be carried out e.g. by cutting off the nose or the ear, etc. The Sahabah *Radhiallaho anhum* envied them for the fact that the forgiveness of the sin (after the

atonement), was certain, as they viewed the gravity of any sin so seriously that punishment for it here was considered not only light but enviable, compared to the punishment in the Akhirah. The incidents quoted in the books of Hadith regarding the Sahabah *Radhiallaho anhum* clearly show that, when any one of them (out of human weakness) committed a sin, he would be overwhelmed by fear of its punishment. Not only men, even the women felt the same way. Once a woman committed adultery and presented herself before Muhammad *Sallallaho alaihe wasallam*, confessed her sin and asked for its atonement, which was death by stoning; and that punishment was ultimately carried out. Why so? Because, the fear of future retribution for the sin committed was far greater than the fear of death.

It is said about Abu Talhah *Radhiallaho anho* that once a thought of his garden disturbed his devotion in Salaat, so he gave away the garden in Sadaqah for the sake of Allah, and felt happy there after. His sense of values could not tolerate that the thought of a material thing should interrupt him during his prayers. Anything disturbing his mind during Salaat was not worth keeping. Another Ansaari *Radhiallaho anho* had a similar experience. His date-palms were in full bloom. He thought of them in his Salaat: how finely the dates had ripened! Realising his mistake, he appeared before Uthman *Radhiallaho anho* who was then the Khalifah and related the story of his date-palm garden and offered the garden to be given away in Sadaqah. It was accepted by the Khalifah and sold for fifty thousand Dirhams. The money was spent on religious needs. Abu Bakr *Radhiallaho anho* once, by mistake, ate a doubtful morsel of food, which he wanted to vomit out; so he went on drinking water and vomiting till the morsel came out. He did this for fear of allowing a bit of doubtful food to become a part of his flesh. Numerous incidents of the Sahabah have been narrated in the author's booklet, "The Stories of Sahabah". With such people, it was not surprising to be envious of Banu Israel who were informed of their sins and the atonement in order to have their sins cleared in this life. Alas! Today we, on our part, are so weak in this respect that it does not even cross our minds how serious are the consequences. Allah *Ta'ala*, by His grace and benevolence, for His increasing favours and rewards especially meant for the Ummah of His Beloved Rasul *Sallallaho alaihe wasallam* revealed the above Ayat saying, "Hasten towards such good deeds whereby the forgiveness of Allah will be readily forthcoming"! Sa'eed Ibne Jubair *Radhiallaho anho*

in his explanation of this Ayat says that one must hasten, with ones good deeds, towards the forgiveness of Allah *Ta'ala* and for Jannah, the expanse of which is equal to the seven heavens joined together like a single sheet of cloth stitched out of several pieces and the seven earths also similarly joined with them. Ibne Abbas *Radhiallaho anho,* has also been quoted to say that the seven heavens and seven earths joined together as one, make up the width of Jannah. Kuraib *Rahmatullah alaihe,* a slave of Ibne Abaas *Radhiallaho anho* has said that he was sent by his master to a scholar of Taurah to ask him about the expanse of Jannah, as given in their Scripture. He took out the Scriptures of Moosa *Alaihis-salam,* studied them, and said that the width of Jannah was as much as the seven heavens and seven earths all joined together as one.

Its length was only known to Allah! Anas *Radhiallaho anho* says that at the battle of Badr, Rasulullah *Sallallaho alaihe wasallam* said, "O people! Advance towards the Jannah which is as wide as all the heavens and earths put together." Umair Ibne Hamam *Radhi-allaho anho* said in astonishment, "O Rasulullah! Is the Jannah so large!" Muhammad *Sallallaho alaihe wasallam* replied, "Yes,indeed." Um'air *Radhiallaho anho* applauded it and said, "O Rasulullah! I swear by Allah, I shall be one of those who will go to Jannah. "Rasullulah *Sallallaho alaihe wasallam* remarked, "Yes! Yes! You are one of those who will go to Jannah". After that, Umair *Radhiallaho anho* took out some dates from his saddle bag and started eating them (for gaining some strength to fight). But he soon started up, saying, "To eat these dates to the finish would mean too long a wait!" He threw the dates away and rushed into the battle-field and fought till he was killed (martyred). *(Durre Manthur)*

The above Ayat commends the Momineen (believers) for their virtue of controlling their wrath and forgiving fellow human beings. These are superb qualities indeed! The Ulama have written that, if and when your brother (Muslim) commits a blunder, you should think of seventy excuses for his making that mistake, and convince yourself of the weight of those excuses. If you are still not convinced, do not blame him but yourself,for being hard-hearted and unjust, and say to yourself, "Your brother had seventy reasons for the mistake that he had made but you did not accept any one of them". And if your brother himself presents any excuse, accept it because Rasulullah *Sallallaho alaihe wasallam* has said that any person to whom another gives an excuse for something and he does not accept it, his sin would be as serious as that of the octroi clerk (who

Rasullulah *Sallallaho alaihe wasallam* has said that one of the qualities of a Momin is that if he gets angry, he soon gets rid of his anger. Rasulullah *Sallallaho alaihe wasallam* did not say that one should not get angry but that the anger must disappear soon. Imaam Shafa'i *Rahmatullah alaihe* has said that a person who does not show anger when provoked is like an ass, while one is like Shaitan if his anger is not pacified when he is approached. That is why Allah *Ta'ala Shanohu* has said, "Those who control their wrath", and not those who do not get angry. *(Ihya).* Rasulullah *Sallallaho alaihe wasallam* has said that when a person is capable of satisfying his anger but, instead, subdues it, Allah *Ta'ala* grants him peace of mind and 'Imaan'. *(Durre Manthur).* Patience in the state of helplessness is common, virtue lies in showing patience when in authority. One Hadith says that nothing which is swallowed is more valuable to Allah *Ta'ala* than the anger swallwoed by a man; and Allah *Ta'ala Shanohu* fills such a person with Imaan. Another Hadith says that when a person suppresses his anger although he is in power, he will be called forward on the Day of Judgement and, in the presence of all, told to select a Houri for himself. Rasulullah *Sallallaho alaihe wasallam* has said that a truly brave person is not one who throws someone on his back but he who overpowers his own wrath. A slave-girl of Ali *Rahmatullah alaihe* Ibne Imaam Hussain *Radhiallaho anho*, when helping him to perform wudhu, dropped the water-pot injuring his face. When Ali looked at her angrily, she said, Allah *Ta'ala* has stated:

And those who control their anger. وَالْكٰظِمِيْنَ الْغَيْظَ

Ali *Rahmatullah alaihe* thereupon suppressed his anger, on which she recited,

And are forgiving towards mankind". وَالْعَافِيْنَ عَنِ النَّاسِ

He said to her, "May Allah *Ta'ala* forgive you." She then recited:

Allah loves the Charitable. وَاللّٰهُ يُحِبُّ الْمُحْسِنِيْنَ

Thereupon he said, "You are a free woman." Once a slave of Ali *Rahmatullah alaihe*, while carrying a bowl full of hot meat for a guest, accidentally dropped the bowl on the head of Ali's son and the child died. Ali *Rahmatullah alaihe* told the slave that he was a free man and could go away, while he himself got b[...] with the burial of his infant son. *(Raudh).*

(١٣) إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا
وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ۝ الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ۝ أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا
لَهُمْ دَرَجَاتٌ عِنْدَ رَبِّهِمْ وَمَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ۝

13. They only are the (true) believers whose hearts are full of fear when Allah is mentioned and when Ayaat are recited unto them they increase their faith, and who trust in their Lord. Who establish regular Salaat and spend of that we have bestowed on them. Such are the true belivers; for them are positions of honour with their Lord, and pardon and a beautiful provision. *(al-Anfaal: 2-4)*

Note: Abu Darda *Radhiallaho anho* has said that an awe-stricken heart is like the dry leafage of date-palm catching fire! Then he addressed his pupil Shahr Ibne Haushab, and asked him if he understood shivering of the body. The pupil replied that he did. Abu Darda *Radhiallaho anho* then said that such was the time to make Du'aa which would be accepted. Thabit Banani *Rahmatullah alaihe* has related that a pious man once said that he could tell which Du'aa of his was accepted and which one was rejected. People enquired as to how that was. He explained that when his body shivered, his heart was filled with awe and his eyes shed tears, that was the moment when Dua'a was accepted. Suddi *Rahmatullah alaihe* has said, "In the above Ayat the meaning of 'when Allah is mentioned' is to tell a person, 'Fear Allah' at the time when he is bent upon inflicting cruelty on someone or is about to indulge in a sin; his heart should then be filled with fear of Allah!" Harith Ibne Malik Ansaari *Radhi allaho anho*, a Sahabi, was in the company of Rasulullah *Sallallaho alaihe wasallam* who asked him, "How are you"? He replied, "O Rasulullah, I have become a true Mo'min". Rasulullah *Sallallaho alaihe wasallam* said, "Be careful of what you say; there is a basis for everything; what is the proof of your Imaan?" (i.e. what has made you say that you have become a true Mo'min). He submitted, "I have detached myself from worldly life by keeping awake at night and fasting during the day; the scene of Jannah with happy people meeting each other remains always before my eyes, as well as the cries and uproar of the dwellers in Jahannam". Rasulullah *Sallallaho alaihe wasallam* said, "Indeed, Harith! You have turned away from worldly life, hold fast to this state", and repeated this three times. *(Durre Manthur)*

It is obvious that a person who keeps in view the scenes of Jannah and Jahannam, all the time, could never get entangled in the worldly life.

(١٤) وَمَا تُنْفِقُوا مِنْ شَيْءٍ فِي سَبِيلِ اللّٰهِ يُوَفَّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ ۝

14. All that you give for the cause of Allah shall be repaid fully to you; and you shall not be wronged. *(al-Anfal: 60)*

Note: The Ayaat and Ahadith, regarding increasing rewards for virtues, may not be taken to contradict this Ayat. It simply says that there will be no diminution of the good deeds done. The rate of reward shall depend on what the occasion demands or on the intention of the person spending and on the general conditions at the time of doing the act. The increase shall be to any extent in the Akhriah, whereas, often a full return is given in this life, as corroborated by other Ayaat and Ahadith. This particular point would be amplified under the Ayaat quoted at serial No. 20 and under the Ahadith given at Serial No. 8.

(١٥) قُلْ لِعِبَادِيَ الَّذِينَ آمَنُوا يُقِيمُوا الصَّلٰوةَ وَيُنْفِقُوا مِمَّا رَزَقْنٰهُمْ سِرًّا وَعَلَانِيَةً مِنْ قَبْلِ
أَنْ يَأْتِيَ يَوْمٌ لَا بَيْعٌ فِيهِ وَلَا خِلٰلٌ ۝

15. Tell my servants, those who are (true) believers to be steadfast in Salaat and to spend out of that which we provided for them in private and in public, before that day arrives when all trading shall cease and friendship be no more. *(Ibrahim: 31)*

Note: The propriety of giving Sadaqah in private or in public should be judged in accordance with the conditions at the time of giving it. Both ways are necessary, depending on the circumstances prevailing at that time. It may also mean that obligatory charity is better given publicly, and optional charity is preferably given privately, as has been explained under the Ayat given at Serial No. 9. Establishing Salaat has been discussed in the very first Ayat. Jabir *Radhiallaho anho* says that once Rasulullah *Sallallaho alaihe wasallam* delivered a sermon in which he said, "O people! Repent and take a vow to sin no more, before the hour of death, and do good deeds (lest you may not have a chance to do so due to your many occupations); and strengthen the connection between your Lord and

yourself by His remembrance in abundance and by giving much in charity, both quietly and openly, because of that you will receive your livelihood, the Divine help and the dispelling of your adversity."

(١٦) وَبَشِّرِ الْمُخْبِتِينَ ۝ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَالصَّابِرِينَ عَلَىٰ مَا أَصَابَهُمْ وَالْمُقِيمِي الصَّلَاةِ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ۝

16. And give good news to the humble, whose hearts are filled with awe at the mention of Allah; who endure their misfortune with fortitude, establish Salaat and spend in charity of that which We have given them. *(al-Hajj: 34-35)*

Note: 'Mukhbiteen' has been translated as 'those who are humble'. The Ulama have expressed several views about the meaning of this word. The literal meaning is those who prefer lowliness. Some Ulama have translated it to mean, 'those who submit and bow their heads before the Commands of Allah'. Some have said it means the people who always show humility and keep their heads down for that reason. Mujahid *Rahmatullah alaihe* has translated it to mean those who have contentment. Amr Ibne Aas *Radhiallaho anho* has said that 'Mukhbiteen' are those who do not oppress anyone nor do they retaliate when others oppress them. Dhahhak *Rahmatullah alaihe* says that 'Mukhbiteen' are simply the humble ones. Abdullah Ibne Mas'ood *Radhiallaho anho* has been reported to have said that whenever he saw Rab'ee Ibne Khaitham *Radhiallaho anho* he thought of 'Mukhbiteen'.

(١٧) وَالَّذِينَ يُؤْتُونَ مَا آتَوا وَّقُلُوبُهُمْ وَجِلَةٌ أَنَّهُمْ إِلَىٰ رَبِّهِمْ رَاجِعُونَ ۝ أُولَٰئِكَ يُسَارِعُونَ فِي الْخَيْرَاتِ وَهُمْ لَهَا سَابِقُونَ ۝

17. And those who give that which they give with hearts full of fear because they are about to return unto their Lord. They race for the good things, and they shall win them in the race. *(al-Momenun: 60-61)*

Note: Despite their spending in the path of Allah, they are always afraid of the fate of their charity: whether it will be accepted or not. It is due to the infinite Greatness and Sublimity of Allah *Ta'ala Shanohu* that the more one advances spiritually, the more he is overwhelmed by His awe and fear. Particularly the person who is

generally awed by the Greatness of Allah *Ta'ala*, is always afraid for his sincerity of intention in spending, as 'Nafs' and 'Shaitan' often deceive a person about his deed being a virtue, although actually it is not a virtue. As has been said in the last Ruku of Surah Kahf:

قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا ۝ الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيٰوةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ
أَنَّهُمْ يُحْسِنُونَ صُنْعًا ۝

Say: Shall We inform you who will be the greatest losers by their works? Those whose effort goes astray in the life of the world, and yet they reckon that they do good work. (al-Kahf: 103 - 104)

Hasan Basri *Rahmatullah alaihe* says that a Momin remains apprehensive even after doing virtuous deeds, whereas a hyprocrite becomes fearless after committing sins. A number of instances have been mentioned in 'Fazail-e-Hajj' of the people whose hearts are so awed by the Grandeur and Greatness of Allah *Ta'ala Shanohu* that they are afraid to say (لَبَّيْكَ) (here am I offering myself for Thy service!) lest they be rejected by Him. Aishah *Radhiallaho anha* says that she asked Rasulullah *Sallallaho alaihe wasallam*, "Does this Ayat *(No.17 above)* concern those who indulge in stealing, adultery, drinking wine and other sins, and at the same time they fear due to the fact that they have to return to Allah"? (that is to say, they are afraid of facing Allah *Ta'ala Shanohu* for their sins). Rasulullah *Sallallaho alaihe wasallam* replied, "No! it concerns those who observe fasting, give in charity and are regular in their Salaat, yet they are afraid all the time of rejection of these virtues". In another Hadith Aishah *Radhiallaho anha* asked Rasulullah *Sallallaho alaihe wasallam* whether the aforesaid Hadith *(S.No. 17)* referred to those who committed sins and mistakes and feared Allah. Rasulullah *Sallallaho alaihe wasallam* answered in the negative and explained that it referred, instead, to persons who offer Salaat, observe Fast, and give Sadaqah and still their hearts are full of fear. Ibne Abbas *Radhiallaho anho* has been quoted to say that it refers to the people who do righteous deeds but are apprehensive Saeed Ibne Jubair *Rahmatullah alaihe* says that it refers to those who give charity but fear the serverity of accountability in front of Allah *Ta'ala*. Hasan Basri *Rahmatullah alaihe* says that they are the people who act righteously, yet fear that their virtues may not bring them salvation. The face of Zainul Abedin *Rahmatullah alaihe* Ibne Hussain *Radhiallaho anho* used to turn pale when he stood up to perform Salaat and his body shivered. When someone asked him the reason, he said

in reply, "Do you know before whom I am standing?" Several instances of this type have been mentioned in the 'Virtues of Salaat' and a special Chapter has been devoted in 'Stories of Sahabah' concerning those who feared Allah *Ta'ala Shanohu.*

(١٨) وَلَا يَأْتَلِ أُولُوا الْفَضْلِ مِنْكُمْ وَالسَّعَةِ أَنْ يُؤْتُوا أُولِي الْقُرْبٰى وَالْمَسٰكِيْنَ وَالْمُهٰجِرِيْنَ فِيْ سَبِيْلِ اللّٰهِ وَلْيَعْفُوا وَلْيَصْفَحُوا أَلَا تُحِبُّوْنَ أَنْ يَغْفِرَ اللّٰهُ لَكُمْ وَاللّٰهُ غَفُوْرٌ رَّحِيْمٌ

18. And let not those who possess dignity and ease among you, swear not to give to near of kin and to the needy, and to fugitives for the cause of Allah. Let them forgive and show indulgence. Do you not yearn that Allah may forgive you? Allah is forgiving, merciful. *(An-Noor: 22)*

Note: In the battle of Bani Mustaliq in the sixth year of Hijrah, Aishah *Radhiallaho anha* accompanied Rasulullah *Sallallaho alaihe wasallam.* She had a separate camel to ride. A litter was fitted on it for her; she stayed in the litter most of the time. Before moving, a few men would lift the litter and tie it on the back of the camel. She was very light in weight, so much so that the men lifting the litter would not feel the weight of a very light young lady. As usual, the caravan stopped at a certain place for the night. Just before the time of departure early next morning, the litter carriers came and tied it on the back of the camel, while Aishah *Radhiallaho anha* had gone out to ease herself. When she returned, she found that the necklace which she wore was missing. She went back to the spot, where she had been, to look for it. Meanwhile the caravan left the camping site, assuming that Aishah *Radhiallaho anha* was occupying the litter. She was left alone in the wilderness. She felt that Rasulullah *Sallallaho alaihe wasallam* would notice her absence on the way and someone would be sent back to the site to look for her. She sat down on that very spot where her camel-litter had been put. Feeling tired she went to sleep, with composure of mind which was a Divine gift to the blessed people of that period; whereas a woman of today, left alone in the wilderness in darkness, would be so frightened that instead of going to sleep she would keep crying and wailing, till morning.

Safwan Ibne Mu'attal *Radhiallaho anho,* a venerable Sahabi who always travelled well behind the caravan for picking up anything left or dropped behind, came to the spot where Aisah

Radhiallaho anha was sleeping, and noticed a person lying on the ground. When he came closer, he recognised Aishah *Radhiallaho anha* whom he had seen before the Ayat about 'Pardah' (veil) was revealed. He loudly recited:

إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رٰجِعُوْنَ ۝

Thereupon she woke up and covered her face. He made his camel sit down and she mounted it. He then led the camel by its nose-string and overtook the caravan. Abdullah Ibne Ubayye, the leader of the hypocrites and a deadly enemy of the Muslims, seized this chance of slandermongering and making a scandal. He gave wide publicity to this incident. Some of the simple-minded Muslims also joined in this rumour. Imagine the Majesty and Might of Allah *Ta'ala*, this kept circulating for a month and no Ayat was revealed to prove the innocence of Aishah *Radhiallaho anha*. Rasulullah *Sallallaho alaihe wasallam* and all the Muslims were distressed due to that incident. Obviously, it was a severe shock. Rasulullah *Sallallaho alaihe wasallam* consulted a number of men and women and made inquiries about it, but no satisfactory solution was forthcoming until, after one month, a whole 'Ruku' of Surah an-Noor was revealed indicating the innocence of Aishah *Radhiallaho anha* and containing severe reprimand of Allah *Ta'ala* for those who circulated the slander without any basis. One of such persons was Mistah *Radhiallaho anho*, a Sahabi, who was related to and was looked after by Abu Bakr *Radhiallaho anho*. Abu Bakr *Radhiallaho anho* was much grieved over the participation of that Sahabi in spreading the false allegation and, in that grief, he swore that he would no longer help Mistah *Radhiallaho anho*; therefore, the above Ayaat were revealed. It appears that beside Abu Bakr *Radhiallaho anho* some other Sahabah also had withdrawn their helping hand from certain persons who had indulged in the gossip. Aishah *Radhiallaho anha* says that Mistah had actively participated in this, in spite of being a relative of Abu Bakr. Mistah was dependent on the financial support of Abu Bakr *Radhiallaho anho* and, when the innocence of Aishah *Radhiallaho anha* was established, Abu Bakr swore not to help Mistah. Thereupon the Ayat was revealed:

وَلَا يَأْتَلِ أُولُوا الْفَضْلِ مِنْكُمْ وَالسَّعَةِ أَنْ يُّؤْتُوْا أُولِي الْقُرْبٰى وَالْمَسٰكِيْنَ وَالْمُهٰجِرِيْنَ فِيْ سَبِيْلِ
اللّٰهِ وَلْيَعْفُوْا وَلْيَصْفَحُوْا أَلَا تُحِبُّوْنَ أَنْ يَّغْفِرَ اللّٰهُ لَكُمْ وَاللّٰهُ غَفُوْرٌ رَّحِيْمٌ ۝

after which, Abu Bakr *Radhiallaho anho* renewed the help. Another Hadith says that, after the above Ayat was revealed, Abu

Bakr *Radhiallaho anho* doubled the allowance of Mistah *Radhiallaho anho*. Still another Hadith says that there were two orphans whom Abu Bakr *Radhiallaho anho* used to support, one of whom was Mistah; Abu Bakr *Radhiallaho anho* had stopped maintenance for both of them, by taking the oath. Ibne Abbas *Radhiallaho anho* has said that there were several Sahabah who took part in the false allegation against Aishah *Radhiallaho anha* and for that a large number of Sahabah including Abu Bakr *Radhiallaho anho* had sworn not to give help or spend on the participants of that ugly episode. Thereupon the Ayat referred to above was revealed, saying that those who are men of means should not forswear helping their near relations and should spend as they were doing before. *(Durre Manthur)*. How great was the forbearance shown by Abu Bakr *Radhiallaho anho* whose daughter's chastity was the subject of false allegations and yet he kept helping the slanderer and gave twice as much as he did before!

(١٩) تَتَجَافَىٰ جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ۝ فَلَا تَعْلَمُ نَفْسٌ مَا أُخْفِيَ لَهُمْ مِنْ قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ ۝

19. **Who forsake their beds to cry unto their Lord in fear and hope and spend of what We have bestowed on them. No soul knoweth what is kept hid for them of joy, as a reward for what they used to do.** *(as-Sajdah: 16 - 17).*

Note: Scholars of 'Tafseer' have expressed two different opinions about "Keep away from their beds at night". One takes it as the period between 'Maghrib' and 'Isha' Salaat; most Traditions confirm this version. Anas *Radhiallaho anho* has said that this Ayat was revealed concerning the Ansaar, because they did not go to their homes after Maghrib Salaat and stayed on till after they had performed the Isha Salaat with Rasulullah *Sallallaho alaihe wasallam.* Yet another Hadith quoted by Anas *Radhiallaho anho* states that a number of Muhajireen were in the habit of performing Nafl after Marghrib till Isha and this Ayat was revealed concerning them. Bilal *Radhiallaho anho* says, "We used to remain seated after Maghrib Salaat and a group of Sahabah kept themselves busy in Salaat, till Isha, and it was regarding them that this Ayat was revealed." Abdullah Ibne Eisa *Radhiallaho anho* has also confirmed the statement regarding the Ansaar that they performed Nafl Salaat between

Maghrib and 'Isha'. Another opinion relates it to Tahajjud Salaat. Ma'az *Radhiallaho anho* has quoted Rasulullah *Sallallaho alaihe wasallam* as saying that this Ayat refers to standing up at night. Another Hadith, quoted by Mujahid *Rahmatullah Alaihe*, says that Rasulullah *Sallallaho alaihe wasallam* talked about standing in Salaat at night and tears rolled down from his eyes. At that time, he recited this particular Ayat. Abdullah Ibne Masood *Radhiallaho anho* has said that, according to the Taurah, for those who remain away from their beds at night (for standing in Salaat), Haq *Ta'ala Shanohu* has prepared bounties which no eye has ever seen, nor any ear heard, nor any thought thereof crossed any mind; and no angel, nor any Nabi or Rasul knows about them; and the same has been referred to in this Ayat of the Holy Qur'an.

Abu Hurairah *Radhdiallaho anho* has quoted Rasulullah *Sallallaho alaihe wasallam* as saying that Allah *Ta'ala* has prepared such bounties for the pious as no eye has ever seen, no ear ever heard of, nor have those things crossed anybody's mind. Hundreds of instances have been quoted, in the "Raudhatur-Riyaheen" and similar books, of such people who used to spend their nights in Salaat, crying and weeping in remembrance of their Lord. Imaam Abu Hanifah *Rahmatullah alaihe*, for forty years, performed his morning Salaat with the 'Wudu' for the previous 'Isha' Salaat. His is a well-known example, which cannot be denied. It is also commonly known that he used to complete two readings of the Qur'an in a day during the month of Ramdhan, one at night and one during the day. Uthman *Radhiallaho anho* is well-known for keeping vigil, reciting the whole of the Qur'an in a single Rak'at. Umar *Radhiallaho anho* after returning from Isha often spent the rest of the night in 'Nafl' Salaat. It was a usual practice of Tamim Dari *Radhiallaho anho*, a well known Sahabi, to recite the whole Qur'an in one Rak'at; sometimes he repeated a single Ayat the whole night. Shaddad Ibne Auf *Radhiallaho anho* used to lie in bed to sleep but, after turning from side to side a few times, would get up saying, "O Allah! my sleep has fled away due to the fear of Jahannam." He used to spend the whole night praying. Umair *Radhiallaho anho* used to offer a thousand Raka'at of 'Nafl' Salaat everyday and recited 'Tasbeeh' a hundred thousand times daily. Uwais Qarni *Rahmatullah alaihe* is a famous Tabi'ee, of whom Rasulullah *Sallallaho alaihe wasallam* has spoken highly and even asked his people to request him for Du'aa. He would say one night, "This night is for Ruku" and spend the whole night standing in Ruku. On another night, he would say,

"This night is for Sajdah," and spend it lying prostrate in Sajdah. *(Iqamat-ul-Hujjah)*

In short, so numerous are the instances of such pious persons spending the whole night, all their lives pining in the remembrance of their beloved Lord, that it is practically impossible to encompass them all. A poet said:

ہمارا کام ہے راتوں کو رونا یاد دلبر میں ہماری نیند ہے محو خیال یار ہو جانا

"We shed tears by night, remembering our beloved; while asleep, we dream of Him alone!"

At the end, the author (Shaikhul Hadith Muhammad Zakariyya *Rahmatullah alaihe*) says, "Would that Allah *Ta'ala* grants this humble author a little bit of their zeal for devotions"!

(۲۰) قُلْ إِنَّ رَبِّي يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَهُ ۚ وَمَا أَنْفَقْتُمْ مِنْ شَيْءٍ فَهُوَ يُخْلِفُهُ ۖ وَهُوَ خَيْرُ الرَّازِقِينَ

20. Say: "Lo! my Lord enlarges the provision for him whom He wills of His bondsmen and narrows it. And whatsoever you spend (for the cause of Allah), He will replace it. And He is the best of Providers". *(as-Sabaa: 39)*

Note: Both prosperity and poverty are from Allah *Ta'ala*. To restrict spending will not bring prosperity, nor excessive spending cause poverty. On the contrary, whatever is spent for the cause of Allah shall definitely be compensated in Akhirah and in this life also. One Hadith says, "The angel Jibra'il *Alaihissalam* has quoted Allah *Jalla Shanohu* as saying, "My bondsmen, I have bestowed My bounties upon you, out of sheer Benevolence, and I have asked you for loan. So, whosoever gives Me loan, of his own accord, I shall requite him readily in this world and also preserve it for him in the Hereafter; as for him who does not give Me of his own accord, I shall take back forcibly what I have granted him. But if he observes patience (after the loss) hoping to be rewarded for that, I shall make it incumbent upon Myself to shower blessings upon him, shall record his name among the properly guided, and grant him vision of Myself (on the Day of Resurrection)". *(Kanz)*

What a great favour of Allah *Ta'ala*! He has fixed a reward even for him who does not spend of his own accord but remains patient when some of his posessions are forcibly taken away from him, though such a one does not deserve any credit as he is not willing to give away anything in Sadaqah. But there is no limit to the bounties of Allah *Ta'ala* conferred on men. Hassan *Radhiallaho anho* says that Rasulullah *Sallallaho alaihe wasallam*, explaining this Ayat, said, "Whatever you spend on your family and dependents, avoiding extravagance and miserliness, will be recorded as spending in the cause of Allah." Jabir *Radhiallaho anho* has quoted Rasulullah *Sallallaho alaihe wasallam* as saying, "Anything spent on one's family, as permitted by Shariah, avoiding expenditure on buildings or on sinful acts, has a return from Allah *Subhanahu wa Ta'ala*". Another Hadith, from the same source, says that every act of kindness counts are Sadaqah; anything spent on oneself and one's family will also count as Sadaqah; and all that is spent in accordance with Shariah and to protect one's honour shall count as Sadaqah. Allah undertakes to give good return for all that, except what is spent on forbidden things or on construction.

A full version of the same has also been given in *Durre Manthur* by Allama Suyooti *Rahmatullah alaihe*. Abu Hurairah *Radhiallaho anho* has quoted Rasulullah *Sallallaho alaihe wasallam* as saying, "Two angels pray every morning: one implores Allah to grant a befitting return to those who spend and the other prays that the property of the one who hoards should be destroyed." This subject has been treated under the Hadith given at Sr.No.2 below.

Experience also shows that the door of Divine favours is permanently open for those who are generous in spending, while calamities like illness, litigation, theft, etc., cause in a few days, heavy losses in the wealth which the hoarders have amassed in years! Moreover if, due to some good deed of a person, his hoarded wealth is saved from a calamitous loss in his lifetime, his unworthy heirs will squander it in a few months after his death. Hazrat Asmaa *Radhiallaho anha* narrates that Rasullullah *Sallallaho alaihe Wasallam* said to her, "Spend generously! and do not count your hoarded money, lest Allah *Ta'ala* should also grant you calculated amounts; and do not hoard money, lest Allah should also hoard to deprive you; but give away as much as you can".

Once Rasulullah *Sallallaho alaihe wasallam* visited Bilal *Radhiallaho anho* and saw that he had a pile of dates lying beside him. Rasulullah said, "What is this?" He replied, "It is something I have stored for my future needs." At this, Rasulullah *Sallallaho alaihe wasallam* said, "Are you not afraid to see, on account of it, the smoke in the fire of Jahannam? Spend liberally, O Bilal, and do not fear loss in your provision from the Lord of the Throne *(Arsh).*"

This Hadith warns against storing up things for one's future needs, and says that such people shall see the fire of Jahannam. As a matter of fact, the warning was befitting for Bilal *Radhiallaho anho* who enjoyed a respected position and Rasulullah *Sallallaho alaihe wasallam* did not approve of his worrying for tomorrow's needs, as it implied a lack of complete trust in Allah *Ta'ala* Who provides for the needs of tomorrow as He provides for today. Everybody has a specific position and Allah demands excellence in behaviour varying from man to man. A well-known maxim says: "What is good enough in a common man, as virtue, might seem a shortcoming in those who have attained a high position in nearness to Allah *Ta'ala.*" Many instances can be quoted to illustrate this point. Clearly, wealth is not a thing worth keeping and least for hoarding. It has been created only for spending, least on oneself and most on others, and therein lies its true benefit! Nevertheless, the most important thing to realise is the motive for an action, with which it is performed. The famous Hadith, in this connection, is:

إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ

"The value of any action depends on the intention". (Bukhari)

Spending even on oneself or one's kinsmen or strangers is bound to bring Divine blessings and benefits, if it is done with the intention to please Allah *Ta'ala.* But with wrong intention, like publicity or fame, etc., the good deed would be ruined and a misdeed, instead, be established, there being no question of any type of Barakah *(Divine blessings)* accruing from it.

(٢١) إِنَّ الَّذِينَ يَتْلُونَ كِتَابَ اللَّهِ وَأَقَامُوا الصَّلَوٰةَ وَأَنفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً يَرْجُونَ تِجَارَةً لَّن تَبُورَ ۝ لِيُوَفِّيَهُمْ أُجُورَهُمْ وَيَزِيدَهُم مِّن فَضْلِهِ ۚ إِنَّهُ غَفُورٌ شَكُورٌ ۝

21. Surely those who recite the book of Allah and establish Salaat, and spend of that which We have

bestowed on them, secretly and openly, may look forward to an imperishable gain; that He will reward them and increase them of His bounties. Surely, He is Forgiving, and a Generous Patron. *(al-Faatir: 29-30)*

Note: Qatadah *Rahmatullah alaihe* says that' 'imperishable gain' implies Jannah, which will never be destroyed nor become valueless and 'increase of His bounties' refers to what is contained in another Ayat of the Holy Qur'an. *(Durree Manthur)*

The Ayat quoted by Qatadah *Rahmatullah alaihe* occurs in Surah 'Qaaf'; it reads:

لَهُمْ مَّا يَشَآءُونَ فِيهَا وَلَدَيْنَا مَزِيدٌ ۝

There (in Jannah) they shall have all they desire and there is 'more' with Us". (Which We shall grant them). *(Qaaf: 35)*

The Ahadith explaining (مَزِيدٌ) "More" mention marvellous things which demand a detailed discussion. Of these the best is that 'More' signifies an assurance by Allah, to be given to the inhabitants of Jannah, that Allah is pleased with them, and His granting them the bliss of having a vision of Himself, which will be repeatedly granted to the most fortunate ones. What a great reward in return for a few simple acts involving little labour, namely, spending generously in the path of Allah, establishing Salaat and being constant in recitat-ion of the Qur'an, which is an enjoyable experience even in this life! A few examples of the blessings of constant recitation from the Glorious Qur'an have been mentioned in the 'Faza'il-e-Qur'an', which should be carefully studied.

(٢٢) وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَوٰةَ وَأَمْرُهُمْ شُورَىٰ بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ۝

22. And those who answer the call of their Lord, and establish Salaat, and whose affairs are a matter of counsel among themselves, and who spend of what We have bestowed upon them. (such people shall enjoy bounties of Allah which shall be far superior and more lasting than worldly things) *(ash-Shuraa: 38).*

Note: The Ayat of Ruku' 4 of 'as-Shuraa' (of which the above mentioned Ayat forms a part) recounts various attributes of the perfectly pious people; and contains the promise that Allah *Ta'ala* has reserved for them rewards (in Akhirah) which are far superior to the bounties of this life. The Ulama have said that the Ayat:

لِلَّذِينَ آمَنُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ۝

"For those who believe and put their trust in Allah"

and the subsequent Ayaat contain an account of the special attributes of the 'Khulafa-e-Rashideen' *Radhiallaho anhum* and a prophecy about the conditions that were to prevail in the respective times (in broad terms) of Abu Bakr, Umar, Uthman, and Ali *Radhiallaho anhum,* and even in the times of Hasan and Husain *Radhiallaho anhuma,* with an implicit reference to the order of their succession. The Ayaat also forewarn against certain trying circumstances that the Khulafa had to face in the respective periods of their Caliphate. Moreover, there is the promise of abundant reward in the Akhirah for the Khulafa-e-Rashideen. The generality of expression extends that promise to all those who strive to cultivate these qualities in themselves. Would that we Muslims had love for Deen and a zeal to search out, in the Qur'an and Ahadith those high morals and virtues, and adopted them! But alas! Our morals continue to deteriorate. In fact, they have fallen so low that non-Muslims have developed an aversion for Islam. Unfortunately, the non-Muslims do not realise that Muslims in general have given up Islamic morals; so, whatever conduct they see in Muslims today, they consider it to be Islamic morality! So, we beseech Allah for help!

(٢٣) وَفِي أَمْوَالِهِمْ حَقٌّ لِّلسَّائِلِ وَالْمَحْرُومِ ۝

23. And in their wealth the beggar and the outcast had due share. *(az-Zariyaat: 19)*

Note: This is in continuation of the attributes and virtues of those who are blessed with perfect faith. The special thing about such people is that they give charity so frequently and regularly as if it was their bounden duty. Ibne Abbas *Radhiallaho anho* says that the Ayat, 'in their wealth' indicates a specific portion, other than Zakaat, out of which they spend on relatives, entertain their guests and help the destitute. Mujahid *Rahmatullah alaihe* says that this

implies spending in addition to Zakaat. Ibrahim *Rahmatullah alaihe* says that it means,'They always believe that others have a right in their property in addition to Zakaat'. Ibne Abbas *Radhiallaho anho* has said that the 'Mahroom' (deprived ones) are those wretched people who have desire or need for things of this life but remain without them and yet they do not beg. Another Hadith says that they are those who get no share from the Bait-ul-maal *(public treasury)*.

Aishah *Radhiallaho anha* has said that the 'deprived one' is he, who is in poverty due to insufficient income. Abu Qalaba has said that there was a man in Yamamah, whose total belongings were swept away in a flood. One of the Sahabah *Radhiallaho anho* said about him that this man was a deprived person (Mahroom) and that he must be helped. Abu Hurairah *Radhiallaho anho* has quoted Rasulullah *Sallallaho alaihe wasallam* as saying, "The poor are not those who beg for a morsel from door to door; rather the really poor person is he who has insufficient means to meet his legitimate needs but people are not aware of his condition warranting help; he is the one who is truly deprived (Mahroom)".

When Fatimah Binte Qais *Radhiallaho anha* asked Rasulullah *Sallallaho alaihe wasallam* about the meaning of this Ayat, Rasulullah said that there were obligations in respect of property beside paying Zakaat. (This particular Hadith will be repeated at Serial No. 16 under Ahadith) Rasulullah *Sallallaho alaihe wasallam* recited the Ayat:

لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ........

A part of the above has been quoted at No. 2 above, in which payment of Zakaat has been mentioned separately from charity to the poor. Therein is an encouragment to spend abundantly for the cause of Allah, apart from what is given in Zakaat. But it is our misfortune that, nowadays, we feel distressed even while giving Zakaat. There are many Muslims who do not care to give Zakaat, but would even pawn their homes to celebrate absurd festivals and marriages, which amounts to waste of wealth here and retribution in the Hereafter.

(٢٤) اٰمِنُوْا بِاللّٰهِ وَرَسُوْلِهٖ وَاَنْفِقُوْا مِمَّا جَعَلَكُمْ مُّسْتَخْلَفِيْنَ فِيْهِ ۚ فَالَّذِيْنَ اٰمَنُوْا مِنْكُمْ وَاَنْفَقُوْا لَهُمْ اَجْرٌ كَبِيْرٌ ۝

24. Believe in Allah and His Rasul, and spend (for the cause of Allah) of that whereof He has made you

trustees; and such of you as believe and spend (for the cause of Allah) theirs will be a great reward. *(al-Hadeed: 7)*

Note: The word, "Trustee" is meant to convey that the wealth you possess belonged to someone else and it is with you only for a few days till your eyes are permanently closed, when it will pass on to others; therefore, it is a useless exercise to collect it bit by bit. Your wealth is disloyal, it does not stay permanently with anyone nor ever will. Lucky is he who can devise a way to keep it permanently with himself and that is to deposit it in the treasury of Allah *Jalla Shânohu* where there will be no fear of loss or its being taken away, whereas in this life fear and anxiety of a total loss always exist. The Divine Power has repeatedly demonstrated that magnificent palaces, great estates and huge properties are, in an instant, taken away from their owners and given to others! The sole owners of buildings and houses yesterday, see with their own eyes others in possession of them today! Yet no one seems to take heed!

(٢٥) وَمَا لَكُمْ أَلَّا تُنفِقُوا فِي سَبِيلِ اللَّهِ وَلِلَّهِ مِيرَاثُ السَّمَاوَاتِ وَالْأَرْضِ ۚ لَا يَسْتَوِي مِنكُم مَّنْ أَنفَقَ مِن قَبْلِ الْفَتْحِ وَقَاتَلَ ۚ أُولَٰئِكَ أَعْظَمُ دَرَجَةً مِّنَ الَّذِينَ أَنفَقُوا مِن بَعْدُ وَقَاتَلُوا ۚ وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَىٰ ۚ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١٠﴾

25. **What has happened to you that you do not spend in the path of Allah; when all the heavens and the earth are Heritage of Allah? Those who spent (for the cause of Allah) before the conquest (of Makkah) and fought, are not comparable to those who did not, they are more exalted than those who spent and fought afterwards. And Allah has promised good reward for all. And Allah is aware of what you do.** *(al-Hadeed: 10).*

Note: The Heritage of Allah *Ta'ala* means that, when all mankind meet their end, each and everything (including the total wealth of the earth and heavens) will be under the authority of the Divine Entity, the Creator, Who Alone will be there. Since we all have to leave all our possessions behind, why not spend them happily with our hands and receive a befitting return in the Akhirah? Thereafter the Ayat mentions a caution about the special

status of those who fought and spent for the cause of Allah before the conquest of Makkah. They are far superior to those who spent and fought after that great event; the reason being that the need then was the greatest and, therefore, spending in those conditions had much greater value than on other occasions; hence a much greater reward for it.

This point is further explained at No. 13 of the Ahadith. People must therefore look for such occasions, when the needs of other people are pressing, seize the opportunity of spending on them and consider it a great blessing. Allah *Ta'ala Shanohu,* on that basis, has differentiated between the various Sahabah, giving a superior reward to those who spent before the conquest of Makkah, it being a period of grave crisis. Accordingly, one must bear in mind that to help others at the time of their urgent need will be an act of higher value.

(٢٦) مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضٰعِفَهُ لَهُ وَلَهُ أَجْرٌ كَرِيمٌ

26. Who is he that will lend unto Allah a goodly loan that Allah Ta'ala **will increase and for him there is an excellent reward.** *(al-Hadeed: 11).*

Note: A similar point has been made in the Ayat given at No. 5 above. The repitition is meant simply to lay emphasis on the subject matter. The Holy Qur'an repeatedly exhorts us that now is the time to spend in the path of Allah, and to do it as much as we can. There will be nothing but remorse after death.

(٢٧) إِنَّ الْمُصَّدِّقِينَ وَالْمُصَّدِّقٰتِ وَأَقْرَضُوا اللَّهَ قَرْضًا حَسَنًا يُضٰعَفُ لَهُمْ وَلَهُمْ أَجْرٌ كَرِيمٌ

27. Indeed the men who give as Sadaqah and the women who give as Sadaqah (all of them) are lending a goodly loan to Allah; the return for them will be increased; and for them shall be an exquisite reward. *(al-Hadeed: 18)*

Note: The Ayat means that those who spend as Sadaqah, in fact, lend a loan to Allah *Ta'ala* and, like any loan, this will also be returnable to the givers, but much increased at the time when their need will be greatest and most compelling; they will rather be without resources except for the befitting return of that loan from Allah *Ta'ala.* In this life, people save up bit by bit for future needs

like wedding of their children or any other needs. Particularly for future weddings, they are constantly worried, keep buying dresses and ornaments and other things appropriate for those occasions, so as to avoid any difficulty at that time. The Day of Akhirah will be the day of our greatest need and most urgent necessity, but with no chance of buying, borrowing or even begging from any source. For such a difficult and momentous occasion, one must save as much as is possible. This would hardly be a strain here, but would bring a return of the size of mountains.

﴿٢٨﴾ وَالَّذِينَ تَبَوَّءُو الدَّارَ وَالْإِيمَانَ مِن قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي
صُدُورِهِمْ حَاجَةً مِّمَّا أُوتُوا وَيُؤْثِرُونَ عَلَىٰ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ ۚ وَمَن يُوقَ شُحَّ نَفْسِهِ
فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ

28. (Therein is the share of those people too). "Those who entered the city (Madinah) and the faith (Imaan) before them and they love those who flee to them for refuge and they do not mind what the Muhajireen receive; and prefer them before themselves though poverty may afflict them; whoever is saved from his own avarice, such are the successful ones". *(al-Hashr: 9)*

Note: The preceding Ayaat mention the categories of the people who were entitled to receive assistance from the 'Baitul Maal'. This Ayat mentions the Ansaar *Radhiallaho anhum,* bringing out their particular virtues, one of these being that they accepted Imaan and achieved spiritual perfection while staying at home. Normally, it is a difficult thing to achieve these qualities while living at home, as worldly affairs and other matters become obstacles in the way. The other special virtue that the Ansar possessed, was intense love for the Muhajireen. Those who have a knowledge of the early history of Islam are astonished at the instances manifesting the degree of love the Ansaar had for the Muhajireen. Several such instances have been recounted in the "Stories of Sahabah".

An incident is related here, as an example. When Rasulullah *Sallallaho alaihe wasallam* migrated to Madinah, he established a fraternity between the Muhajireen and Ansaar. Everyone among the Muhajireen entered into a sacred bond of brotherhood with one from the Ansaar; the necessity arose because the Muhajireen were strangers in Madinah and, as such, they were bound to face

hardships in the new place. The Ansaar, being locals, made life easy for the Muhajireen through their personal help and care. This was an excellent arrangement, made by Rasulullah *Sallallaho alaihe wasallam*, whereby a man from the Ansaar found it easy to take care of a Muhajir brother. Each one was able to look after one particular person. Abdur Rahman Ibne Auf *Radhiallaho anho*, a Muhajir, has related his own story thus: "When the Muhajireen arrived in Madinah, I was conjoined with Sa'd Ibne Rabi'a *Radhiallaho anho*, an Ansaari, as a brother. Sa'd told me that he was the richest person in Madinah, and that I could take half of his property and also marry one of his wives whom he would divorce for me, so that marriage could take place after the expiry of 'Iddat' *(waiting period)*". *(Bukhari)*

Yazeed Ibne Asam *Radhiallaho anho* says that once the Ansaar requested Rasulullah *Sallallaho alaihe wasallam* that the agricultural land of each one of them should be divided in two parts and one half given to a Muhajir brother. But Rasulullah *Sallallaho alaihe wasallam* did not agree to the proposal and was pleased to arrange that the Muhajireen should work on the farms of the Ansaar for a share of the produce, so that both would benefit from each other, the Ansaar benefiting from the Muhajireen's labour and the latter from the former's land. Today, it is impossible to imagine that such kinship could be created merely on the basis of religion. The irony of fate is that, today, the Muslims (who were once well-known for their self-sacrifice and sympathy for others) have become engrossed in fulfilling their selfish and personal needs. They do not mind giving trouble to others, as long as they themselves are in comfort. Muslim History is full of instances of Muslims bearing hardships and misfortunes for the sake of others. It is said that a pious person had a very bad-tempered wife, who gave him much annoyance all the time. A friend advised him to divorce her, but he replied, "She would then marry another Muslim and would cause similar trouble to him." *(Ihya)*. That is a well-said statement! Could this be said about Muslims today? Could anyone of us bear to suffer in order to save others from suffering?

The third quality of the Ansaar was that they were too broad-minded to feel jealous of the Muhajireen when the latter received something from the war booty. According to Hasan Basri *Rahmat-ullah alaihe* the Ayat means that the Ansaar did not mind when the Muhajireen were given a general preference over them. *(Durre Manthur)*

The fourth quality mentioned in the Ayat is that the Ansaar willingly let others have material goods in spite of their own poverty and hunger. Many instances of this have been mentioned in the histories of their lives. A few of those have been recounted in the Author's booklet entitled 'Stories of Sahabah' in the section on 'Sympathy and self-sacrifice'. One of those is the famous event which occasioned the revelation of the above Ayat.

A man came to Rasulullah *Sallallaho alaihe wasallam* and complained of hunger and poverty; Rasulullah sent someone to his own household for bringing some food for the visitor, but nothing was available there. Rasulullah *Sallallaho alaihe wasallam* then asked the people present there, if anyone of them would take the guest home and entertain him. One of the Ansaar, whose name is said to be Abu Talha *Radhiallaho anho,* took the guest home and said to his wife, "This is the guest of Rasulullah; look after him well, and do not keep back anything in the house but serve it to him." The wife replied there was not much food in the house except some for the children. Abu Talha *Radiallaho anho* told her to put the children to bed, lay the food before the grown ups *(all three, husband, wife, and the guest)* and when they sit to eat, put the candle out, pretending to adjust it; so that the guest might eat his fill, they themselves not touching the food while their guest would think they were sharing it. The wife did accordingly. The guest ate while they spent the night hungry. In the morning, when Abu Talha *Radhiallaho anho* came to Rasulullah *Sallallaho alaihe wasallam*, he said that Allah *Ta'ala* was greatly pleased with Abu Talha and his wife for their entertainment of their guest the previous night. It was on this occasion that the above Ayat was revealed.

In the series of Ahadith given below, the Hadith quoted at Sr. No. 13. gives further explanation of this Ayat. After recounting the virtues of the Ansaar, the Ayat states that the persons who protect themselves from greed or avarice (شُحّ) are the successful ones. '*Shuhh*' means innate greed and miserliness, which may not be manifest in practice. That is why the Ulama have explained it in various ways. The Qur'anic word *Shuhh* in proper terms means greed or avarice. It includes greed for money as well as the desire to take others' property. A person came to Abdullah Ibne Mas'ood *Radhiallaho anho* and complained that he was ruined. On being asked, "How?" the man replied, "Allah *Jalla Shanohu* has ordained that only those will attain success who are free from *Shuhh*, and I am

suffering from *Shuhh* because I do not like to lose anything that I possess." Ibne Mas'ood *Radhiallaho anho* said that he was not suffering from *Shuhh* but from miserliness, although that was also not a good thing; *Shuhh* means taking away another's property unjustly. Ibne Umar *Radhiallaho anho* has also been quoted to say the same thing as Ibne Mas'ood *Radhiallaho anho*, adding that *Shuhh* is much worse than miserliness, as a miser only holds back his own property, while a man suffering from *Shuhh* does this and also wishes that others' wealth should become his property. Ta'oos *Rahmatullah alaihe* says, "Miserliness consists in not spending out of one's property; whereas *Shuhh* causes a man to dislike others spending out of their property. Ibne Umar *Radhiallaho anho* is reported to have said that *Shuhh* is even more hateful than miserliness because a miser withholds his own money and a man possessed of *Shuhh* (innate greed) does not spend his own property and also wishes that others' property should come into his possession.

In one of the Ahadith Rasulullah *Sallallaho alaihe wasallam* has said that a person possessing the following three qualities would be free from *Shuhh*: (a) giving Zakaat, (b) looking after one's guest and (c) helping others in their difficulties. In another Hadith Rasulullah *Sallallaho alaihe wasallam* has said that nothing harms Islam more than *Shuhh* (greed). Another Hadith states that the dust that gathers on one's body while one is in the path of Allah and the smoke of Jahannam can never remain together on any person; nor can Imaan and greed *(Shuhh)* remain together in anybody's heart. In another Hadith, Jabir *Radhiallaho anho* has quoted Rasulullah *Sallallaho alaihe wasallam* as saying, "Beware of oppression (cruelty), for oppression will produce layers upon layers of darkness on the Day of Judgment, and protect yourselves against *Shuhh*, for *Shuhh* destroyed the people before you; it made them shed one another's blood and induced them to commit adultery among their close relations whom it is unlawful to marry." Abu Hurairah *Radhiallaho anho* says that he heard Rasulullah *Sallallaho alaihe wasallam* saying, "Preserve yoursleves from innate greed and miserliness, for these evils caused the people before you to sever bonds of relationship with their kinsmen, induced them to commit adultery with women among their close relations forbidden for marriage, and led them to blood-shed." Obviously, committing adultery with a stranger woman costs something while incest with one's own daughter costs nothing. Similarly, plundering others' property leads to blood-shed.

Anas *Radhiallaho anho* says that once a person died in the times of Rasulullah *Sallallaho alaihe wasallam* and people said that he would go to Jannah but Rasulullah *Sallallaho alaihe wasallam* said, "Do you know everything about his life? It is just possible that he may have said something that did not concern him or might have been miserly in a matter which brought him no benefit". In another Hadith, this incident has been related differently. A man died a martyr in the battle of Uhad. A woman came to his body and said, "Congratulation on your Shahadah (martyrdom) O son"! Rasulullah *Sallallaho alaihe wasallam* said to her, "You are unaware whether he had ever uttered something irrelevant or ever acted as a miser about a thing which was of little use to him". Indeed, to be stingy about a trifle is the worst form of greediness.

(٢٩) يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تُلْهِكُمْ اَمْوَالُكُمْ وَلَآ اَوْلَادُكُمْ عَنْ ذِكْرِ اللّٰهِ ۚ وَمَنْ يَّفْعَلْ ذٰلِكَ
فَاُولٰٓئِكَ هُمُ الْخٰسِرُوْنَ ۞ وَاَنْفِقُوْا مِنْ مَّا رَزَقْنٰكُمْ مِّنْ قَبْلِ اَنْ يَّاْتِيَ اَحَدَكُمُ الْمَوْتُ فَيَقُوْلَ رَبِّ لَوْلَآ
اَخَّرْتَنِيْٓ اِلٰٓى اَجَلٍ قَرِيْبٍ ۙ فَاَصَّدَّقَ وَاَكُنْ مِّنَ الصّٰلِحِيْنَ ۞ وَلَنْ يُّؤَخِّرَ اللّٰهُ نَفْسًا اِذَا جَآءَ اَجَلُهَا ۗ
وَاللّٰهُ خَبِيْرٌۢ بِمَا تَعْمَلُوْنَ ۞

29. O you who believe! Let not your wealth nor your children distract you from remembrance of Allah. Those who do so, they are the losers. And spend of that wherewith We have provided you, before death comes unto one of you and he says: 'My Lord! If Thou wouldst reprieve me for a little while, then I would give Sadaqah and be among the righteous'. But Allah reprieves no soul when its term comes and Allah is aware of what you do. *(Al-Munafiqoon: 9-10-11)*

Note: Engagements concerning property or money matters together with involvement in the family affairs, usually become a hindrance in fulfilling the commandments of Allah, the Almighty. This happens in spite of the certainty of death whose timing remains unknown; when that moment arrives nothing shall avail a person except grief and disappointment. The household, the family, riches and property, all shall have to be left behind and one shall leave the world helpless. Ibne Abbas *Radhiallaho anho* quoted Rasulullah *Sallallaho alaihe wasallam* as saying, "When death comes to a person who had sufficient wealth to perform Hajj and to give Zakaat and yet did not accomplish these, he would pine for a return to this

world". Someone said to Ibne Àbbas that only a Kafir wishes to rejoin worldly life, not a Muslim; Ibne Abbas *Radhiallaho anho* recited this particular Ayat and said that Allah has addressed this Ayat to the Muslims. In another Hadith, Ibne Abbas *Radhiallaho anho* has been quoted to say that the Ayat refers to a Mo'min; when death comes to a Mo'min who has had sufficient wealth to enable him to give Zakaat as well as to perform Hajj, and yet has failed to do so in his lifetime, besides neglecting many other obligations towards Allah, he will wish to return to life, so that he may fulfil all those obligations. Nevertheless, Allah *Jalla Jalalohu* has decreed that when the moment of death comes, it cannot be delayed. *(Durre Manthur)*

The Holy Qur'an reminds men, time and again, that the moment of death has been fixed for every individual and that there can be no postponement. Man keeps thinking of giving such and such thing as Sadaqah, of dedicating such and such things for a sacred cause, and of donating so much to so and so through his will; but he remains absorbed in such thoughts till Fate suddenly takes his life. And he dies suddenly while sitting, walking or sleeping. Therefore, one should not delay the performance of virtuous deeds by prolonged thinking or planning, but one should spend for the cause of Allah as soon as possible and deposit it with Him.

(٣٠) يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا ٱتَّقُوا ٱللَّهَ وَلْتَنظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ وَٱتَّقُوا ٱللَّهَ إِنَّ ٱللَّهَ خَبِيرٌۢ بِمَا
تَعْمَلُونَ ۝ وَلَا تَكُونُوا كَٱلَّذِينَ نَسُوا ٱللَّهَ فَأَنسَىٰهُمْ أَنفُسَهُمْ أُو۟لَٰٓئِكَ هُمُ ٱلْفَٰسِقُونَ ۝ لَا يَسْتَوِىٓ
أَصْحَٰبُ ٱلنَّارِ وَأَصْحَٰبُ ٱلْجَنَّةِ أَصْحَٰبُ ٱلْجَنَّةِ هُمُ ٱلْفَآئِزُونَ ۝

30. O ye who believe! Fear Allah. And let every soul look to that which it has sent for the morrow. Fear Allah! Lo! Allah is informed of what you do. And be not you like those who forgot Allah, therefore He caused them to forget their souls. Such are the evil-doers. Not equal are the inhabitants of the Fire (Jahannam) and the dwellers of Jannah; the dwellers of Jannah shall be the victorious. *(al-Hashar: 18-20)*

Note: 'Allah caused them to forget their souls' means they lost their intelligence and were unable to distinguish between right and wrong and indulged in things ruinous for themselves. Jarir *Radhiallaho anho* says that once at mid-day he was in attendance

upon Rasulullah *Sallallaho alaihe wasallam* when a Jama'at of the Mudhar tribe arrived. They were all bare-headed and bare-footed and in a state of starvation. Rasulullah *Sallallaho alaihe wasallam* turned pale with grief to see them in this condition and went into his dwelling (obviously to get something for the visitors). He returned to the Masjid after a while and ordered Bilal *Radhiallaho anho* to say Azaan. After performing the Zuhur Salaat he mounted the pulpit, praised Allah *Ta'ala* and recited some Ayaat of the Holy Quran including the one above. He then exhorted the people to give Sadaqah before it becomes impossible to do so and repeated this by saying, "You must give before you become powerless to give, and give immediately whatever you can: a Dinaar, a Dirham, a piece of cloth, a little wheat or barley, dates or even a piece of a date". Hearing this, a man from the Ansaar got up, went home and brought a heavy bag full of things which he could hardly carry, and presented it to Rasulullah *Sallallaho alaihe wasallam,* whose serene face brightened with joy and he said that whosoever sets a good example shall get a reward for that as well as the reward equivalent to the reward of those who follow his good example, without any reduction in the latter's reward. Similarly, if a person sets a bad example, it will count as a sin against him and the sins of those who follow that example shall also go into his account, without any reduction in the latter's burden. Thereupon, all the people went away and returned with something to give, a Dinaar or a Dirham or some grain. The result was that there were two heaps of clothes and grain, etc., gathered in front of Rasulullah *Sallallaho alaihe wasallam.* These were all distributed among the tribe of Mudhar. *(Nisai-Durre Manthur)*

One of the Ahadith states, "O people send something in advance. The time is soon coming when Allah *Ta'ala* will talk to you without an intermediary and without a veil and say, 'Did not My Rasul come to you with My commandments? Did I not grant you wealth? Was it not more than your own needs? What did you send in advance for your requirements here'? The man will look around and see nothing except Jahannam in front of him". The Hadith further states, "Whoever wishes to save himself from this situation must give Sadaqah, even if it be a portion of a date". *(Kanz).* It will be a terrible situation and a frightening stock-taking. The blazing Fire of Jahannam will be in front of the men trembling with the fear of being thrown into it at any moment, and deeply sorrowing for not having given away everything in worldly life and for withholding

money for imaginary needs, and for wasting it on useless things. When the eyes close, all needs vanish except the severe one", an escape from Jahannam which will keep haunting a person.

Abu Bakr Siddiq *Radhiallaho anho* addressing the people said, "Bear in mind that the tenure of your life, out of which you spend mornings and evenings, is not known to you. You do not know when your end will come. You should, if you can, most carefully utilise it before the end comes. This you can do only if Allah wills. There were people who spent their time in useless occupations; Allah *Jalla Shanohu* has forbidden you to be like them and has said:

وَلَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنْسَاهُمْ أَنْفُسَهُمْ

And be not you like those who forgot Allah, therefore He caused them to forget themselves. (Al-Hasher: 19)

Where are those of your brethren whom you knew? They have departed after finishing their term; their deeds have come to an end and they are face to face with reckoning of their deeds. They will lead a joyful life if their deeds were good or be in suffering if they were bad. Where are those despots of the past who raised walled cities for their protection? They are lying now under stones and mounds. This is the Sacred Word of Allah whose marvels shall never end, nor will its light grow dim. Get light from the Word of Allah today, to serve you during the dark days to come, and give heed to its warnings. Allah *Ta'ala* has praised certain people and said:

إِنَّهُمْ كَانُوا يُسَارِعُونَ فِي الْخَيْرَاتِ وَيَدْعُونَنَا رَغَبًا وَرَهَبًا ۖ وَكَانُوا لَنَا خَاشِعِينَ ۞

They hastened to do good deeds and called Us with Mixed feelings of longing and fear and showing humility towards Us. (al-Ambyia: 90)

Abu Bakr *Radhiallaho anho* went on saying, "That word has no merit which is not intended to please Allah; and that wealth is without benefit which is not spent for the cause of Allah; and that man is not good whose patience does not overcome his anger, and he is not a proper person who is concerned more about people's reproach than the pleasure of Allah *Ta'ala Shanohu*". *(Durre Manthur)*

(٣١) إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ ۚ وَاللَّهُ عِندَهُ أَجْرٌ عَظِيمٌ ۝ فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ وَاسْمَعُوا
وَأَطِيعُوا وَأَنفِقُوا خَيْرًا لِّأَنفُسِكُمْ ۗ وَمَن يُوقَ شُحَّ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ۝

31. Your wealth and your children are only a temptation, whereas, Allah! with Him is an immense reward. So keep your duty to Allah as best as you can, and listen, and obey and spend; that is better for your souls. And whoso is saved from his own greed, such are successful. *(at-Taghabun: 15-16)*

Note: Shuhh i.e. innate greed is the worst form of miserliness and we have already dealt with it under the Ayat given at No.28 above. Wealth and children are a great trial for men: to distinguish those whose excessive love for them makes them neglect the commandments and remembrance of Allah, from those who persevere in loyalty to Him, despite these two temptations. Of course, the example to be followed is that of Rasulullah *Sallallaho alaihe wasallam* who had nine wives, several children and grand-children. In addition Rasulullah *Sallallaho alaihe wasallam* and most of the Sahabah *Radhiallaho anhum* had very large families. Many books on history give details of their children and grandchildren. It is difficult to calculate the exact number of the sons, grandsons and great-grandsons of Anas *Radhiallaho anho,* who himself remarked once, 'Not to speak of the descendants of my sons and daughters, I have myself buried one hundred and twenty five persons out of my direct descendants' *(Isabah).* One can imagine how many might have survived after his death and how large was the number of his sons, grandsons, great-grandsons, and other descendants! And yet Anas *Radhiallaho anho* is counted among the Sahabah who have transmitted a large number of Ahadith, and who took part in Jehaad frequently! Such a large family and its obligations could not deter him from participation in Jehaad, nor distract him from the pursuit of knowledge of Ahadith.

When Zubair *Radhiallaho anho* was martyred, his survivors included four wives, nine sons and nine daughters, and a few of his grandsons were even older than some of his sons. (Bukhari). Apart from these, he had other children who had died in his life. In spite of such a large family, he never joined any service or occupation, but spent his entire life in Jehaad and striving for the cause of 'Deen'. Similarly, there were many other Sahabah like them, who never allowed families, however large, or abundant wealth to deter them

from the performance of their religious obligations and functions. A number of them had large business concerns but never did these hinder them from observing their religious duties. Allah *Ta'ala* Himself has praised them in the Holy Qur'an by saying:

رِجَالٌ لَّا تُلْهِيهِمْ تِجَارَةٌ وَّلَا بَيْعٌ عَنْ ذِكْرِ اللّٰهِ وَاِقَامِ الصَّلٰوةِ وَاِيْتَآءِ الزَّكٰوةِ يَخَافُوْنَ يَوْمًا تَتَقَلَّبُ
فِيْهِ الْقُلُوْبُ وَالْاَبْصَارُ ۝ لِيَجْزِيَهُمُ اللّٰهُ اَحْسَنَ مَا عَمِلُوْا وَيَزِيْدَهُمْ مِّنْ فَضْلِهٖ وَاللّٰهُ يَرْزُقُ مَنْ يَّشَآءُ بِغَيْرِ
حِسَابٍ ۝

(They are such) people whom buying and selling do not prevent from the remembrance of Allah, performance of Salaat and giving Zakaat. They are fearful of the Day when all hearts and eyes will be overturned, but in their case they will receive excellent returns for their noble deeds and Allah Ta'ala, by His special favour, will grant them extra rewards. (an-Noor: 37-38)

Several incidents have been related in the explanatory discussions of this Ayat. It is said that the Sahabah were businessmen, but business never prevented them from the remembrance of Allah *Ta'ala*. When the Azaan was called, they would immediately leave their shops for the performance of Salaat. *(Durre-Manthur)*

(٣٢) اِنْ تُقْرِضُوا اللّٰهَ قَرْضًا حَسَنًا يُّضٰعِفْهُ لَكُمْ وَيَغْفِرْ لَكُمْ ۚ وَاللّٰهُ شَكُوْرٌ حَلِيْمٌ ۝ عٰلِمُ الْغَيْبِ وَالشَّهَادَةِ
الْعَزِيْزُ الْحَكِيْمُ ۝

32. If you lend unto Allah a goodly loan, He will double it for you and will forgive you, for Allah is Responsive, Clement, Knower of the invisible and visible, the Mighty, the Wise. *(at-Taghabun: 17 - 18)*

Note: The same subject has been treated in the Ayaat given at Serial Nos. 25, 26 and 27. It is Allah *Jalla Shanohu's* special bounty and kind regard for the well-being of His bondsmen that He has repeatedly recounted the things which are important for them. We often recite these Ayaat merely for the sake of earning blessings of recitation with it. It is a favour of the Gracious Allah that He grants good returns for the mere recitation of the Qur'an. But it has to be borne in mind that the Qur'an has not been revealed simply for recitation, but its sacred commandments are to be put into practice and properly followed in life. It should be realised that when the Sovereign and Lord of the whole Universe, Who is our Benefactor,

our Guardian and Helper, our Cherisher and, above all, our Creator, repeatedly orders us to do something and we, in response, merely say, "Yes, O Lord we have read your directions and orders", and remain content with that, would not that be height of injustice?

(٣٣) وَأَقِيمُوا الصَّلٰوةَ وَاٰتُوا الزَّكٰوةَ وَأَقْرِضُوا اللّٰهَ قَرْضًا حَسَنًا ۚ وَمَا تُقَدِّمُوا لِأَنفُسِكُم مِّنْ خَيْرٍ تَجِدُوهُ
عِندَ اللّٰهِ هُوَ خَيْرًا وَأَعْظَمَ أَجْرًا ۚ وَاسْتَغْفِرُوا اللّٰهَ ۖ إِنَّ اللّٰهَ غَفُورٌ رَّحِيمٌ ﴿٢٠﴾

33. And establish Salaat, and pay Zakaat, and (so) lend unto Allah a goodly loan. Whatsoever good you send before you for your souls, you will surely find it with Allah, better and greater in the recompense, and seek forgiveness of Allah. Lo! Allah is Forgiving, Merciful. *(al-Muzzammil: 20)*

(A goodly loan or 'Qardh-e-Hasanah' is a loan without interest or any thought of gain or loss.)

Note: "Better and greater in the recompense" means that a donor will be given better and greater recompense in the Hereafter for the money spent as Sadaqah, far better in quality and quantity than the thing he would have got, in return for the money, if he had spent it in the world, for instance, two kilograms of wheat for a rupee. The fact is that the recompense in the Hereafter would be far superior to the possible worldly returns both in quality and quantity. We have already quoted a Hadith under the Ayat given at Serial No. 7 to the effect that "Even if a date is given away as Sadaqah out of the lawfully earned property, with sincerity of intention, Allah *Ta'ala* grants increase in the recompense for it, till it becomes as large as the Mount Uhad."

Would that we appreciated the generosity of our Bounteous Lord Who grants such enormous rewards for such small amounts of Sadaqah, and deposited with Him as much money as possible! For, then He would have returned it to us with bountiful increase, at the time of our dire need.

In this Ayat, Allah *Ta'ala* has also promised that whatsoever virtue we send before us, He will accord us an equal recompense for it. In our booklet, 'Barakaat-e-Zikr' we have quoted many Ahadith about the increase in rewards for good deeds, including the following Hadith:

In the estimation of Allah the reward for saying:

(سُبْحَانَ اللهِ) Allah be glorified, or (اَلْحَمْدُ لِلّٰهِ) All praises to Allah or (لَا اِلٰهَ اِلَّا اللهُ) There is none to be worshipped but Allah, or اَللهُ اَكْبَرُ Allah is Great, is even larger than Mount Uhad, provided these are recitied with the purest motive of pleasing Allah.

As a matter of fact, sincerity of intention is the first condition for the acceptance of any virtuous deed. A good deed performed insincerely, with a worldly motive, shall be of no value in the Akhirah. For cultivating this quality, one has to associate with spiritual guides (Mashaaikh), serve them devotedly and earn their favour. For it is only through associating with such people that one can learn how to perform good deeds solely for the pleasure of Allah *Ta'ala*.

(۳۴) إِنَّ الْأَبْرَارَ يَشْرَبُونَ مِنْ كَأْسٍ كَانَ مِزَاجُهَا كَافُورًا ۝ عَيْنًا يَشْرَبُ بِهَا عِبَادُ اللَّهِ يُفَجِّرُونَهَا تَفْجِيرًا ۝
يُوفُونَ بِالنَّذْرِ وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا ۝ وَيُطْعِمُونَ الطَّعَامَ عَلَىٰ حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا ۝
إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكُورًا ۝ إِنَّا نَخَافُ مِنْ رَبِّنَا يَوْمًا عَبُوسًا قَمْطَرِيرًا ۝ فَوَقَاهُمُ
اللَّهُ شَرَّ ذَٰلِكَ الْيَوْمِ وَلَقَّاهُمْ نَضْرَةً وَسُرُورًا ۝ وَجَزَاهُمْ بِمَا صَبَرُوا جَنَّةً وَحَرِيرًا ۝ مُتَّكِئِينَ فِيهَا عَلَى الْأَرَائِكِ ۚ
لَا يَرَوْنَ فِيهَا شَمْسًا وَلَا زَمْهَرِيرًا ۝ وَدَانِيَةً عَلَيْهِمْ ظِلَالُهَا وَذُلِّلَتْ قُطُوفُهَا تَذْلِيلًا ۝ وَيُطَافُ عَلَيْهِمْ بِآنِيَةٍ مِنْ
فِضَّةٍ وَأَكْوَابٍ كَانَتْ قَوَارِيرَا ۝ قَوَارِيرَا مِنْ فِضَّةٍ قَدَّرُوهَا تَقْدِيرًا ۝ وَيُسْقَوْنَ فِيهَا كَأْسًا كَانَ مِزَاجُهَا زَنْجَبِيلًا ۝
عَيْنًا فِيهَا تُسَمَّىٰ سَلْسَبِيلًا ۝ وَيَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُخَلَّدُونَ إِذَا رَأَيْتَهُمْ حَسِبْتَهُمْ لُؤْلُؤًا مَنْثُورًا ۝ وَإِذَا
رَأَيْتَ ثَمَّ رَأَيْتَ نَعِيمًا وَمُلْكًا كَبِيرًا ۝ عَالِيَهُمْ ثِيَابُ سُنْدُسٍ خُضْرٌ وَإِسْتَبْرَقٌ ۖ وَحُلُّوا أَسَاوِرَ مِنْ فِضَّةٍ ۚ
وَسَقَاهُمْ رَبُّهُمْ شَرَابًا طَهُورًا ۝ إِنَّ هَٰذَا كَانَ لَكُمْ جَزَاءً وَكَانَ سَعْيُكُمْ مَشْكُورًا ۝

34. Lo! the righteous shall drink of a cup whereof the mixture is of water of Kafur. A spring wherefrom the slaves of Allah drink, making it gush forth abundantly (in whatever direction they would desire). They fulfil the vow and fear a day whereof the evil is wide-spreading. And they feed the needy, the orphan and the captive, for love of Allah. And say: "We feed you for the sake of Allah only, we wish for no reward or thanks from you. Because we only fear a day of wrath and fate from our Lord". Therefore, Allah hath warded off from them the evil of that day and made them find brightness and joy; and hath awarded them, for all that they endured, a Garden and silk-attire; reclining therein upon

couches, they will find there neither (heat of) sun nor bitter cold. The shade thereof will be close upon them and the clustered fruits bow down (at their command). Goblets of silver are brought round for them and beakers of glass: (Bright as) glass but (made) of silver. They themselves will determine the measure thereof (according to their wishes). They will have a drink in a cup whereof the mixture is of Zanjabeel (ginger); the water of a spring therein named Salsabeel. There serve them young men of everlasting youth, whom when you see you would take them for scattered pearls. When you look, you will see their bliss and immense territory. Their raiment will be fine green silk and gold embroidery, bracelets of silver will they wear. Their Lord will satisfy their thirst with a pure drink (and it will be said unto them): Lo! this is a reward for you. Your endeavour (upon earth) has found acceptance. *(ad-Dahr: 5-22)*

Note: The sacred Ayaat describe three varieties of drink, the specific quality of each drink and the way in which it will be taken. The first Ayat says that the righteous will drink it themselves, the second says that they will be offered a drink by their servants, while in the third, it is said that the Lord of all creation, the Grand Sovereign Himself, would present the drink to them. Probably, this may refer to three classes of the righteous; the common people, the superior ones and the highest class. In these Ayaat the greatness, honour and virtues of the righteous have been mentioned, which they shall attain especially through the performance of good deeds, particularly feeding the poor for the pleasure of Allah. If we had perfect Imaan and believed firmly in these promises, every one of us would like to follow the example of Siddiq-e-Akbar *Radhiallaho anho*, who gave away everything in his house to win Allah's pleasure, leaving behind only the blessings associated with the names of Allah and His Rasul. These Ayaat refer to a few matters which need special attention:

1. There is mention of fountains which the dwellers of Jannah would shift to any place they like: Mujahid *Rahmatullah alaihe* explains that those fountains will flow to any point and in any direction of their choice. Qatadah *Rahmatullah alaihe* says that they

will have drinks which have a mixture of 'Kafoor' and are sealed with fragrant musk, and the water of the fountains will run in any direction they desire. Ibne Shauzab *Rahmatullah alaihe* says that those people will have gold wands with which they will make a sign indicating the direction in which the fountains should flow and that will come about.

2. Qatadah *Rahmatullah alaihe* has been quoted as saying, 'They fulfilled the 'vow' means they acted upon every order of Allah *Ta'ala*'; that is why they have been called Abrar (the righteous). Mujahid *Rahmatullah alaihe* says that the vow means an undertaking to perform a good deed for the sake of Allah *(like fasting, I'tikaaf or worship)*. Ikrimah *Radhiallaho anho* says,"It means offerings for thanks-giving". Ibne Abbas *Radhiallaho anho* has been quoted to say that a man came to Rasulullah *Sallallaho alaihe wasallam* and submitted that he had vowed to kill himself for the sake of Allah. Rasulullah *Sallallaho alaihe wasallam* was busy in something else and could not properly attend to him. The man took his silence as an approval for fulfilling his vow and got up and went away to kill himself. Rasulullah *Sallallaho alaihe wasallam* came to know what the man was about to do and said, "Thanks be to Allah who has created such people in my Ummah who are so resolute in fulfilling their vows", and he ordered the man not to kill himself but to slaughter one hundred camels instead, for taking one's own life was forbidden by religion and the ransom (blood-money) for a life taken was a hundred camels.

3. The feeding of prisoners in the Ayaat concerns the idolaters who had become prisoners in various battles. There were no Muslim prisoners at that time. When the feeding of non-Muslim prisoners carries so much reward from Allah, the reward for the Muslim captives would be far greater. Mujahid *Rahmatullah alaihe* says that when Rasulullah *Sallallaho alaihe wasallam* brought the captives of Badr (who were infidels) to Madinah, seven notable Sahabah, namely Abu Bakr, Umar, Ali, Zubair, Abdur Rahman, Sa'd, and Abu Ubaidah *Radhiallaho anhum* were particularly generous in spending money on their food, etc. At this, the Ansaar remarked, "We fought those prisoners in the cause of Allah and you are looking after them so lavishly". Thereafter, the nineteen Ayaat beginning (إِنَّ الْأَبْرَارَ) were revealed in praise of those Sahabah who looked after the prisoners. Hasan *Rahmatullah alaihe* says that, at the time of revelation of these Ayaat, there were only idolaters as prisoners.

Qatadah *Rahmatullah alaihe* says, "When Allah *Jalla Shanohu* ordered us to show kindness towards prisoners who were idolators, the obligations in respect of Muslim prisoners must be far greater". Ibne Jurraij *Rahmatullah alaihe* says that there were no Muslim prisoners at the time when these Ayaat were revealed. Only the idolaters were prisoners, and Rasulullah *Sallallaho alaihe wassallam* gave orders for looking after their welfare. Abu Razeen *Rahmatullah alaihe* says that once he was with Shaqeeq Ibne Salmah *Rahmatullah alaihe* when a few of the prisoners passed that way, and Shaqeeq told him to give something as Sadaqah to the prisoners and recited the above Ayaat.

4. 'We wish for no reward nor thanks', means that the Sahabah did not like to have any type of return at all for their good deeds in this life, even in the form of Du'aa or thanks. They wanted total return for them in Akhirah. Aishah and Umme Salmah *Radhiallaho anhuma* are reported to have given instructions, to the person who took their Sadaqah to the poor, to quietly listen to what the recipient said after receiving it. When the person reported back any words of Du'aa, etc., to the venerable ladies, they used to make the same kind of Du'aa, etc., in favour of the poor, saying that it was in return for what the poor had said, so that their Sadaqah remained purely and solely for the Akhirah. Umar *Radhiallaho anho* and his son Abdullah *Radhiallaho anho* are reported to have done the same. Zainul Abedin *Rahmatullah aliahe* has remarked that if the giver of Sadaqah waits for the person in need to come to him, that would not count as real generosity. The truly generous one is he who fulfils his obligations to Allah by going himself to the doors of the needy persons, and does not expect any expression of thanks for that, in view of the full faith he has in the rewards from Allah.

5. 'The bunches of the fruits of Jannah obeying the commands' means that they will reach them when and where the dwellers in Jannah wish them to reach. Baraa Ibne Aazib *Radhiallaho anho* says, "The inhabitants of Jannah will be able to eat the fruit as they wish, while sitting, standing or lying". Mujahid *Rahmatullah alaihe* says, "If they wished to have fruit while standing, the bunch would bend and come in front of them, just within their reach; it would bend lower if they desired to eat it while sitting; and it would bend still lower if they liked to eat it while lying". Another Hadith reports him (Mujahid) as saying, "The ground of Jannah is made of silver, its dust is musk, the roots of its trees are made of gold, their

branches and leaves are made of pearls and jasper, with the fruit dangling in between them. If the dwellers in Jannah would like to eat the fruit while standing they would experience no difficulty in reaching it; if they desired to have it while sitting or reclining on their beds, it would bend down accordingly".

6. 'Bright as glass but made of silver' means that the silver will be transparent like glass. Ibne Abbas *Radhiallaho anho* has said that, in this life, if silver is beaten to the thinness of a fly's wing, one cannot see water through it, but in Jannah the silver goblets will be transparent. It has been said that, in this life, there are to be found samples of everything in Jannah, except the goblets of silver of the type mentioned herein. Qatadah *Rahmatullah alaihe* says that if all the experts in the world work together to make a transparent goblet of this type, they will fail to do so. Ibne Abbas *Radhiallaho anho* has said that an incident relating to Ali and Fatimah *Radhiallaho anhuma* (which will be mentioned in the story No. 43 at the end of this book) occasioned the revelation of these Ayaat. It is not an unusual thing to find an Ayat being revealed in consequence of more than one occurrence taking place severally; in that case, it applies to all such incidents.

(٣٥) قَدْ أَفْلَحَ مَنْ تَزَكّٰى ۝ وَذَكَرَ اسْمَ رَبِّهٖ فَصَلّٰى ۝ بَلْ تُؤْثِرُوْنَ الْحَيٰوةَ الدُّنْيَا ۝ وَالْاٰخِرَةُ خَيْرٌ وَّاَبْقٰى ۝

35. He is successful who purifies himself, And remembers the name of his Lord, and observes Salaat; but you prefer the life of the world. Although the Akhirah is far better and everlasting. *(al-A'laa: 14-17)*

Note: The Ulama have given several interpretations of 'purifies himself'; many of them say that it means 'gives Sadaqah at the end of Ramadhan, called 'Sadaqatul Fitr'; While some of them give it a general sense. Saeed Ibne Jubair *Rahmatullah alaihe* says that it means purifies himself of (the taint of) his lawfully earned wealth (through payment of Zakaat).

Qatadah *Rahmatullah alaihe* says, "Successful is he who has pleased his Creator by (spending) his wealth". Abul Ahwas *Rahmatullah aliahe* said, "Allah *Ta'ala Subhanohu* has mercy on a person who gives Sadaqah and then performs Salaat". He then recited the above mentioned Ayat. In another version, he is reported to have

said, "Let him, who can afford, give something as Sadaqah before offering Salaat". Ibne Mas'ood *Radhiallaho anho* says, "When a person intends to observe Salaat, it will be better for him to give something as Sadaqah before doing so". He then recited this Ayat. Arfaja *Radhiallaho anho* says that he once asked Ibne Mas'ood *Radhiallaho anho* to recite to him the Surah: سَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى

Glorify the name of thy Lord, the most High: (al-A'laa)

He began to recite it and when he came to the Ayat:

بَلْ تُؤْثِرُونَ الْحَيَوٰةَ الدُّنْيَا

But you prefer the life of this world,

he stopped short in the midst of recitation and adressing the people, said, "We have preferred this life to the Akhirah." People sat listening quietly. He then again said, "We have preferred this life because we have seen the beauty and adornment of the world, its women, its food and its drinks, while things of the Akhirah have been veiled from us. We are engrossed in what is before us, forgetful of what we have been promised in the Akhirah!"

Qatadah *Rahmatullah alaihe* has said that all mankind are engaged in the present-day worldly activities, except those who enjoy Allah's protection, even though the Akhirah is far more valuable and everlasting. Anas *Radhiallaho anho* has quoted Rasulullah *Sallallaho alaihe wasallam* as saying that the Kalimah (لَا إِلٰهَ إِلَّا اللّٰهُ) saves people from the displeasure of Allah *Ta'ala* as long as they do not give preference to their worldly requirements as against the demands of religion, but when they begin to do so, the kalimah (لَا إِلٰهَ إِلَّا اللّٰهُ) is returned to them with the Divine remarks, "You are telling a lie". In another Hadith, Rasulullah *Sallallaho alaihe wasallam* has said that whoever bears testimony to

لَا إِلٰهَ إِلَّا اللّٰهُ وَحْدَهُ لَا شَرِيكَ لَهُ

will enter Jannah, unless he has mixed it with something averse to it and polluted his faith with falsification. Rasulullah *Sallallaho alaihe wasallam* repeated his words three times and the gathering remained silent. Probably Rasulullah *Sallallaho alaihe wasallam* wanted someone to ask about it, but the people were quiet due to respect and awe. Finally a man got up from a distance and said, "O

Rasulullah, may my parents be sacrified for your sake, what is the meaning of, 'mixing it with something else"? He replied, "The love of this world and prefering it to everything else, amassing wealth for its own sake and acting towards people unjustly and cruelly".

Another Hadith of Rasulallah *Sallalaho alaihe wasallam* says, "Whoever loves this world harms his Akhirah and when anyone loves the Akhirah he does harm to this world; therefore, prefer the love of the thing (Akhirah) that will remain for ever, over the thing (this world) that will come to an end". In another Hadith Rasulullah *Sallallaho alaihe wasallam* has said, "This world is the home of one who has no home in the Akhirah and it is the property of him who has no share in Akhirah, and only that person collects or hoards for this life who lacks wisdom". A Hadith says that, amongst His entire creation, Allah *Ta'ala* does not dislike anything more than this world; he has never looked at this world with kindness ever since He created it'. In another Hadith Rasulullah *Sallallaho alaihe wasallam* has said that the love of this life is the root-cause of all sins. At the end of this book in Chapter.six, a number of Ayaat and Ahadith regarding this life and Akhirah have been given in a summarised form. In addition to all the Ayaat which have been mentioned uptil now in this volume, there are many other Ayaat in the Holy Qur'an, exhorting us to spend for the cause of Allah *Jalla Shanohu*. This subject has been treated again and again in a variety of ways by Allah *Jalla Shanohu* in the Holy Qur'an, with different ways of persuasion to spend all. This shows its unquestionable importance, particularly, when all out of which one spends is a grant from Allah *Ta'ala*. For example, a rich man gives his servant some money for his personal needs but also says that he would like him to set aside a little money for such and such thing, and promises him a bountiful reward in case he complies with his directions. In such an event, it is obvious that the servant would gladly spend money on that particular thing, knowing that he would receive much more than what he has spent on it.

Sec (b)

AHADITH ON THE VIRTUES OF SPENDING FOR THE CAUSE OF ALLAH

After quoting so many Ayaat of the Holy Qur'an on the subject of spending for the cause of Allah *Ta'ala*, there should be no need of quoting any Ahadith bearing on this subject. But since the Ahadith clarify and explain the sacred Word of *Allah Subhanahu Ta'ala*, it would be worth-while narrating a few Ahadith before concluding this Chapter.

(١) عَنْ اَبِی هُرَيْرَةَ رض قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَوْ كَانَ لِی مِثْلُ اُحُدٍ ذَهَبًا لَسَرَّنِی اَنْ لَا يَمُرَّ عَلَیَّ ثَلٰثُ لَيَالٍ وَعِنْدِی مِنْهُ شَیْءٌ اِلَّا شَیْءٌ اُرْصِدُهٗ لِدَيْنٍ ،

(رواه البخاری (مشكوٰة)

HADITH: 1

Rasulullah *Sallallaho alaihe wasallam* said, "If I possessed gold to the extent of mount Uhud, I would not like to keep any of it with me for more than three days, except what I put aside for paying a debt".

Note: Mount Uhud is well-known as the biggest mountain near Madinah. Rasulullah *Sallallaho alaihe wasallam* has said that, if he had as much gold as the mountain of Uhud, he would like to give it away within three days and would not keep any portion of it with himself. This is simply meant to convey that it will take at least three days to distribute that huge amount of gold. Ofcourse, if there was debt to be paid and the creditor was not present, some portion of gold could be retained till the debt could be paid. This shows that payment of a debt is more important than Sadaqah. It was the noble habit of Rasulullah not to hoard anything. Anas *Radhiallaho anho* who was the special attendant of Rasulullah *Sallallaho alaihe wasallam* says that he never kept anything for the next day. Once somebody presented three birds to Rasulullah *Sallallaho alaihe wasallam*, one of which he gave to his own attendant. The attendant brought back that bird the following day to Rasulullah *Sallallaho alaihe wasallam* who said to him "Have I not told you not to keep

anything for the next day? Allah *Jalla Shanohu* Himself will provide food for the next day." Samurah *Radhiallaho anho* has quoted Rasulullah *Sallallaho alaihe wasallam* as saying that he checked the store cabinet frequently to make sure that nothing was left in it, lest he should die with something left behind.

Abu Zarr Ghifari *Radhiallaho anho*, a famous and extremely pious Sahabi, had particular aversion to wealth, about which several incidents have been reported, one of which has been related under the Ayat given at Serial No. 11 above. He says, "I was once accompanying Rasulullah *Sallallaho alaihe wasallam* when he looked at Mount Uhud and said, "If this mountain were to turn into gold and be given to me, I would not like to keep a single Dinaar of it with me for more than three days except that which I put aside to pay a debt". He added, "Many of those who have much property shall gain scanty rewards, except for those who say, 'Take this and this, before them, behind them, on their right and on their left". (The narrator made a gesture indicating that they spend profusely with both their hands, distributing money to people around them). *(Bukhari)*

In Mishkaat, another incident has been related about Abu Zarr *Radhiallaho anho*. Abu Zarr *Radhiallaho anho* was once sitting with Uthman *Radhiallaho anho* during the period of the latter's Caliphate when he told Ka'b *Radhiallaho anho* that Abdur Rahman *Radhiallaho anho* had died leaving behind some property and asked him what he thought about it. Ka'b replied that there was no harm in leaving such property if he had given what was due on it to Allah *Ta'ala*. Hearing this, Abu Zarr raised the stick he was carrying, struck Ka'b and said that he had heard Rasulullah *Sallallaho alaihe wasallam* saying, "If I possessed gold equal in quantity to this mountain, which I could spend and which were accepted from me, I would not like to leave behind even six 'Auqias' (a small weight) of it". Abu Zarr *Radhiallaho anho* then turned to Uthman *Radhiallaho anho* and adjured him three times to tell him if he had not heard Rasulullah *Sallallaho alaihe wasallam* saying these words. Uthman said that he had.

Imaam Bukhari *Rahmatullah alaihe* has related still another story about Abu Zarr *Radhiallaho anho*, on the authority of Ahnaf Ibne Qais *Rahmatullah alaihe,* who says, "I was once sitting with a group of the Quraish in Madinah Munawwarah when a man came there. He had stiff, dry and dishevelled hair, was dressed in coarse

cloth and looked an ordinary man. He stopped by their side, greeted them saying, 'Assalam-o-Alaikum' and then adressing the people, said "Give those who hoard up treasures, tidings of a rock heated in the fire of Jahannam, which will be placed on their breasts; its heat will cause their flesh to melt and to boil over their shoulders. The rock will then be put on their shoulders causing it to flow from their breasts". Saying this, he went into the Masjid and sat down beside a pillar. I did not know who this Divine was; so, I followed him, sat near him and said, "The people gathered there did not pay heed to what you said; they rather seemed to dislike your saying so". The divine replied, "They are fools who lack proper understanding, my most loved friend once told me". When I asked him who was his most loved friend, he replied, "Rasulullah *Sallallaho alaihe wasallam* was my most loved friend who once said to me, 'Abu Zarr, do you see Mount Uhud over there? I said that I did" (thinking that he wanted to send me on an errand and was telling me how much time remained before sunset.) He then said, "If I had gold to the extent of that mountain I would love to spend all of it except for three Dinaars".

Other versions of the Hadith explain why he would like to keep three Dinaars. After this Abu Zarr *Radhiallaho anho* said, "These people have no sense; they go on hoarding wealth. By Allah, I neither expect them to give me any money, nor need to ask them anything about my religion! Then, why should I feel afraid or hesitate to tell them exactly what I believe to be true?" *(Fatah)*

We shall relate another incident about Abu Zarr *Radhiallaho anho* under the Ayat given at Serial No. 5 in Chapter two below, Insha Allah.

(٢) عَنْ أَبِي هُرَيْرَةَ رض قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ يَوْمٍ يُصْبِحُ الْعِبَادُ فِيْهِ إِلَّا مَلَكَانِ يَنْزِلَانِ فَيَقُوْلُ أَحَدُهُمَا اَللّٰهُمَّ أَعْطِ مُنْفِقًا خَلَفًا وَيَقُوْلُ الْآخَرُ اَللّٰهُمَّ أَعْطِ مُمْسِكًا تَلَفًا. متفق عليه (مشكوٰة)

HADITH: 2

Rasulullah *Sallallaho alaihe wasallam* said, "Two angels come down (from the heavens) every morning; one prays, 'O Allah, grant a return to him who spends, while the other prays, 'O Allah, destroy the wealth of him who withholds it".

Note: This Hadith is corroborated by the Ayat given at *Serial No. 20* above, which says, "And whatever you spend (for good), He replaces it". We have also quoted many more Traditions bearing on this subject, in that context. Abu Darda *Radhiallaho anho* has quoted Rasulullah *Sallallaho alaihe wasallam* as saying, "At sunrise, two angels, one on each side of the sun, make a proclamation, which is heard by everybody except Jinns and mankind, calling, 'O people, turn to your Lord! The little which suffices for you is better than the abundance which may make you neglectful towards Allah!' Similarly, (the Hadith continues) At the time of sunset, two angels pray loudly from both sides of the sun, saying, 'O Allah, grant an early return to him who spends (for a good cause) and ruin the wealth of him who hoards it". *(Ahmad)*

A Hadith says, "When the sun rises, two angels, one on each side of the sun, pray to Allah, calling, 'O Allah, grant an early return to him who spends; O Allah, ruin the property of him who withholds it"! Another Hadith says that there are two angels in the heavens above, who have no other function but to keep on praying; one says, 'O Allah, grant a return to him who spends (for a good cause), the other says, 'O Allah, destroy the property of him who holds it back". *(Kanz)*

It appears that the mornings and evenings are not the special hours appointed for the angels to make such invocations; they go on making these supplications all the time. The versions quoted earlier mean that they are particularly engaged in such supplications in the mornings and evenings (though they never cease to do so).

Known examples and experience of life confirm the truth of these Ahadith; very often, those who amass wealth fall a prey to calamities that ruin their property; some get involved in litigation, others enter upon a life of wasteful expenses, still others have the thieves chasing them. Hafiz Ibne Hajar *Rahmatullah alaihe* says, "When the property is hoarded, it brings ruin in its wake: very often the property is ruined; sometimes the owner himself passes away, leaving behind everything, or he is ruined through leading a vicious life. On the contrary, those who spend (for a good cause) are blessed with increase in their property". According to a Hadith, "Whoever gives much as Sadaqah, Allah Himself looks after his property after his death." *(Ihya)*. That is to say, the heirs of such persons do not waste away the property they have left behind and do not indulge in

useless pursuits; unlike the sons of the rich feudal lords who squander away the wealth inherited from their parents. Imaam Nawavi *Rahmatullah alaihe* writes: Only that expenditure is commendable which is incurred for good causes, i.e. spending to provide for one's family, for entertaining one's guests or for other devotional deeds."

Qurtabi *Rahmatullah alaihe* says, "Devotional deeds include both obligatory *(Fardh)* and supererogatory *(Nafl)* devotions. However, he who does not give away (Nafl) Sadaqaat is not affected by the curses of the angels, unless he is overpowered by an innate miserliness which causes him to pay 'Fardh Sadaqaat' with a heavy heart".

HADITH: 3

Rasulullah *Sallallaho alaihe wasallam* has said, "O son of Adam, it is better for you to give away what you can spare, and to withhold it is worse for you; but you will not be blamed if you keep back what may barely suffice you, and spend first on those who are dependent on you".

Note: This subject has also been corroborated by the Ayat at No. 4 above, where Haq *Ta'ala Shanohu* Himself has said, "Whatever is over and above your needs, spend it". That Hadith was also mentioned in that place. Here it is repeated for the sake of emphasis and clarification. The truth is that anything in excess of the proper needs is not to be held back at all. The best use for it is to have it deposited in Allah's Treasury, which never suffers a loss, nor is subject to any mishap. It will be readily available at the time of extreme adversity and pressing needs, unknown in this life. And there will be no source of income at that time, except the wealth spent as Sadaqah available as deposits in the storehouse of Allah. Another fact mentioned in this Hadith is that there will be no blame for keeping things that are needed urgently. These cover the bare necessities without which life becomes difficult, such as needs of one's family or some dependent people or even the animals which are owned by a

person and whose care is his responsibility. Any harm to those,due to lack of provisions, will be a sin and a cause of Divine punishment. In the Hadith of Rasulullah *Sallallaho alaihe wasallam* it is said that it will be enough to get one condemned, if one whose livelihood is one's responsibility, perishes or dies *(Mishkaat)*.

Abdullah Ibne Saamit *Rahmatullah alaihe* says that he was with Abu Zarr *Radhiallaho anho* when he received his share from Baitul-Maal and purchased his requirements from the bazar, after which he was left with seven Dinaars (gold coins) and he instructed his slave-girl to get them changed into small coins (for distribution). The narrator advised Abu Zarr *Radhiallaho anho* to keep the gold coins for a future need, such as entertainment of guests, etc.

Abu Zarr *Radhiallaho anho* said that his friend *Sallallaho alaihe wasallam* had settled the issue once for all, saying that if gold and silver are hoarded they would become sparks of the Fire for their owner, unless he spends them for the cause of Allah. As a matter of fact, so many are the exhortations given by Rasulullah *Sallallaho alaihe wasallam* to spend for the cause of Allah whatever exceeds one's needs that some Sahabah thought that no one had any right to keep with him anything exceeding his rightful needs.

Abu Saeed Khudri *Radhiallaho anho* narrates that once he was among those who were accompanying Rasulullah *Sallallaho alaihe wasallam* on a journey. One of the companions kept moving up and down the caravan with his she-camel. At this, Rasulullah *Sallallaho alaihe wasallam* said that if someone had a spare animal for riding he should give it away to the one who had none, and whoever had extra provision should give these to them who were in need. The Sahabah surmised from this that no one had any right to his provisions beyond his actual needs. *(Abu Dawood)*. As regards the Sahabi with the she-camel, if he was proudly showing off his animal, the injuction of Rasulullah *Sallallaho alaihe wasallam* was addressed to him and it meant that no one should make a show of his extra provisions; he should rather give them to others. But, if he was moving up and down with the animal to show its miserable condition, it means that he was indirectly asking others to give him a mount. In that case,the injunction of Rasulullah *Sallallaho alaihe wasallam* was addressed to other people, exhorting them to help him.

(۴) عَنْ عُقْبَةَ بْنِ الْحَارِثِ قَالَ صَلَّيْتُ وَرَآءَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِالْمَدِيْنَةِ الْعَصْرَ فَسَلَّمَ ثُمَّ قَامَ مُسْرِعًا فَتَخَطّٰى رِقَابَ النَّاسِ اِلٰى بَعْضِ حُجَرِ نِسَائِهٖ فَفَزِعَ النَّاسُ مِنْ سُرْعَتِهٖ فَخَرَجَ عَلَيْهِمْ فَرَاٰى اَنَّهُمْ قَدْ عَجِبُوْا مِنْ سُرْعَتِهٖ قَالَ ذَكَرْتُ شَيْئًا مِّنْ تِبْرٍ عِنْدَنَا فَكَرِهْتُ اَنْ يَّحْبِسَنِيْ فَاَمَرْتُ بِقِسْمَتِهٖ

(رواه البخاري. مشكوٰة)

HADITH: 4

Uqbah *Radhiallaho anho* has narrated that he offered his 'Asr' Salaat with Rasulullah *Sallallaho alaihe wasallam.* At the end of Salaat Raulullah *Sallallaho alaihe wasallam* hastily got up and, stepping over the shoulders of the people, went to the houses of one of his wives. People, not knowing what the necessity was, were perplexed over his haste. On his return he perceived the people's anxiety and explained that he had suddenly remembered leaving behind a piece of gold in the house and he was afraid (lest his death should take place while he owned a piece of gold; which would become objectionable for him on the Day of Reckoning). So, he had hurried home to tell them to distribute it immediately.

Note: The same incident has been narrated in another Hadith which concludes:"I had left some gold in the house, and did not like to keep it with me during the night. A still more amazing anecdote has been related in another Hadith: Aishah *Radhiallaho anha* relates that during the illness of Rasulullah *Sallallaho alaihe wasallam* she had, with her, six or seven Dinaars belonging to him, which he told her to give away immediately. But she was busy attending to him in his illness and could not distribute the money immediately. When he *Sallallaho alaihe wasallam* asked her whether she had distributed the Dinaars, she replied that she had done nothing about them because she had been busy looking after him in his illness. He called for the Dinaars and, placing them in his hand, said, "How awkward would it be, if Allah's Rasul were to meet Allah, while having these in his possession!" (i.e. he would feel ashamed to meet his Lord while having Dinaars in his possession. *(Mishkaat)*

In another Hadith she has been reported as saying, "Some gold coins were given to him by someone at night; as a result he could not

sleep until she was able to spend them late in the night" *(Ihya)*. Sahal *Radhiallaho anho* says that once Rasulullah *Sallallaho alaihe wasallam* had seven gold coins, which he had kept with Aishah *Radhiallaho anha*. He told her to send them to Ali *Radhiallaho anho* but he soon fainted, as a result of which Aishah *Radhiallaho anha* remained occupied. A little later, when he recovered from the swoon, he asked the same question and again fainted. This happened several times. Ultimately the coins were sent by Aishah *Radhiallaho anha* to Ali *Radhiallaho anho* which he distributed. This incident happened during the day. The following night, preceding Monday, was the last night of the life of Rasulullah *Sallallaho alaihe wasallam* and that night Aishah *Radhiallaho anha* had no oil in her lamp. She sent the lamp to woman in the neighbourhood for filling it with some oil, requesting that it was needed for Rasulullah *Sallallaho alaihe wasallam* who was seriously ill and was about to depart from the world to meet Allah *Ta'ala*. *(Targheeb)*

Umme Salmah *Radhiallaho anha* has also narrated a similar incident. She says that once Rasulullah *Sallallaho alaihe wasallam* came home looking upset; she thought he was not well and enquired as to what had happened. The reply was that seven Dinaars had been received the previous night and that they were still lying unspent in the corner of his bed *(Ihya)*. Rasulullah *Sallallaho alaihe wasallam* used to receive presents continuously but he spent them immedia-tely, whether it was day or night and whether he was well or unwell. He did not rest content till everything had been spent. So much so that, in the state of serious illness when there was no oil in the lamp and seven gold coins were lying in the house, neither Rasulullah *Sallallaho alaihe wasallam* nor Aishah *Radhiallaho anha* thought of buying some oil with that money!

Here the author (Muhammad Zakariyya *Rahmatullah alaihe*) mentions the case of his own father *Rahmatullah alaihe* who, he says, never liked to keep any money in his possession at night. He was always in debt and owed seven or eight thousand rupees at the time of his death. So, if he had money at night, he would send it to his creditors and the small change was given to the children, and he would say that he never liked this filth to be with him at night, as death could come unexpectedly. Even more remarkable, I have heard about Shah Abdur Rahim Raipuri *Rahmatullah alaihe* that he used to receive many gifts and these, when accumulated, were suitably distributed. If after that, more things were received, he felt

unhappy and would say, "Oh! more have come!" Finally he distributed even his clothes and told his close associate Maulana Abdul Qadir *Rahmatullah alaihe* to lend him clothes to wear. The Auliya of Allah (the saints) behave amazingly: They have a strong desire to depart from this world empty-handed, just as they were born, and not leave behind any worldly collection as their property.

(٥) عَنْ أَبِي هُرَيْرَةَ رض قَالَ قَالَ رَجُلٌ يَارَسُوْلَ اللهِ أَيُّ الصَّدَقَةِ أَعْظَمُ أَجْرًا قَالَ أَنْ تَصَدَّقَ وَأَنْتَ صَحِيحٌ شَحِيحٌ تَخْشَى الْفَقْرَ وَتَأْمُلُ الْغِنَى وَلَا تُمْهِلْ حَتَّى إِذَا بَلَغَتِ الْحُلْقُوْمَ قُلْتَ لِفُلَانٍ كَذَا وَلِفُلَانٍ كَذَا وَقَدْ كَانَ لِفُلَانٍ.

متفق عليه. (مشكوٰة)

HADITH: 5

Someone asked Rasulullah *Sallallaho alaihe wasallam* **as to what kind of Sadaqah was most rewardable? Rasulullah** *Sallallaho alaihe wasallam* **replied, "When at the time of giving Sadaqah you are in good health, you have greed for wealth, you fear to become poor and have a keen desire to become rich. That is the opportunity; do not postpone it till the last moment of your life and then say, 'So much to so and so, and so much to that (Masjid) and that much to such and such (Madrassah), although actually now the property belongs to so and so (heirs).** *(Mishkaat)*

Note: The fact is that the heir now has a rightful share in the property; the last will is applicable to at most one third of the property, therefore the dying person can only give as Sadaqah one third of his property. Another Hadith says that Rasulullah *Sallallaho alaihe wasallam* has said, "Man keeps saying 'my property, my property'; in fact his property is confined to three things only; that which he has eaten, which he has worn and which he has given as Sadaqah and deposited in Allah's Treasury; whatever is left over, he is leaving for other people." Another Hadith says, "It is better for a man to give one Dirham as Sadaqah early in his life-time than to give a hundred Dirhams at the time of his death". The reason is that anything given away on the death-bed amounts to giving from someone else's property, because the dying man has to leave everything behind. Another Hadith quotes the saying of Rasulullah *Sallallaho alaihe wasallam* that anyone who

gives Sadaqah, at the time of death, is like a man who, after satisfying his appetite, gives the remaining food as a present to someone. *(Mishkaat)*. Rasulullah *Sallallaho alaihe wasallam* has repeatedly declared that the proper time for giving Sadaqah is when one is healthy and fit; that is the time to control one's personal desires. This does not mean that Sadaqah at the time of death has no value. It does carry a reward and becomes an investment for the Akhirah, but it does not carry the same return as that for giving Sadaqah in spite of one's needs and requirements. Allah *Jalla Shanohu* has said:........

كُتِبَ عَلَيْكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ إِنْ تَرَكَ خَيْرًا ۖ الْوَصِيَّةُ لِلْوَالِدَيْنِ وَالْأَقْرَبِينَ بِالْمَعْرُوفِ ۖ حَقًّا عَلَى الْمُتَّقِينَ ۝

It is prescribed for you that when one of you approaches death and leaves property, he should make a will, in a known manner, in favour of his parents and other rela-tives. All those who fear Allah will do this as their bounden duty. (al-Baqarah: 180)

This Divine order was given in the early days of Islam. Later, when the detailed orders regarding inheritance were revealed, the earlier order, for making will for those relatives whose rights had been fixed in 'Shariah', was cancelled; nevertheless the order for making a will upto one third of the property applied to all relatives who did not come under the Inheritance order. Ibne Abbas *Radhiallaho anho* has said that, under the new order, the making of a will in favour of those who have been given a right of inheritance, has been cancelled while those who do not come under this order still enjoy the benefit of a will. Qatadah *Rahmatullah alaihe* says that, for those who are not entitled to become inheritors, the above Ayat regarding a will remains valid whether they be the relatives or strangers.

Another Hadith says that Allah *Ta'ala* says, "O son of Adam: You were a miser in life and extravagant at the time of death; do not heap two evils together: one, the miserliness when living and second the extravagance when about to die. Think of your relatives who are deprived of your heritage, include them in your will". *(Kanz)*. There is a hint towards this in the Ayat No. 2, among the Ayaat above, that it is better to give Sadaqah at the time when the love of wealth is uppermost in one's mind compared to the time when the mind is indifferent. One Hadith says that Allah *Jalla Shanohu* is displeased

with the person who remains miserly in his lifetime and becomes generous at the time of his death.

Therefore, it is not desirable that people should postpone giving Sadaqah and endowments to a later time near their death. In the first instance, no one ever knows when that last moment is to come, how and where. Several instances have come to notice where people were highly desirous of leaving much for charity and endowments, but illness did not give them a respite to do so. Some were victims of paralysis, some of a coma and some were adversely influenced by the heirs nursing them. Even if they got a chance of fulfilling their desire, which was rare, the reward for it would not be as much as it might have been, if they had given Sadaqah in defiance of their own mundane desires. However, if a person has not been able to give away Sadaqah in his life owing to negligence, he should take the opportunity of spending for the cause of Allah at the time of death. For, after death, few are remembered by their heirs, who mourn them for a few days and then forget about them forever. These are common occurrence now-a-days. Therefore, whatever one wishes to take to the Akhirah, one had better carry it with oneself without delay.

(٦) عَنْ اَبِیْ هُرَیْرَةَ رضؓ اَنَّ رَسُوْلَ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ قَالَ قَالَ رَجُلٌ لَاَتَصَدَّقَنَّ
بِصَدَقَةٍ فَخَرَجَ بِصَدَقَتِهٖ فَوَضَعَهَا فِیْ یَدِ سَارِقٍ فَاَصْبَحُوْا یَتَحَدَّثُوْنَ تُصُدِّقَ
اللَّیْلَةَ عَلٰی سَارِقٍ فَقَالَ اللّٰهُمَّ لَكَ الْحَمْدُ عَلٰی سَارِقٍ لَاَتَصَدَّقَنَّ بِصَدَقَةٍ
فَخَرَجَ بِصَدَقَتِهٖ فَوَضَعَهَا فِیْ یَدِ زَانِیَةٍ فَاَصْبَحُوْا یَتَحَدَّثُوْنَ تُصُدِّقَ اللَّیْلَةَ
عَلٰی زَانِیَةٍ فَقَالَ اللّٰهُمَّ لَكَ الْحَمْدُ عَلٰی زَانِیَةٍ لَاَتَصَدَّقَنَّ بِصَدَقَةٍ فَخَرَجَ
بِصَدَقَتِهٖ فَوَضَعَهَا فِیْ یَدِ غَنِیٍّ فَاَصْبَحُوْا یَتَحَدَّثُوْنَ تُصُدِّقَ اللَّیْلَةَ عَلٰی غَنِیٍّ
فَقَالَ اللّٰهُمَّ لَكَ الْحَمْدُ عَلٰی سَارِقٍ وَزَانِیَةٍ وَغَنِیٍّ فَاُتِیَ فَقِیْلَ لَهٗ اَمَّا صَدَقَتُكَ
عَلٰی سَارِقٍ فَلَعَلَّهٗ اَنْ یَّسْتَعِفَّ عَنْ سَرِقَتِهٖ وَاَمَّا الزَّانِیَةُ فَلَعَلَّهَا اَنْ تَسْتَعِفَّ عَنْ
زِنَاهَا وَاَمَّا الْغَنِیُّ فَلَعَلَّهٗ یَعْتَبِرُ فَیُنْفِقُ مِمَّا اَعْطَاهُ اللّٰهُ. (متفق علیه. مشکوٰة)

HADITH: 6

Abu Hurairah *Radhiallaho anho* **narrates that Rasulullah** *Sallallaho alaihe wasallam* **said, "A man (from Bani Israel) decided to give Sadaqah quietly at**

night. He took it and placed it in a person's hand. In the morning, people started talking and saying, 'Last night, Sadaqah was given to a thief!' The man said, 'O Allah, to Thee be praise! I gave it to a thief! I could do nothing if it had been given to a worse person'. He decided to give Sadaqah again on the following night and put it in the hands of a woman; he might have thought that a woman would not be a thief. In the morning the people were talking and saying, 'Sadaqah was given to a prostitute last night'. The man said, 'O Allah, to Thee be praise! I gave it to a prostitute! My property deserved worse than that'. He decided to give Sadaqah a third time on the following night and placed it in the hands of an unknown person. In the morning, the people were talking and saying, 'Last night, Sadaqah was given to a rich man'. The man said, 'O Allah, to Thee be praise! I gave it to a thief,a prostitute and a rich man'! He then had a dream in which he was told that his Sadaqah had been accepted. It was given providentially to a thief so that it might result in his refraining from stealing; to a prostitute so that she might repent of her immorality and to the rich man to teach a lesson, so that he may spend out of that which Allah *Ta'ala* had given him, following the example of the pious who gave Sadaqah, unnoticed ".

Note: In another Hadith this story has been narrated differently. It may be a separate one as there are, in fact, a number of similar stories, leaving no cause for confusion. If the other one relates to the same case, it clarifies and confirms the original story.

Ta'oos *Rahmatullah alaihe* says that a man took a vow to give Sadaqah to the first person he saw in the locality. It so happened that he saw a woman, to whom he gave the Sadaqah. People said that she was an unchaste woman; then he gave Sadaqah to a man whom he saw next. The people said that the recipient was the worst type of man. He then gave more Sadaqah to the next one he saw; people said a rich man had received Sadaqah.

The giver of Sadaqah was most distressed over these hapenings. At night he dreamt that all the three acts of Sadaqah had been

accepted by Allah *Ta'ala*. He was told, "The woman was a prostitue, but she had adopted the profession due to poverty; your Sadaqah has made her give up the evil business. The thief also stole to overcome his poverty; he gave up stealing after receiving your Sadaqah. The third person was a rich man but never gave any thing as Sadaqah. Your Sadaqah served as a lesson that, though he was richer than you, you gave Sadaqah to him; it made him realise that he should give more as Sadaqah than you; he now gives Sadaqah regularly".

It is clear from this Hadith that if Sadaqah is given with sincerity, but happens to be misplaced, that also serves a Divine purpose and should not be regretted. Man's responsibility is to keep his intentions pure, as the real requirement is good intention and action. This Hadith also brings out the piety of the man giving Sadaqah, for, though the results seemed to be wrong despite his repeated efforts, he did not stop giving Sadaqah. Due to his pure intention and sincerity, all three were ultimately blessed with acceptance, which was revealed to him in his dream. Hafiz Ibne Hajar *Rahmatuallah alaihe* says that the point to note in this Hadith is that, if the Sadaqah given happens to be misplaced, its repetition is Mustahab (desirable), which should be done without reluctance. It is stressed by several divines that service to others must not be given up, even if it may not appear acceptable. Allama 'Aini *Rahmatullah alaihe* has said that the above example shows that Allah *Ta'ala* is sure to reward pure intentions, as giving Sadaqah quietly at night clearly shows that it was done for the pleasure of Allah and, therefore, was accepted by Him and not rejected for being apparently misplaced.

(٧) عَنْ عَلِيٍّ رض قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ بَادِرُوْا بِالصَّدَقَةِ فَإِنَّ الْبَلَاءَ لَا يَتَخَطَّاهَا (رواه رزين. مشكوٰة)

HADITH: 7

Rasulullah *Sallallaho alaihe wasallam* **has said, "Be quick in giving Sadaqah, as a calamity cannot overtake Sadaqah".**

Note: This means that an approaching calamity is pushed back due to Sadaqah. An unverified Hadith has it that Sadaqah shuts seventy doors of evil. One Hadith quotes Rasulullah *Sallallaho alaihe wasallam* as saying, "Purify your property by Zakaat properly

paid, treat your sick by Sadaqah and meet the advancing calamities with Du'aa". *(Targhib).* Under several Ahadith in Kanzul Ummal, it has been mentioned that the best treatment for the sick lies in giving Sadaqah.

Experience also shows that frequently given Sadaqah results in recovery from sickness. Another Hadith advises treatment of the sick through Sadaqah, for, Sadaqah foils vilifiers, repels disease, increases virtues and prolongs life. *(Kanz).* Another Hadith says that Sadaqah repels seventy calamities, the least of which is poverty. *(Kanz).* Another Hadith says, "Treat your anxieties and sorrows with Sadaqah; thereby, Allah *Jalla Shanohu* will mend your damages and help you against your enemies". *(Kanz).* Another confirmed Hadith has it that when a person gives cloth to a Muslim to wear, he (giver) remains under the protection of Allah, as long as a rag of that cloth remains on the body of the wearer. Ibne Abi Aljad *Rahmat-ullah alaihe* says, "Sadaqah shuts seventy doors of evil". *(Ihya)*

Still another Hadith says, "Give Sadaqah early in the morning because calamity can never overtake Sadaqah". *(Targhib).* Anas *Radhiallaho anho* has quoted Rasulullah *Sallallaho alaihe wasallam* as saying that Sadaqah subdues Allah's wrath and protects one from tragic death. Ulama have written that Sadaqah guards against evil prompting from Shaitan at the time of death and protects one from uttering words of ingratitute under the influence of serious illness, and also prevents a tragic end. In short, it helps to bring a peaceful end. Another Hadith says that Sadaqah cools down the heat of the grave and a man will be under the protective shade of his Sadaqah on the Day of Judgment. *(Kanz).* If the Sadaqah is in large quantity, the shade will also be large.

When Mu'az *Radhiallaho anho* requested Rasulullah *Sallallaho alaihe wasallam* to tell him about some virtue which would save him from Jahannam and get him into Jannah, he said, "You have asked for a very big thing, but it is actually an easy one, provided Allah *Ta'ala* makes it easy. It is to worship Allah *Jalla Shanohu* sincerely, not to attribute co-partners to Him, to establish Salaat and to pay Zakaat, to observe fasting during Ramadhan and to perform Hajj of Baitullah." After that Rasulullah *Sallallaho alaihe wasallam* said, "Shall I guide you to the gateways of eternal bliss? They are: Fasting is a shield against Shaitan's onslaughts, Sadaqah destroys sins just as water extinguishes fire, the Salaat at midnight has a similar effect on sins". Rasulullah *Sallallaho alaihe wasallam* then recited (تَتَجَافَىٰ جُنُوبُهُمْ)

which has been mentioned at No. 19 of the Ayat above. He then said, "Shall I guide you to the head, the pillar and the height of Islam? The head is Islam (without which nothing has any value); its pillar is Salaat (just as no building can stand without pillars, Islam cannot exist without Salaat); its height is Jehaad (Islam reaches the height of perfection through Jehaad);" he then said, "Shall I not tell you about the root of all things, which is the foundation of all that?" Here Rasulullah *Sallallaho alaihe wasallam* took hold of his tongue and said, "Restrain this". I asked, "O Rasulullah,(*Sallallaho alaihe wasallam*) shall we really be punished for what we talk about"? He replied, somewhat angrily, "I am surprised at you,Mu'az!Is it not the tongue alone which will cause people to be dragged and thrown into Jahannam head-long!" ***(Mishkaat)***

The deduction is that all that we utter with our tongues,moving like a pair of scissors,goes into our book of deeds and will be weighed on the Day of Judgment. All the absurd and prohibited things we talk about will be instrumental in taking us to Jahannam. Another Hadith says that many a person says a word which wins Allah's pleasure for him, without himself knowing its importance: Allah *Jalla shanohu* raises his rank in Jannah. On the other hand, a person says something which he considers trifling, but it causes Allah's displeasure and for it, he will be thrown into Jahannam. Another narration says that he would be thrown as far away into Jahannam as the East is from the West. Another Hadith quotes Rasulullah *Sallallaho alaihe wasallam* as saying that if a person undertakes not to misuse two things: first the thing between his two jaws (tongue), second the thing between his two legs (private parts), he (Rasulullah) will guarantee his entry into Jannah. Another Hadith says that the majority of people will go to Jahannam due to misuse of these two things. A Hadith says that a person utters something in fun to make people laugh, which in fact becomes a misfortune for him, and he is thrown into Jahannam far away, upto the distance between the heaven and the earth.

Sufiyan Saqafi *Radhiallaho anho* made a request to Rasulullah *Sallallaho alaihe wasallam* asking,"What is it that you fear most in your mind for your Ummah?" He took hold of his own tongue and replied, "This one". Beside these, there are several narrations on record under different headings, with regard to this serious neglect. The truth is that one must exercise great care in the use of one's tongue, making sure that, if it cannot be used for a useful purpose, it

must not involve one in a calamity. Sufiyan Thauri *Rahmatullah alaihe,* who was one of the famous Imaams in the knowledge of Hadith and Muslim Law, said that he was guilty of a sin due to which he remained deprived of offering Tahajjud Salaat for five months. When someone asked him as to what it was, the reply was that once he saw a person crying and he thought in his mind that the man was a hypocrite. *(Ihya)*. Imagine! What an evil influence of a sinful thought. Yet we say very harsh things about others without any rhyme or reason. And if we have something against someone, we cross all limits in slandering him, even turning his virutes into vices, and publicise and magnify his weaknesses if any.

HADTIH: 8

Rasulullah *Sallallaho alaihe wasallam* **has said, "Sadaqah does not cause a decrease in wealth and to forgive an offender enhances the honour of the forgiver. Whoever humbles himself for the pleasure of Allah** *Jalla Shanohu,* **he is exhalted by Haq** *Ta'ala Shanohu."*

Note: This Hadith contains three subjects: first, on the face of it, giving Sadaqah causes reduction in wealth, but in fact this is not so; its returns and recompense are sure in the Akhirah, as has been made abundantly clear by all the Ayaat and quotations mentioned so far. There is also compensation in this life, which has been indicated in Ayat No.14 above and further clarified in Ayat No. 20. Moreover under the same Ayat, several sayings of Rasulullah *Sallallaho alaihe wasallam* have been quoted confirming all that. Under Ahadith at No.2 above, it has been stated that two angels daily offer the Du'aa, "O Allah, compensate those who spend, and bring ruin to those who withhold".

Abu Kabshah *Radhiallaho anho* says that Rasulullah *Sallallaho alaihe wasallam* mentioned three things on oath and a special one, he said, was to be noted and preserved. The first one was that wealth would never become less by giving Sadaqah, the second was that an oppressed person, by remaining patient, would be honoured on that

account; the third was that when a person begs something from someone, Allah *Ta'ala* opens for him the gate of poverty. He then said that he was going to tell him something which must be especially remembered, namely that there are four types of people in the world: firstly those whom Allah grants knowledge as well as wealth. Due to their knowledge they fear Allah when spending their wealth and do not spend it against Allah's dictates: they fulfil the needs of their kins-folk and spend rightly on good causes and deeds. They are the ones held in high esteem. Secondly, the one who is granted knowledge but no wealth; he has the intention and longing to spend like the first type,if he had the wealth. This one receives the same reward for his intention alone. The third type is he,who is devoid of knowledge but possess wealth, which he spends recklessly and lavishly on amusements and lustful pursuits. He does not fear Allah,in spending,nor cares for his kith and kin and is extravagant with his money. He will be in the vilest condition in the Akhirah. The fourth one is the person whom Allah *Ta'ala* has not granted any wealth nor any knowledge, but he thinks of doing the same things as the third one, if he had the wealth to spend. Due to his intentions, his punishment will be the same as for the person mentioned at No. 3. *(Mishkaat)*

Ibne Abbas *Radhiallaho anho* has quoted Muhammad *Sallallaho alaihe wasallam* to have said that Sadaqah does not decrease one's wealth; when a person extends his hand to give Sadaqah, it passes into the sacred hand of Allah *Ta'ala* before that of the beggar, which means Divine acceptance of his Sadaqah. And whoever begs without the actual need for it, Allah *Ta'ala* opens for him the gate to poverty. *(Targhib)*. Qais Ibne Selaa Ansaari *Radhiallaho anho* says that, when his brothers complained to Muhammad *Sallallaho alaihe wasallam* that he was extravagant and spent money unnecessarily, Qais Ansaari said that he took his own share from the garden and spent it as Sadaqah or used it for providing food to his visitors. Rasulullah *Sallallaho alaihe wasallam* patted his chest and said, "Go on spending", repeating the words three times, Allah *Ta'ala* will spend on you". Qais Ansaari *Radhiallaho anho* further said that after some time, when he went on Jehaad, he had his own riding beast and possessed more money than all his relatives. That is, in spite of his liberal spending, he had far more money than those who were too careful to spend liberally.

o

Jabir *Radhiallaho anho* has said that once Muhammad *Sallallaho alaihe wasallam* addressed the people and said, "My people! Seek Allah's forgiveness before death overtakes you; make haste in doing virtuous deeds lest you get busy in other things; establish relationship with Allah *Ta'ala* by excessive remembrance and by secret and open Sadaqah in abundance. That would bring you ample provision and would bring you Allah *Ta'ala's* help and a compensation for your losses". *(Targhib).* Another Hadith commands us to seek Allah's help for increase in our means of livelihood through Sadaqah. Yet another Hadith says,"Sadaqah causes the means of livelihood to descend on you." *(Kanz).* Another Hadith says that Sadaqah causes an increase in wealth. Abdur Rehman Ibne Auf *Radhiallaho anho* says that Rasulullah *Sallallaho alaihe wasallam* said, "I swear by Allah, Who has control on my life, to three things: one, Sadaqah does not reduce your wealth, so give much; second, when a person becomes victim of an outrage and he forgives the oppressor, Allah *Ta'ala* will exalt his honour on the Day of Judgment; third, when a person takes to begging, Allah *Ta'ala* will open for him the gate to poverty".

Abu Salmah *Radhiallaho anho* has also reported Rasulullah *Sallallaho alaihe wasallam* as saying, "Sadaqah does not reduce wealth, so do give Sadaqah". 'Sadaqah does not reduce wealth' obviously means that the return for it promptly comes from Allah *Ta'ala*. Habib Ajami *Rahmatullah alaihe* was a famous saint; his wife kneaded flour for bread and went to the neighbour's house for bringing a little fire; meanwhile a beggar came and Habib *Rahmatullah alaihe* gave away the available flour to him. When she returned with fire and found the flour missing, she asked her husband about it, who replied that it had been sent to be baked into bread. She did not believe him and, on further questioning, he at last told her that he had given it away as Sadaqah. She said, "Allah be glorified! You should have known that there was no more flour in the house for the family to eat; what are we going to do without it? " While she was talking, a man came in with a large bowl full of meat and plenty of bread. She exclaimed! "How quickly the bread has been baked and the meat is an addition!" Such incidents occur very often but, due to our lack of correct relationship with Allah *Ta'ala*, we do not notice or realise how a certain thing came to us as a blessing for something that we had spent. We usually take such things as chance happenings, whereas they are a return for what we have spent.

(٩) عَنْ أَبِي هُرَيْرَةَ رضـ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ بَيْنَا رَجُلٌ بِفَلَاةٍ مِّنَ الْأَرْضِ فَسَمِعَ صَوْتًا فِي سَحَابَةٍ اِسْقِ حَدِيقَةَ فُلَانٍ فَتَنَحّٰى ذٰلِكَ السَّحَابُ فَأَفْرَغَ مَاءَهُ فِي حَرَّةٍ فَإِذَا شَرْجَةٌ مِّنْ تِلْكَ الشِّرَاجِ قَدِ اسْتَوْعَبَتْ ذٰلِكَ الْمَاءَ كُلَّهُ فَتَتَبَّعَ الْمَاءَ فَإِذَا رَجُلٌ قَائِمٌ فِي حَدِيقَتِهِ يُحَوِّلُ الْمَاءَ بِمِسْحَاتِهِ فَقَالَ لَهُ يَا عَبْدَ اللهِ مَا اسْمُكَ قَالَ فُلَانٌ لِلْاِسْمِ الَّذِي سَمِعَ فِي السَّحَابَةِ فَقَالَ لَهُ يَا عَبْدَ اللهِ لِمَ تَسْأَلُنِي عَنِ اسْمِي فَقَالَ إِنِّي سَمِعْتُ صَوْتًا فِي السَّحَابِ الَّذِي هٰذَا مَاؤُهُ وَيَقُولُ اِسْقِ حَدِيقَةَ فُلَانٍ لِاِسْمِكَ فَمَا تَصْنَعُ فِيهَا قَالَ أَمَا إِذَا قُلْتَ هٰذَا فَإِنِّي أَنْظُرُ إِلَى مَا يَخْرُجُ مِنْهَا فَأَتَصَدَّقُ بِثُلُثِهِ وَآكُلُ أَنَا وَعِيَالِي ثُلُثًا وَأَرُدُّ فِيهَا ثُلُثَهُ.

رواه مسلم (مشكوة)

HADITH: 9

Rasulullah *Sallallaho alaihe wasallam* has said that once a person in a jungle heard a voice from a cloud above, saying, "Go and supply water to such and such person's garden". Thereupon the cloud moved in one direction and rained on a piece of stony land. A channel collected the whole of that water which began to flow in a particular direction. He followed it and came to a place where a man stood with a shovel in hand, diverting the water to his garden. The person asked the man his name; and when he told him, it was the very name he had heard from the cloud. The person then asked him why he had asked his name? The person replied that he had heard a voice coming from the cloud saying, "Go and supply water to such and such person's garden" and it was the same name which he had told him. The person then asked the man,"What he did,for,the cloud to supply water to his garden." The owner replied that now he has to tell him the true facts. Whatever produce he got from the garden, he divided it into three equal parts; one part i.e. one third of the produce, he gave away promptly as Sadaqah, the second part he kept for himself and the family; the remaining one third he spent on the garden itself.

Note: What blessings result from Sadaqah in Allah's name! The one third of income spent for that purpose makes the unseen Divine

resources water the garden. This is a clear illustration of the subject-matter of the previous Hadith, that wealth does not decrease through Sadaqah. One third of the income from the garden given as Sadaqah raises the produce of the whole garden. Another excellent lesson to be learnt from the above Hadith is that a person should fix a certain portion of his regular income to be given as Sadaqah. This would be really useful.

As experience shows, once a portion for Sadaqah is permanently settled, one comes across frequent occasions to spend for good causes; whereas, without such a system, one fails to appreciate a worthwhile occasion for giving Sadaqah. When any occasion arises, the mischief of Nafs and Shaitan often misleads one into thinking that the particular occasion is not worth consideration for giving Sadaqah. Furthermore, if really a pressing demand does arise, one may have no funds to give, or the personal needs at the time might claim priority, leaving little or nothing for Sadaqah.

The proper course would definitely be to put aside, at the beginning of a month, a portion of the salary for Sadaqah, or in the case of business some fixed amount from the daily earnings be put away in a special box meant for Sadaqah. In that way, there will be no likelihood of any hindrance in spending, for the cause of Allah *Ta'ala*, from the ready money specifically meant for Sadaqah. This is undoubtedly a solution worth trying. Abu Vaail *Radhiallaho anho* has related that he was sent to Quraiza by Abdullah Ibne Mas'ood *Radhiallaho anho* with instructions to follow the example of the famous pious man of the Bani Israel, i.e. to spend as Sadaqah one third of the revenue, keep one third there, and bring the remaining one third to him, viz. Abdullah Ibne Mas'ood. It shows that the Sahabah *Radhiallaho anhum* also followed this'one third' system.

(١٠) عَنْ اَبِیْ هُرَیْرَةَ رضؓ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ غُفِرَ لِامْرَأَةٍ مُوْمِسَةٍ مَرَّتْ بِكَلْبٍ عَلٰی رَأْسِ رَكِیٍّ یَلْهَثُ كَادَ یَقْتُلُهُ الْعَطَشُ فَنَزَعَتْ خُفَّهَا فَاَوْثَقَتْهُ بِخِمَارِهَا فَنَزَعَتْ لَهٗ مِنَ الْمَآءِ فَغُفِرَ لَهَا بِذٰلِكَ قِیْلَ اِنَّ لَنَا فِی الْبَهَائِمِ اَجْرًا قَالَ فِیْ كُلِّ ذَاتِ كَبِدٍ رَطْبَةٍ اَجْرٌ. متفق علیه (مشکوٰۃ)

HADITH: 10

Muhammad *Sallallaho alaihe wasallam* was pleased to say that an unchaste woman was granted Divine

pardon for a simple act: she saw a dog standing beside a well with its tongue hanging out due to severe thirst, as if about to die; so she took off her shoe, tied it to her shawl and lowered it into the well to draw water, which she gave to the dog to drink. Someone asked Rasulullah *Sallallaho alaihe wasallam* whether they would receive reward for being kind to the animals. The reply was that there was reward for being kind to any living thing (Muslim or non-Muslim, man or animal).

Note: This is the story of a lewd woman of Bani Israel, of which various versions exist. *(Kanz).* A similar incident has also been narrated by Rasulullah *Sallallaho alaihe wasallam* about a man who was travelling through a jungle. He felt very thirsty and climbed down a well for a drink. When he climbed back to the surface, he saw a thirsty dog rubbing its mouth in the mud, feeling uneasy for want of water. The man realised that the dog was suffering from thirst,in the way he himself did,before he had taken the drink of water. Finding nothing with which to draw water, he took off his shoe and climbed down the well, filled his shoe with water and climbed up, using both his hands and holding the shoe in his mouth. He gave the water to the dog to drink. Allah *Ta'ala* graciously pardoned all his sins.

The Sahabah *Radhiallaho anhum* asked if there was a reward for being good to the animals. Rasulullah *Sallallaho alaihe wasallam* replied in the affirmative, saying that it applied to all the living beings. *(Bukhari).* The story No. 47 at the end of this book is about a tyrant who gave shelter to a dog suffering from scabies. Allah *Ta'ala* looked upon this act with kind approval. Since both these Ahadith indicate high rewards for being kind even to a lowly animal, the extent of rewards for showing kindness to a human-being, the oblest of creation, is beyond comprehension.

Certain Ulama have expressed the view that creatures like snakes and scorpions, the killing of which is a good deed, are excluded from the living beings referred to above. Some other scholars maintain that even such animals, if thirsty, should not be deprived of a drink. Muslims are ordered that, if and when any living being is to be killed, a proper decorum has to be maintained and mutilation after killing is forbidden. *(Fatah).*

From the above two Ahadith and many others a delicate point becomes evident: if and when Allah *Ta'ala* is pleased with the sincerity of a single act of a person, this can get him a pardon for a life of sins. The kindness and favour of Allah *Ta'ala* are boundless compared with the small action done by a man. The crux of the matter is to win the acceptance and pleasure of Allah *Ta'ala*. It is not to be taken for granted that the pardoning of all sins of an offender would be possible simply on giving someone water for drinking, or doing some other type of good turn. Indeed, if it is of a standard to get the Divine approval, there may be no hindrance, but one must continue doing good deeds with all sincerity and with the hope that Allah *Ta'ala* may find these acceptable. Once that happens, one may find success assured. The important thing is sincerity of purpose: that is to do everything for the sake of Allah *Ta'ala*, without any desire for worldly benefits, such as prosperous living, popularity among people or acquiring position or status, etc. If any of these things become part of the purpose, the whole effort would be wasted. The smallest good deed, if done for Allah's pleasure, assumes a weight far more than that of a mountain. Luqman *Alaihissalam* advised his son to give something as Sadaqah, when he happened to commit a sin, because it washes away the sin and removes the displeasure of Allah *Ta'ala*. *(Ihya)*

(١١) عن علي قال قال رسول الله صلى الله عليه وسلم إن في الجنة لغرفا يرى ظهورها من بطونها وبطونها من ظهورها قالوا لمن هي قال لمن أطاب الكلام وأطعم الطعام وأدام الصيام وصلى بالليل والناس نيام.
أخرجه ابن أبي شيبة والترمذي وغيرهما كذا في الدر.

HADITH: 11

Muhammad *Sallallaho alaihe wasallam* has said that there are balconies in Jannah (which appear to be built of glass): everything in them can be seen from outside and the outer scene is clearly visible from inside. The Sahabah *Radhiallaho anhum* asked as to who will occupy them. Rasulullah *Sallallaho alaihe wasallam* said, "Those who speak nicely to people, who feed others while themselves they continuously fast and offer Tahajjud Salaat at night when others are asleep."

Note: Abdullah Ibne Salaam *Radhiallaho anho* says that he had not embraced Islam, when he heard the news that Muhammad *Sallallaho alaihe wasallam* had migrated to Madinah. He went at once to him and, on seeing his auspicious face, he said to himself that such a blessed countenance could not be that of a liar. When he reached there, the first thing that Rasulullah *Sallallaho alaihe wasallam* said was, "O people, exchange greetings of Salaam with each other, feed the needy, be kind to the blood-relations and pray during the night when all others are asleep; you will safely and peacefully enter Jannah". *(Mishkaat).* At No. 34 of the Ayaat quoted earlier, the same subject has been mentioned: that they feed the poor, the orphans and the convicts and say, "We feed you for the sake of Allah, without asking for any return or thanks from you". One Hadith has it that when a person gives his brother food and drink to his satisfaction, Allah *Ta'ala* creates seven moats between him and Jahannam, each one of which is as wide as the distance to be covered in seven hundred years. *(Kanz).* Another Hadith says that Allah *Ta'ala* treats all His creation as a family and whoever provides most benefits to His family is the most loved by Him. *(Kanz).* Another Hadith says that every good deed counts as Sadaqah, such as meeting a person smilingly or sharing a pail of water with the neighbour. *(Kanz).* To have a smiling face during conversation, instead of being peevish, is definitely a good deed.

A smiling look towards a brother is by no means a trifle, says a Hadith, while no favour, however small, is to be considered insignificant, and every small good deed amounts to Sadaqah. Similarly, to help some one who has lost his way or to tell someone to do a good act or to restrain him from a bad one, amounts to giving Sadaqah, and the same is the case with removing a thorn or a harmful object from a pathway or to share a pail of water with someone. *(Kanz).*

A Hadith says that those condemned to go to Jahannam will be drawn up in a line. A dweller of Jannah will pass by, when one of them will ask him to intercede for him with Allah *Ta'ala*. The Jannati will ask him, "Who are you?" and he will say, "Do you not recognise me? I am the one whom you had once asked for a drink of water, which I had given you". Another Hadith has: Those condemend to go to Jahannam will be drawn-up in a line. When one of the dwellers of Jannah passes by them, one of them will say, "So and so, do you not recognise me? I am the one who gave you a drink of

water and gave you water for ablution at such and such time". *(Mishkaat).* Still another Hadith has: On the Day of Resurrection, the Jannatis and the Jahannamis will be drawn up in separate lines. A man from among the Jahannamis will see a person standing in the row of the Jannatis and he will remind him of the good turn he had done to him (the Jannati) in his worldly life. At this the Jannati will hold him by the hand, take him into the presence of Allah *Ta'ala*, and say, 'O Allah, I owe this man a good turn!' Allah *Ta'ala* will say, "Let him go to Jannah on account of Allah's infinite mercy towards him!"

Another Hadith says: "Have a frequent contact with the poor and pour favours on them, as they are very rich people." Someone asked Rasulullah *Sallallaho alaihe wasallam* as to the nature of their wealth. Rasulullah *Sallallaho alaihe wasallam* replied that on the Day of Judgment they would be told to lead every such person to Jannah who had ever given them food or a drink of water or a piece of cloth. Another Hadith says that, on that Day, Allah *Ta'ala* will apologise to the poor in the same way as a person does to another person in this life, by saying, "I swear by My Honour and Greatness that I did not keep away the worldly wealth from you because you were disgraced in My eyes, I did so for the sake of bestowing on you the great honours of this day; you go and look into the rows of Jahannamis for those who fed you or clothed you for My sake, they are all yours. When the poor approach such persons they will all be drowned in their own sweat and the poor people will pull them out and lead them to Jannah. *(Rodh-ar-Rayahim)*

There will be a declaration on the Day of Judgment, "Where are the poor ones of the Ummah of Muhammad *Sallallaho alaihe wasallam;* let them go round the rows of Jahannamis and look for those who had given them a morsel of food for Allah's sake or a draught of water to drink or a piece of new or old clothing; take them by the hand into Jannah". On that call, the poor of the Ummah will rise and look round for such people and get them their entry into Jannah, saying that they did them such and such a good turn. All young and old of the Ummah's poor will thus get many people an entry into Jannah. *(Kanz)*

One of the Ahadith says that whoever feeds a hungry animal, Allah *Ta'ala* will give him the best of food to eat in Jannah. Another Hadith has it that prosperity enters as swiftly into a house that feeds

people as a dagger penetrates the hump of a camel. *(Kanz)*. Abdullah Ibne Mubarik *Rahmatullah alaihe* used to give the best dates to others to eat and used to say that whoever eats the most dates will be rewarded with one Dirham for each date. *(Ihya)*. An Hadith says that on the Day of Judgment an announcer will call, "Where are those who were kind to the poor and the destitute; today they may enter Jannah without any fear or sorrow", while another announcer will say, "Come forward those who had visited the poor and the meek during their illness; for you there are pulpits of Noor to sit on and to converse with Allah Ta'ala when the rest will be suffering from the severity of reckoning *(Kanz)*. Another Hadith says,'There is many a houri (in Jannah) whose dower is but a handful of dates or a like amount of something else given as Sadaqah'. One Hadith says that no Sadaqah is superior to feeding the hungry.

Another Hadith says that Allah *Ta'ala* likes best the act of pleasing a Muslim, or relieving him of a sorrow or a debt or feeding him when hungry; all these are pleasing deeds to be accomplished as far as possible. Still another Hadith says that any action meant to please a Muslim, is bound to receive the grant of Divine pardon. i.e. actions such as satisfying some one's hunger, or relieving him of a hardship. *(Kanz)*. Yet another Hadith says, "Whoever meets a wordly need of a Muslim, Allah *Ta'ala* will meet seventy two of his needs, of which the pardoning of all his sins will be the lightest". *(Kanz)*. Which means that there are much bigger needs than a mere pardon. This point is eleborated further in Hadith No. 13.

(١٢) عَنْ اَسْمَاءَ رض قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَنْفِقِيْ وَلَا تُحْصِيْ فَيُحْصِيَ اللّٰهُ عَلَيْكِ وَلَا تُوْعِيْ فَيُوْعِيَ اللّٰهُ عَلَيْكِ اِرْضَخِيْ مَا اسْتَطَعْتِ. متفق عليه كذا فى المشكوٰة.

HADITH: 12

Asmaa *Radiallaho anha* has said that Rasulullah *Sallallaho alaihe wasallam* told her to spend freely and not to count, otherwise (if she counted) Allah *Ta'ala* would give her counted favours; and not to save money, for (if she did so) Allah *Ta'ala* will also keep away from her (will give her less), therefore, she should give as much as possible.

Note: Asmaa *Radhiallaho anha* was the sister of Aishah *Radhiallaho anha*. Rasulullah *Sallallaho alaihe wasallam* has, in this Hadith, encouraged us in various ways to spend increasingly. First, there is a clear order for spending liberally. It is obvious that the approved spending is the one according to Shariah, on things pleasing to Allah *Ta'ala*. Spending against Shariah cannot get anything but misfortune. Rasulullah *Sallallaho alaihe wasallam* has then forbidden counting, which is meant to emphasise the same subject matter: The Ulama have attached two meanings to counting: One, to count for the sake of hoarding, in which case Allah *Ta'ala's* blessings will be withheld: as you sow so shall you reap; the second meaning is: not to count when giving to the poor, in which case the return and reward from Allah *Ta'ala* will also be countless. Lastly, the same subject has been further emphasised by forbidding to withhold, stating that if you save instead of spending your wealth in the path of Allah *Ta'ala*, you will cause Allah's withholding of His bounties, favours and kindness. The point is stressed further by the commandment to spend as much and as well as you can. This means, in fact, not to hesitate in spending what you can genuinely afford; and this is within your power. This very subject is covered extensively in a number of Ahadith which say, "Save yourself from the flames of Jahannam by giving Sadaqah, be it a piece of date which is sufficient to give protection from Jahannam".

One of the Ahadith in Bukhari says, "Asmaa *Radhiallaho anha* enquired from Rasulullah *Sallallaho alaihe wasallam* whether she could give as Sadaqah from what her husband Zubair *Radhiallaho anho* had left with her, as she possessed nothing of her own. Rasulullah *Sallallaho alaihe wasallam* replied in the affirmative, advising her not to put aside things in the pot, lest Allah *Ta'ala* should keep away His bounties from her". In this Hadith, if the act of giving something to Asmaa *Radhiallaho anha* by Zubair *Radhiallaho anho* amounted to making her the owner of that, she clearly had the right to spend all of it in any way she liked. However, if those things were meant for meeting the household needs, then the advice of Rasulullah *Sallallaho alaihe wasallam* was based on his personal knowledge of Zubair's temperament that he would not be displeased by Asmaa's Sadaqah. The other reason for pressing her to give as Sadaqah could be that Rasulullah *Sallallaho alaihe wasallam* had already strongly advised Zubair *Radhiallaho anho* to give in Sadaqah. The Sahabah *Radhiallaho anhum* were willing to sacrifice each and everything because of the general advice in such matters by

Rasulullah *Sallallaho alaihe wasallam*, while in the case of a specific advice to an individual by him, the enthusiasm to comply was indeed marvellous. Thousands of such examples could be quoted in evidence; a few of these have been mentioned in the 'Stories of Sahabah'.

Allama Suyooti has quoted in *Durre Manthur* the story of Zubair *Radhiallaho anho* as told by himself, saying that he was specially persuaded by Rasulullah *Sallallaho alaihe wasallam* to spend in the path of Allah *Ta'ala*. Once he visited Rasulullah *Sallallaho alaihe wasallam* and sat in front of him. Rasulullah *Sallallaho alaihe wasallam* got hold of the tail of his turban, as a warning to note carefully, and told him 'O Zubair! I am the Messanger of Allah specially to you people and generally for all. Do you know what Allah *Ta'ala* has said?" Zubair *Radhiallaho anho* replied, "Allah and His Rasul know best!" Rasulullah *Sallallaho alaihe wasallam* said, "When Allah *Ta'ala* sat on His Grand Throne (Arsh), He looked at His bondsmen (mankind) with kindness and said, 'O My slaves, I am your Creator and Sustainer, your livelihood is in My hands; do not put yourself in hardship for that which is My responsibility; approach Me for your living and needs'. Rasulullah *Sallallaho alaihe wasallam* then repeated what Allah *Ta'ala* had further said, 'O My slaves, you spend on people and I will spend on you; be magnanimous to people and I will be so to you; do not be stingy in spending on others, I shall not straiten your livelihood for you; do not shut your wealth off from the people, so that I do not shut Mine from you; do not hoard a treasure, so that I do not hoard from you. The door of livelihood is open above all the seven heavens and joined to the Grand Arsh and remains open throughout the day and night; from there Allah *Ta'ala* sends down daily sustenance for every individual human being, according to that person's own intentions, his spending, his Sadaqah and his expenses; whoever spends more receives more, the one who gives less receives less, while he who holds back, Allah *Ta'ala* holds things back from him.' He further said, 'O Zubair! Eat and spend on yourself and feed others too; do not tie up things to put aside, or else Allah *Ta'ala*'s bounties would be held up and kept away from you; avoid counting lest counting, should be made against you; shun being strict in your dealings with others, lest the same is done to you; do not put people to hardship, lest that should happen to you.

'O Zubair! Allah *Ta'ala* is pleased with the act of spending and displeased with the close-fisted; generosity comes from having full faith in Allal *Ta'ala*, while stinginess infests the doubting minds; one who has full faith in Allah *Ta'ala*,will never go to Jahannam and he who has doubts, will never enter Jannah; Zubair, Allah *Ta'ala* is pleased with generosity, even with a piece of date. And Allah *Ta'ala* is pleased with bravery, be it in facing a snake or a scropion; O Zubair! Allah *Ta'ala* loves to see patience at the time of an earthquake or any other calamity, and He is pleased with the faith which overpowers every part of the body and obstructs the satisfaction of passionate desires; He loves the perfect wisdom which overpowers moments of doubts in Deen and is pleased with piety at the time of facing forbidden and dirty things; 'O Zubair, show respects to all brothers, enhance the greatness of the pious and honour good people; have good relations with neighbours and do not be a fellow-traveller of immoral people; whosoever remains stead-fast in all these matters will enter Jannah without any recknoning or any fear of punishment. This is the admonishment of Allah *Ta'ala* to me and mine to you'.

At No. 20 of the Ayaat, this very incident has been briefly treated with adequate remarks. After reading the detailed advice of Rasulullah *Sallallaho alaihe wasallam* given above, the reaction of Zubair *Radhiallaho anho* can be clearly understood, and it was quite justifiable that Rasulullah *Sallallaho alaihe wasallam* told Asmaa *Radhiallaho anha* to spend without hesitation from his property. Moreover Zubair *Radhiallaho anho* was a cousin of Rasulullah *Sallallaho alaihe wasallam* and, when relationship with one's own kith and kin is firm, exhortation of this type further strengthens the relationship. One comes across instance of this type even in the present-day loose conditions; there could be no question about the generosity of Zubair *Radhiallaho anho*. The author of Isaabah has stated that Zubair *Radhiallaho anho* had one thousand slaves on whom he used to levy tax, but not a penny of it was used on his household; all of it was spent in giving Sadaqah. It was the result of this great generosity of his that, at the time of his death, he owed debts of twenty-two thousand Dirhams, the detailed story of which is given in the relevant Hadith in Bukhari. The nature of this debt was that most of it was due to people's money deposited as Amanat with him. As he was a very conscientious person, people trusted him and entrusted their valuables or money to him for safe custody. He used to tell them that, as he had no place to keep their things as deposits

in trust, he would have them as a loan and would return them on demand. Thus he used to have loans, which he went on spending on other people's needs.

This was the case not only with Zubair *Radhiallaho anho* but with most of the Sahabah *Radhiallaho anhum*; wealth for them was not a thing to keep. Once Umar *Radhaiallaho anho* filled a bag with four hundred gold coins and told his slave to deliver the bag to Abu Ubaidah *Radhiallaho anho* for personal use, and to remain busy thereabout to see what he would do with the money. The slave took the money and delivered it to Abu Ubaidah who paid compliments and prayed for Umar, and then called his slave-woman and told her to go and give seven Dinaars to so and so, five to such and such person, and so much to so and so, and thus every single coin was given away. The slave reported the whole proceedings to Umar *Radhiallaho anho*, who then sent the same amount to Mu'az *Radhiallaho anho* with the same instructions as for Abu Ubaidah. Mu'az also called his slave-woman and distributed the money in various houses. Meanwhile his wife came and said, "We are also poor and needy, please give us something, too", at which, he threw the bag at her with only two coins remaining. The slave returned and narrated the whole story to Umar *Radhiallaho anho* who was very pleased to hear it and said, "They are all of the same stock."

(١٣) عَنْ أَبِي سَعِيْدٍ رض قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ أَيُّمَا مُسْلِمٍ
كَسَا مُسْلِمًا ثَوْبًا عَلٰى عُرْيٍ كَسَاهُ اللّٰهُ مِنْ خُضْرِ الْجَنَّةِ وَأَيُّمَا مُسْلِمٍ أَطْعَمَ مُسْلِمًا
عَلٰى جُوْعٍ أَطْعَمَهُ اللّٰهُ مِنْ ثِمَارِ الْجَنَّةِ وَأَيُّمَا مُسْلِمٍ سَقٰى مُسْلِمًا عَلٰى ظَمَاءٍ
سَقَاهُ اللّٰهُ مِنَ الرَّحِيْقِ الْمَخْتُوْمِ. رواه ابوداؤد والترمذى كذا فى المشكوٰة

HADITH: 13

Muhammad *Sallallaho alaihe wasallam* has said, "whoever gives clothes to a naked Muslim, Allah *Ta'ala* will give him a green dress to wear in Jannah; and he who gives something to eat to a hungry Muslim, Allah *Ta'ala* will feed him with the fruits of Jannah; and the one who gives a drink of water to a thirsty Muslim, Allah *Ta'ala* will give him a drink of sealed wine in Jannah."

Note: The 'sealed wine' refers to that holy drink which, as indicated in the Holy Qur'an, would be reserved for the pious people in Jannah.

As Allah *Ta'ala* has said:

إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ ۝ عَلَى الْأَرَائِكِ يَنظُرُونَ ۝ تَعْرِفُ فِي وُجُوهِهِمْ نَضْرَةَ النَّعِيمِ ۝ يُسْقَوْنَ
مِن رَّحِيقٍ مَّخْتُومٍ ۝ خِتَامُهُ مِسْكٌ ۚ وَفِي ذَٰلِكَ فَلْيَتَنَافَسِ الْمُتَنَافِسُونَ ۝

"The righteous will be in delightful comfort, sitting in their (curtained) seats, (looking at the wonders of Jannah). O listener, you will notice the freshness and gaiety in their faces, due to the comforts (of Jannah). They will have the sealed wine for a drink, the seal will be of musk. The greedy ought to have the greed for this bliss (this is what one should strive for)." (at-Tatfeef: 22-26)

Mujahid *Rahmatullah alaihe* says that Raheeq is one of the types of wine in Jannah, which is made from musk with a mixture of the (تَسْنِيم) Tasneem which, according to Qatadah *Rahmatullah alaihe*, is the most superior drink of Jannah. The favourities will drink it pure, while those below them will have a mixture of it. According to Hasan Basri *Rahmatullah alaihe*, Raheeq is the wine which has a mixture of Tasneem. The above Hadith mentions the virtues relating to giving a meal or a drink to a hungry person and a dress to the naked. It may be that the giver himself be in need of food or drink or clothes, yet he gives to others. With this aspect, the Hadith is in line with the interpretation of the Ayat No. 28 under Ayaat above, meaning:

يُؤْثِرُونَ عَلَىٰ أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ

They prefer others to themselves, although they have the same need.

Another view would relate it to the state of the recipients need; if they are in urgent need of something and that need is fulfilled by someone, the latter will receive correspondingly more reward and blessing of Allah *Ta'ala* than that of Sadaqah to the poor under normal conditions. For example, there is a reward for giving clothes to a poor person, but for giving cloth to a naked person or one in tatters, the reward will be considerably more. To give food to a poor person will be definitely rewarded, but to feed a starving person will

receive exceedingly greater reward and blessings. Similarly, to give water for drinking to anybody is rewarded, but to give water to someone who is extremely thirsty will receive so much reward and blessings that his life-long sins would be expunged, as has been mentioned under Hadtih No. 10 above, wherein a prostitute got forgiveness for the sins of all her life for giving water to a thirsty dog.

Under the series of Ayaat above, at No. 23 a saying of Rasulullah *Sallallaho alaihe wasallam* has been recorded that one who goes from door to door, begging for a morsel or two of bread, is not really a poor person; it is the one who neither has sufficient provision to meet his needs nor anyone knows about his circumstances to come to his help; he is the one truly poor.

Ibne Umar *Radhiallaho anho* has narrated the saying of Rasulullah to the effect that whoever undertakes to meet the needs of a brother, Allah *Ta'ala* will look after his needs; and whosoever saves a Muslim from calamity, Allah *Ta'ala* will protect him from one of his calamities on the Day of Judgment; and when someone provides a dress to a Muslim to cover his body and prevents a disclosure of his shortcomings , Allah *Ta'ala* will provide for him the same type of cover on the Day of Qiamah. *(Mishkaat)*

Several such matters have been mentioned by the Sahabah *Radhiallaho anhum*. Another Hadith has it that when someone keeps quiet about some defect in a person, be it concerning his body or behaviour, the reward for that will be the same as for digging out of the grave a man who has been buried alive. *(Mishkaat)*.

Allah *Ta'ala* has said, (which has been mentioned under Ayat No. 25):

لَا يَسْتَوِي مِنكُم مَّنْ أَنفَقَ مِن قَبْلِ الْفَتْحِ وَقَاتَلَ

Those who spent their money and fought in the path of Allah before the conquest of Makkah, cannot be equalled by others. (al-Hadeed: 10)

The reason for this as stated by the Ulama is that the need for spending before the conquest of Makkah was very great; that is why it is rated very high.

According to the author of Jamal, when Islam and the Muslims had not yet attained high honour and prestige and the Muslims were

in a greater need of help, both physical and financial, they were the first and the foremost among the Muhajireen and Ansaar, about whom Rasulullah *Sallallaho alaihe wasallam* has said that Sadaqah in gold, of the size of mount Uhud, given by others, will not equal a Mudd (about a kilogram) or even half Mudd given by those in the ranks of early Muhajireen and Ansaar. Apart from this, there are many narrations wherein Rasulullah *Sallallaho alaihe wasallam* has warned and exhorted his companions to give preference to those who are in urgent need. To accept an invitation to Valimah (marriage - feast) is desirable. However, one of the Ahadith narrates Rasulullah *Sallallaho alaihe wasallam* as saying that the Valimah meal is the worst type of meal, as only the rich usually are invited to it and the poor are overlooked. *(Mishkaat)*. Thus the feast is of worst kind when only important persons are invited to it, and not the poor ones, but if that is not so, attending it is desirable according to Sunnah.

One Hadith says that a person will be rewarded for giving water to a Muslim, when the water is available generally, as if he had freed a slave; whereas giving a drink of water to someone where water is scarce, will count equal to saving a dying person. *(Kanz)*. One Hadith says that the highest Sadaqah is to give food to a hungry (man or animal). Another Hadith says that the virtue which Allah *Ta'ala* appreciates most is to feed a starving destitute or to pay his debts or to remove his affliction. Ubaid Ibne Umair *Radhiallaho anho* has said that on the Day of Judgment the people will rise in a state of extreme hunger and thirst and in total nakedness; however, an individual who fed someone for the sake of Allah *Ta'ala*, will be granted food to his fill; similarly, the one who gave water to someone for the pleasure of Allah, will have his thirst quenched fully, and the one who gave someone clothes will receive a dress from Allah *Ta'ala*. *(Ihya)*.

(١٤) عَنْ اَبِیْ هُرَیْرَةَ رض قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ اَلسَّاعِیْ عَلَی الْاَرْمَلَةِ وَالْمِسْکِیْنِ کَالسَّاعِیْ فِیْ سَبِیْلِ اللّٰهِ وَاَحْسِبُهٗ قَالَ کَالْقَائِمِ لَا یَفْتُرُ وَکَالصَّائِمِ لَا یُفْطِرُ متفق علیه (مشکوٰة)

HADITH: 14

Rasulullah *Sallallaho alaihe wasallam* has said that he who strives to help a needy unmarried woman or a poor person. is like the one who strives in Jehaad

and, probably he added, he is like one who prays all night without the slightest slackness and is like a person who fasts every day for his whole life.

Note: A woman without husband usually means a widow or the one who cannot find a husband. This describes the reward for the effort made in helping these cases irrespective of any results. Another Hadith says that a person is rewarded like those who fight in the path of Allah if he undertakes to fulfil the need of a Muslim brother or tries to give him some benefit.

Another Hadith says that any one helping an afflicted brother will be granted by Allah *Ta'ala* the power to stand firm on the Day when mountains will move from their places (i.e. one Doomsday). *(Kanz).* A fine point emerges from this Hadith that, in the present day disturbed times, people get easily upset except those who keep helping and assisting others. Another Hadith says that if a person meets the need of a Muslim brother in this life, Allah *Ta'ala* will meet seventy of his needs, the least of which will be the forgiveness of all his sins; and if one takes up a cause for another person with those in power for solving his problem, Allah *Ta'ala* will help him to cross the 'Siraat' (the Bridge over Jahannam) on the Day of Judgment when many will slip while crossing. *(Kanz)*

This Hadith is of great value for those who have an access to those in power; they may take up legitimate problems of the subordinates and other sufferers with the concerned authorities and give it due importance. It is to be remebered that crossing of the 'Siraat', is the most difficult and the hardest of things on the Day of Judgment and, by this ordinary effort here, it will be made easy for them, to their great advantage. However, the effort is to be made for the sake of Allah *Ta'ala* and not for self publicity or popular esteem; the effort made for the sake of Allah will automatically bring good name and respect, far greater than desired by oneself but, if there be a personal motive behind the act, it will eliminate the purity of intention behind the effort, which has to be made for the sake of Allah *Ta'ala* to gain the promised reward.

لم يسألهم لقرابة بينه وبينهم فمنعوه فتخلف رجل بأعيانهم فأعطاه
سرا لا يعلم بعطيته إلا الله والذي أعطاه وقوم ساروا ليلتهم حتى إذا
كان النوم أحب إليهم مما يعدل به فوضعوا رءوسهم فقام يتملقني و
يتلو آياتي ورجل كان في سرية فلقي العدو فهزموا فأقبل بصدره حتى
يقتل أو يفتح له والثلثة الذين يبغضهم الله الشيخ الزاني والفقير المختال و
والغني الظلوم. رواه الترمذي والنسائي كذا في المشكوة وعزاه السيوطي
في الجامع إلى ابن حبان والحاكم.

HADITH: 15

Rasulullah *Sallallaho alaihe wasallam* has said that Allah Ta'ala loves three persons and detests three. Those whom Allah loves are (1) a person who, when a beggar came and begged from some people, none of them being related to him, and was refused by them, got up quietly and gave him something secretly so that only Allah *Ta'ala* and the beggar knew of it; (2) a person who was one of a party that travelled all night till sleep overtook them, but when all of them went to sleep (for a short while), he got up and engaged in devotions, begging Allah's favour with importunity and reciting from the Holy Qur'an; and (3) a person who was in a detachement that fought in Jehaad and was defeated but he went straight ahead till he was martyred or granted victory. The three whom Allah *Ta'ala* detests are an old man who indulges in adultery, a beggar who is proud and a rich man who is oppressive.

Note: There are several different Traditions about the above subject concerning the six types of persons mentioned in this Hadith. At Ayat No. 9 under the Ayaat series above, this very Hadith has been mentioned. Some of the Traditions mention only one type of person and some, more than one. One Hadith says that there are three occasions when the prayer (Du'aa) of a person is not rejected, but certainly accepted. First, when a person offers his Salaat in a jungle alone, and no one can see him, his Du'aa is certain to be accepted; second when a person who is engaged in Jehaad along with a party,which runs away from the enemy, but he remains

steadfast alone; the third is a person who stands in devotions before Allah *Ta'ala* in the latter part of night. Allah *Ta'ala* will not listen to three persons on the Day of Judgement, nor will He purify them of their sins, nor look at them graciously and, for them, there will be grievious punishment. First the persistent adulterer in old age; second the lying ruler; and third an arrogant beggar. In this context, 'will not purify them' may mean, either 'not purify them of their sins', or 'will not commend their actions'. Another Hadith has it to the following effect: There are three to whom Allah *Ta'ala* will not accord a look of Grace on the Day of Resurrection and they will have a severe, painful punishment: an elderly man indulging in fornication, a proud beggar and a merchant who swears on all occasions, unnecessarily and repeatedly, both while buying and selling. Undoubtedly it amounts to sheer impudence towards the Divine Majesty of Allah *Ta'ala* to swear unnecessarily. Still another Hadith says: There are three at whom Allah *Ta'ala* will not look gracefully on the Day of Resurrection and they will have painful punishment; an old man indulging in fornication, a man who makes capital out of oaths, true or false, and a proud beggar who is vain of himself. *(Jami-us-Saghir)*

It occurs in a Hadith that Allah *Ta'ala* loves three persons and detests three: those whom he loves are (1) a person who joins a detachment making Jehaad, faces and fights the enemy most bravely till he is granted victory or dies a martyr, (2) a person journeying with a party of travellers who go to sleep at night, but he stands in devotional prayers till his fellow-travellers have taken rest for a while and then wakes them up, and (3) a person who is patient towards a neighbour who keeps molesting him till the two are separated by death or one of them journeying to a distant place. And the three whom Allah detests are: a merchant who swears frequently, a proud beggar and a person who, after giving Sadaqah, keeps reminding people of his generosity towards them.

(١٦) عَنْ فَاطِمَةَ بِنْتِ قَيْسٍ رض قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِنَّ فِي الْمَالِ لَحَقًّا سِوَى الزَّكٰوةِ ثُمَّ تَلَا لَيْسَ الْبِرَّ أَنْ تُوَلُّوْا وُجُوْهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ. الاية

HADITH: 16

Rasullullah *Sallallaho alaihe wasallam* **once said, "There is something due on property apart from**

Zakaat", and then recited the following Ayat (in support of what he said): لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ

"It is not piety that you should turn your faces to the east and west...... to the end of Ayat."

Note: We have quoted the Ayat,referred to in the Hadith,at Sr. No. 2 above in the series of Ayaat. Rasullullah *Sallallaho alaihe wasallam* inferred from this Ayat that, besides Zakaat, there are other obligations concerning one's property. The Ayat explicitly encourages spending on one's kinsmen, orphans, destitute persons, wayfarers, beggars and for setting free slaves and convicts (held in ransom for money owed by them) and paying of Zakaat has been mentioned separately. Muslim Ibne Yasaar *Rahmatullah alaihe* says, "Just as Salaat is of two types, the Fardh and the Nafl, Zakaat is also of two types, the Fardh and Nafl, and both have been mentioned in the Holy Qur'an. When asked to explain, he began to recite this Ayat in support of his view and, after reciting the first part of the Ayat which recounts the various occasions for spending (i.e. upto: 'for setting free slaves and convicts'), he said, "All these are the occasions for giving Nafl Zakaat (Sadaqah)." He then recited the last part of the Ayat mentioning Zakaat in particular and said,'This is Fardh Zakaat.' Allama Teebi *Rahmatullah alaihe* says,"There is something due on property apart from Zakaat," mentioned in this Hadith, indicates not to refuse a beggar nor one asking for a loan, nor any one asking to be lent things of common use, i.e. utensils like cooking pot, bowl, etc., or any one asking for some water, salt, a live coal for kindling fire, etc. Allama Qari *Rahmatullah alaihe* has said that the Ayat which Rasulullah *Sallallaho alaihe wasallam* recited in this particular Hadith applies, besides Zakaat, to the matters mentioned therein, like rights of near relations, showing favour to orphans, meeting the demands of the poor, travellers and beggars, and getting freedom for those who are slaves or prisoners.

The author of 'Mazahire Haq' has written that Zakaat is obligatory and has to be paid, while Sadaqah is a voluntary act and is highly praiseworthy; therefore, it must also be encouraged in the directions indicated in the aforementioned translations of the sayings of Allama Teebi and Allama Qari, confirming that Rasulullah *Sallallaho alaihe wasallam* read the Ayat as an authority for his views that Allah *Ta'ala* has praised the Momineen (believers) first for giving Sadaqah to their kith and kin and the orphans and later

He praised them for establishing Salaat and paying Zakaat. It is clear from this that giving of Sadaqah in the above manner is distinct from payment of Zakaat and the former is a Nafl act. The statement of Rasulullah *Sallallaho alaihe wasallam*, "Besides Zakaat, there is something more due on property," has been established by the Ayat in question; the Nafl Sadaqah has been mentioned first, and then the obligatory one.

Allama Jassas Razi *Rahmatullah alaihe* has written that certain Ulama have interpreted this Ayat to mean that there are obligatory occasions for giving Sadaqah, such as spending on one's blood relations, when any of them is in distress, or to spend on some afflicted person in danger of death, to the extent of saving his life. After that the Allama, quoting the same saying of Rasullullah *Sallallaho alaihe wasallam,* has said that it also implies spending on the poor kinsmen whose maintenance has been made incumbent on a person by a lawful ruler, spending on those in distress and spending on others by way of Nafl Sadaqah, as the term 'Something due on property apart from Zakaat' used by Rasulullah *Sallallaho alaihe wasallam* is applicable both to obligatory and Nafl Zakaat. The 'Fatawa Alamgiriya' says that it is obligatory to feed a needy person when he is not in a position to earn or to go out to beg. In this particular matter, there are three points to note: first, the needy one has to be fed by all those who become aware of his condition until he becomes fit to go out and fulfil all his needs; if the person or persons are not themselves able to fulfil this duty, he or they should inform others of the needy person's condition; if this is not done nor is the person fed and he dies, all who were aware of the state of affairs would be guilty of the sin. Secondly, if the needy one is able to move but not to earn, he should be helped through obligatory Sadaqah. If he is capable of earning his livelihood, then it is not permissible for him to beg for alms. Thirdly, if a needy one is able to go out but not able to earn, it is obligatory on him to go to people and ask for Sadaqah, otherwise he will be a sinner.

(١٧) عَنْ بُهَيْسَةَ عَنْ اَبِيْهَا قَالَتْ قَالَ يَارَسُوْلَ اللّٰهِ مَا الشَّيْئُ الَّذِيْ لَا يَحِلُّ مَنْعُهٗ قَالَ الْمَاءُ قَالَ يَانَبِيَّ اللّٰهِ مَا الشَّيْئُ الَّذِيْ لَا يَحِلُّ مَنْعُهٗ قَالَ الْمِلْحُ قَالَ يَانَبِيَّ اللّٰهِ مَا الشَّيْئُ الَّذِيْ لَا يَحِلُّ مَنْعُهٗ قَالَ اَنْ تَفْعَلَ الْخَيْرَ خَيْرٌ لَكَ.

(رواه ابوداؤد كذا فى المشكوٰة)

HADITH: 17

Buhaisah *Radhiallaho anha* has related that when her father asked Rasulullah *Sallallaho alaihe wasallam* "What is the thing not to be refused (if asked for by someone)?" Rasulullah *Sallallaho alaihe wasallam* replied, "Water." Her father then asked the same question again, to which Rasulullah *Sallallaho alaihe wasallam* replied, 'Salt'. When her father repeated the question once again, the Prophet replied, "Whatever good you can do (to someone) is better for you."

Note: If the water is meant to be taken from the well and salt from a mine, then, according to Shariah, no one has the right to stop anyone who is in need, even when both the water and the salt are owned by someone. Rasulullah *Sallallaho alaihe wasallam* admonished never to refuse such simple things to a needy person, as these do not cost the owner much but the receiver's urgent need is met. As these ordinary things are commonly available in homes, their urgent need and scarcity is not felt. A small quantity of salt given to someone for his curry will make his food tasty, without much loss to you. Similar is the case in respect of giving water to someone. Aishah *Radhiallaho anha* narrates that Rasulullah *Sallallaho alaihe wasallam* said, "It is improper to refuse three things to anyone: salt, water and a bit of live fire." She then said that the need for giving water was understood, but the case of salt and fire was not clear? Rasulullah *Sallallaho alaihe wasallam* replied, "O Humairah! When someone gives a bit of fire to a person in need, it is as if all the things cooked on the fire were given as Sadaqah to the needy; and for the one who gives a bit of salt, all things that become tasty by its use will count as Sadaqah. So the gain to the giver is enormous". In the main Hadith, Rasulullah *Sallallaho alaihe wasallam* has mentioned two things as examples and then he has stated a principle, 'to do good as much as you can to someone is good for you', as has been well said, "Do good, and good will be done to you".

The fact is that when someone does any type of favour to another person, it is indeed a favour to oneself: Allah *Ta'ala's* commandments mentioned at No. 20 of the Ayaat series above, says that whatever you spend in the path of Allah, you will receive a return from Him. At Hadith No. 2 above, it has been mentioned that two angels permanently pray to Allah *Ta'ala* for a good return for those who spend for Allah's sake and ruin for him who holds back

his wealth. Under such circumstances, when one does a material favour to another person, he actually saves his wealth from an evil-fate and at the same time establishes a right for a handsome return from the treasury of Allah *Ta'ala*. A serious consideration of the matter will reveal the truth that we are not doing any favour to another person, but it may well be that he has saved your home from plunder, which shows that he has done you a favour and not you to him.

(١٨) عَنْ سَعْدِ بْنِ عُبَادَةَ رض قَالَ يَا رَسُوْلَ اللّٰهِ إِنَّ أُمَّ سَعْدٍ مَاتَتْ فَأَيُّ الصَّدَقَةِ أَفْضَلُ قَالَ الْمَاءُ فَحَفَرَ بِئْرًا وَقَالَ هٰذِهِ لِأُمِّ سَعْدٍ. (رواه مالك وابو داؤد والنسائی كذا فی المشكوٰة)

HADITH: 18

Sa'ad *Radhiallaho anho* enquired from Rasulullah *Sallallaho alaihe wasallam* that, as his mother was dead, what type of Sadaqah would be best? (for inviting Divine blessings for her soul). Rasulullah *Sallallaho alaihe wasallam* replied that water was the best of all. On that, Sa'ad had a well dug, so that his mother should receive the blessings.

Note: Supplying water was considered to be the best Sadaqah, as there was scarcity of it in Madinah. All hot countries suffer from shortage of water, but there was an acute shortage in Madinah in those days. Beside this, the benefits of water are common, as also its use. One of the Ahadith says that whoever arranges a water-supply system, wherefrom men, jinns and birds drink, will keep on receiving blessings and reward until they Day of Judgment, even after his death. Abdullah Ibne Mubarak *Rahmatullah alaihe* was visited by a person who complained about a wound on his knee, saying that, despite continuous treatment by many physicians for the last seven years, it had not healed at all. Abdullah Ibne Mubarak *Rahmatullah alaihe* advised him to have a well dug at a place where drinking water was scarce and said, 'I have full trust in Allah *Ta'ala* that, as soon as the water appears in the well, the wound will heal up.' The person acted accordingly and his wound was completely cured. The famous Mohaddith Abu Abdullah Hakim *Rahmatullah alaihe* had some wounds on his face, which remained incurable, in spite of various treatments for a year. He requested his teacher, Abu Uthman Sabuni, *Rahmatullah alaihe* to make a Du'aa for the cure of

this wound. As it happened to be Friday, the teacher made a long Du'aa, to which the whole congregation said Aamin. On the next Friday, a woman came to the congregation and presented a written note which stated that, after she returned home last Friday, she kept on praying for Hakim carefully and she saw Rasulullah *Sallallaho alaihe wasallam* in her dream, telling her to advise Hakim to have the arrangements of water supply extended for the Muslims. After hearing this, Hakim arranged drinking water at the door of his house for the way-farers and got the water regularly replenished along with ice. Hardly a week had passed when all the wounds were healed and his face looked much more handsome than before.

An Hadith says that Sa'ad *Radhiallaho anho* told Rasulullah *Sallallaho alaihe wasallam* that his mother, who had died, had performed a Hajj at his expense, used to give Sadaqah from his money and also helped her relatives and other people from his wealth. He then asked whether she would receive any returns for all these actions if he continued to perform them on her behalf. Rasulullah *Sallallaho alaihe wasallam* replied, "Yes, she will." Another Hadith has: A woman told Rasulullah *Sallallaho alaihe wasallam* that her mother had died suddenly and had not been able to give Sadaqah as she would have done in case of a normal death. She then asked whether her mother would get any benefit if she (the daughter) gave Sadaqah on her behalf. Rasulullah *Sallallaho alaihe wasallam* replied, "yes, do so." In fact, for all the relatives, particularly those who leave property for us after their death, like parents, husband or wife, brothers and sisters, or those who might have done us favours, like teachers and holy personages, one should regularly give Sadaqah and do other good deeds and pray for the transference of the rewards to their account. It will be highly improper to go on benefitting from the wealth they have left behind, or from favours done by them, and yet to forget them when they are in need of receiving gifts and benefactions from the living ones. When a person dies, his own actions come to an end; unless he leaves behind a perpetually rewarding virtue or any deed of that kind, as will be explained later; he remains dependent on transference of blessings and prayers from the living ones. One Hadith says that a dead man in his grave feels like a drowning person who keenly desires help, from all directions, that his father, brother or a friend may send him as an aid in the form of a prayer. And if something is received, it becomes the dearest thing for him in that world.

Bashar Ibne Mansoor *Rahmatullah alaihe* says that once, during an epidemic of plague, a person busied himself very often in offering funeral prayers for the dead and in the evening he would stand at the gate of the graveyard and read this Du'aa

آنَسَ اللهُ وَحْشَتَكُمْ وَرَحِمَ غُرْبَتَكُمْ وَتَجَاوَزَ عَنْ سَيِّئَاتِكُمْ وَقَبِلَ اللهُ حَسَنَاتِكُمْ

"May Allah Ta'ala change your dreadful life into a pleasurable one, have mercy on your loneliness, overlook your faults and bless all your good deeds with acceptance".

He would then return home. One day it so happened that he returned home without offering the Du'aa. At night he saw in his dream that a large crowd of people approached him. When he asked them who they were and why they were there, they replied that they were the dwellers of the graveyard, and they used to receive gifts from him every evening. He asked them, 'What kind of gifts?' They said that the Du'aa that he used to make every evening would be turned into gifts that reached every one of them. Thereafter the man never forgot to make that Du'aa. Bashaar Ibne Ghalib *Rahmatullah alaihe* Najrani says that he used to make Dua'a most frequently for Rabi'ah Basriah *Rahmatullah alaiha*. Once he saw her in a dream and heard her saying, "Bashaar, your gifts reach us in the trays of 'Nur' covered with silken covers. When he asked her what it meant, she said, "When a Muslim makes a Du'aa and it is approved, it is placed in a tray of Nur and covered with a silken cover and presented to the dead person concerned, who is told that it is a gift for him from so and so. Later in the next Hadith, several examples of this type have been given. Imaam Nawavi *Rahmatullah alaihe* writes in his intrepretation of Muslim's collection of Ahadith that there is no difference of opinion among Muslims regarding the dead receiving the rewards of Sadaqah given on their behalf. This is the correct belief. A few have written that the dead cannot receive any reward for the Sadaqah given on their behalf, but this is definitely wrong and a clear mistake. It goes against the Qur'an, the Ahadith of Rasulullah *Sallallaho alaihe wasallam* and the general consensus of opinion among Muslim people; therefore, that contention is not fit for serious consideration. *(Bazl)*

Shaikh Taqiyyuddin *Rahmatullah alaihe* says that if a person thinks that a reward is receivable only for ones own deeds, he is acting against the consensus of opinion of the whole Muslim Ummah. For, the whole Ummah is unanimously of the opinion that a person receives benefits from the prayers of other people, which

means a gain from the deed of another person. As for instance, Rasulullah *Sallallaho alaihe wasallam* will intercede on the Day of Judgement and so will other Ambiya *Alaihimussalam* and men of piety, all of which would imply benefits from the actions of others. Likewise, the angels pray and seek pardon for the Momineen (as given in first Ruku' of Surah Mo'min). This, too, is a gain from the act of others. Allah *Ta'ala*, by His own Mercy and Kindness, will forgive the sins of people; this will amount to benefitting without any effort from oneself. Children of Momineen will enter Jannah along with their parents (according to what is said in the first, Ruku' of Surah at-Toor), which also means benefitting from others' good deeds. A Hajj by a substitute for a deceased person counts as obligatory Hajj for the latter, which means a gain from the act of another person. And there can be more examples of this type. A venerable gentleman related that his brother had died and he saw him in his dream; he asked his brother as to what had happened to him in his grave. The deceased brother replied that, as soon as he was buried, a flame of fire came close to him; at the same time a prayer from some person reached him and stood between him and the flame. If the prayer had not been made, he would have been caught in the flame.

Ali Ibne Moosa Haddad *Rahmatullah alaihe* says that once he was present in a burial prayer along with Imaam Ahmad Ibne Hanbal *Rahmatullah alaihe*. Muhammad Ibne Qudaama Jauhari *Rahmatullah alaihe* was also there. After the burial, a blind man sat down near the grave and started reciting the Qur'an. Imaam Ahmad Ibne Hanbal told him that reading of Qur'an beside a grave is an unapproved innovation. On the way home, Muhammad Ibne Qudama asked Imaam Ahmad Ibne Hanbal *Rahmatullah alaihe* what he thought of Mubashir Ibne Ismail Halabi *Rahmatullah alaihe*. The Imaam replied that he was a noble person and that he (Imaam) had learnt Ahadith from him. Ibne Qudaama said that he had heard from Mubashir that Abdul Rahman Ibne Alaa bin Lajlaaj *Rahmatullah alaihe* quoted his father as saying at the time of his death, "After my burial, the first and the last part of Surah Baqarah be recited at the head of my grave, and he confirmed this by saying that he (the father) had heard Abdullah Ibne Umar *Radhiallaho anho* entrusting the same duty to a person at the time of his death. After hearing this, the Imaam *Rahmatullah alaihe* told Ibne Qudaama to return to the graveyard and to tell the blind man to continue reading the Qur'an at the grave. Muhammad Ibne Ahmad Marvazi *Rahmat-*

ullah alaihe quoted Imaam Ahmad Ibne Hanbal as saying, "Whenever you go to a graveyard you should recite Surah Fateha, Ikhlas, al-Falaq and an-Nas and supplicate Allah to transmit the reward of those to the dead in the graveyard. They will certainly receive it." The author of Mughni, which is a recognised book of Fiqhe Hanbali, has quoted this very story and given a number of other examples in respect of this subject. In 'Bazlul-Majhood', a quotation from 'Bahar' indicates that if a person offers a Nafl Salaat or observes a Fast or gives something as Sadaqah, the rewards of these are transferable to any person, dead or alive, and the latter will undoubtedly receive it. In Abu Dawood (collection of Ahadith), a saying of Abu Hurairah *Radhiallaho anho* has been quoted that he would welcome a person who undertook to offer two or four Raka'at of Salaat at Masjid 'Ashar (near Basrah) and supplicate Allah *Ta'ala* to transmit the reward to him, i.e. Abu Hurairah. *(Abu Dawood).*

Due attention should be given by all relatives to transmit, in this way, spiritual benefits to the dead relations. Apart from their right in that regard, one has to meet them after one's own death. It will be a matter of great shame if their rights and obligations were forgotten while using their property for one's own needs.

(١٩) عَنْ اَبِيْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا مَاتَ الْاِنْسَانُ اِنْقَطَعَ عَنْهُ عَمَلُهٗ اِلَّا مِنْ ثَلٰثَةٍ اِلَّا مِنْ صَدَقَةٍ جَارِيَةٍ اَوْ عِلْمٍ يُنْتَفَعُ بِهٖ اَوْ وَلَدٍ صَالِحٍ يَدْعُوْ لَهٗ. (رواه مسلم كذا فى المشكوٰة قلت وابوداؤد والنسائى وغيرهما)

HADITH: 19

Rasulullah *Sallallaho alaihe wasallam* **has said that the returns for a person's own. virtues come to an end when he dies; but there are three such things, the returns for which keep accruing even after death: a Sadaqah with recurring benefits, knowledge from which people continue to benefit, and virtuous children who offer Du'aa for their deceased parents.**

Note: How infinitely Kind, Liberal and Bountiful Allah *Ta'ala* is for man! Even after his death, when his own deeds come to an end and he is powerless to do any good act for himself and remains in a sound sleep in the grave, Allah *Ta'ala* has created means through which the deceased's account of virtues keeps on increasing.

Rasulullah *Sallallaho alaihe wasallam* has mentioned three of these means in this Hadith. The first one is virtue with recurring benefits, that is to give as Sadaqah something, the benefit of which is lasting, such as building a Masjid where people offer Salaat. As long as it remains in use for that purpose, its returns will keep accruing. Some other similar cases are: to build a caravan-serai for free stay of travellers, to dedicate a building for the public good or for religious purposes, to benefit Muslims. The recurring returns for such dedications will benefit the deceased donor. Yet another example of this is to have a well dug for public use; the benefit of this will keep accruing as long as people keep drinking its water or use it for ablutions, etc., all for the gain of the person who paid for the well, whether he is alive or dead. Another Hadith says, "The things for which a Mo'min continues to receive reward after death are: knowledge that he taught and spread, the good children he left behind, or a copy of the Qur'an which he left as a legacy, or a Masjid which he built, or a caravan-serai that he made for the travellers, a canal that he dug, or a Sadaqah which he gave when he was alive and healthy" *(Mishkat).* One can continue to receive benefits after death through creating, by way of Sadaqah, any thing of lasting value and meant for public good. Yet another thing which is of continuous benefit is the knowledge taught to others and also the diffusion of knowledge, which includes donating money to a Madrasah or compiling a religious book or distributing such a book among religious students. To donate volumes of Qur'an and religious books to Masjids and Madrasahs for public reading also come under diffusion of knowledge.

Another Hadith mentions seven things which perpetuate their rewards even after death. These are teaching of knowledge, building of a canal, establishing a well, planting a tree, building a Masjid, leaving the Qur'an in heritage and leaving behind children who invoke upon the deceased parents forgiveness from Allah *Ta'ala*. It is not necessary that all the material things mentioned here are meant to be done by an individual, but any share in them would bring proportionate benefit for the deceased.

The other thing mentioned in the above Hadith is knowledge, which is meant for people's benefit. For example, to leave a book in a Madrasah, from which people will benefit as long as it lasts and which will remain a source of blessing for the deceased. Similar is the case of paying for someone to become a 'Hafiz' or an Alim; as long as their knowledge or 'Hifz' keeps spreading, whether the 'Hafiz' or

'Alim' is living or dead, the contributor will keep receiving the blessings. For example, the Hafiz taught the Qur'an to ten or twenty boys and he died, after which his pupils kept teaching and reading the Qur'an; as long as this system continues, the teacher (Hafiz) will perpetually receive its blessings, and so will the person who made the 'Hifz' of the Hafiz possible. Still, in the larger sense, this grand system of teaching and learning will continue till Qiamah, and thus the original contributor will be the recipient of everlasting blessings, whether someome invokes them or not. The same applies to the making of an Alim, with its blessed results again. Here it is not necessary that the total expenses of making an Alim or Hafiz are to be borne for receiving benefits after death. Blessings till Qiamah shall accrue for any portion or share in it.

Fortunate are the people who endeavour physically or financially to spread the right knowledge for the security and continuity of 'Deen'. As life here is no more than a dream, the termination of which can come about unexpectedly, whatever store of this sacred commodity one leaves behind will prove to be lastingly useful. The kith and kin, the relations and the friends will mourn him only for a few days and then become busy in their occupations, forgetting the deceased, whereas these contributions to 'Deen' are the things of lasting benefit which one must deposit during one's lifetime in the perpetual treasury, assuring safety of the capital and accruing of profit till Qiamah. The third item mentioned in the above Hadith is virtuous children who will pray for the welfare of their deceased parents. In the first instance, the effort to make children virtuous in itself is a deed of perpetual benefit and, as long as they do good deeds, the parents will keep receiving the blessings automatically. Their prayers for the benefit of the parents will be an additional permanent treasure for the latter.

In a book called 'Raudh' is a story of a pious lady known as Bahitah, who was too regular in her prayers. At the time of her death she raised her head towards heaven and exclaimed , "O, the One, who is my only Treasure and Provider for life and death; I pray, do not disgrace me at the moment of death and save me from the horrors of the grave"! After her death, her son made it a practice to visit her grave every Friday and read the Qur'an there, offering the blessings for his mother, as well as for all those buried in the graveyard. One day, he saw his mother in a dream and asked her, how she was. The mother replied, "The severity of death is extre-

mely harsh. By the grace of Allah *Ta'ala*, I am most comfortable in the grave with a bed of sweet basil and silken cushions. And the treatment given to me will last till Qiamah." The son asked her if he could be of any service to her. She said, "Do not give up coming to me on Fridays and reading the Qur'an. On your arrival all the dwellers of the graveyard come to me and tell me that you have arrived. Your visit to the graveyard is a source of great pleasure for me." The boy said that he visited the place regularly on Fridays. One day he saw in a dream that a very big gathering of men and women came to him and he asked them who they were? They said, they were the dwellers of such and such graveyard and they had come to thank him for his Friday visits to them and his prayers for their forgiveness by Allah *Ta'ala* that pleased them most. They requested him to keep up that practice, which he continued most carefully.

Another learned dignitary relates that a person saw in his dream that all the graves in a graveyard opened up suddenly and the dead came out of them and started picking up something from the ground, except one person who kept sitting and was quiet. The dreamer approached him and asked what the others were picking, to which he replied that they were picking up the blessings of Sadaqah, Du'aa and Darood, which the living people had offered for the dwellers of this graveyard. The dreamer asked him why he was not picking up any thing. The dead person replied that he was happy without picking up anything, as he had a young son who had the business of selling sweetmeats in such and such bazar and who daily read the whole of the Qur'an and sent him its blessings. The man went to that bazar in the morning and saw a young man selling sweets while his lips were moving. The man asked him what he was reading? The young man replied that he daily recited the whole of the Qur'an and offered its blessings as a present to his deceased father. The person who had the dream, again saw the same vision after sometime, and noticed that the person with whom he had talked was also picking up something along with others, whereupon the man woke up surprised! In the morning he went to the same bazar and came to know that the young man was dead. *(Raudh).*

Saleh Murree *Rahmatullah alaihe* has related that once on a Friday night, well before dawn, he left his home to offer morning prayers at the Jamia Masjid, and came across a graveyard where he sat down beside a grave (as it was too early for Salaat), and dozed off. He saw in his dream that all the graves had opened up and the dead

came out. They were all happily and cheerfully talking to each other and among them was a young man with soiled clothes looking gloomy, who sat away from the others. After a short while, a large number of angels descended from the sky carrying trays covered with glittering napkins. They handed a tray to each person who returned to his grave with the tray. When all had gone, the lonely person also got up to enter his grave but without a tray. The dreaming gentleman approached him and asked him why he was so gloomy and what those trays were. He replied that the trays contained the presents which the living people had sent to their dead. As for him, he had no one living except his mother to send him anything, but she had remarried and was too busy with her husband and never thought of him. On enquiry, the dead son gave him the address of his mother. Next morning, Saleh went to the young man's mother and told her about his dream. The woman said, indeed, the young man was her son and most dear to her, and she had carried him in her lap. The woman then gave Saleh one thousand Dirhams and requested him to give that money as Sadaqah for her son who indeed was the coolness of her eyes, and she promised never to forget to pray for him and give Sadaqah for his sake. Saleh *Rahmatullah alaihe* further said that he once again had the same dream with the same gathering of people in the graveyard. This time the young man was wearing very good clothes and looked very happy. He came running to him and said, "May Allah *Ta'ala* bless you immensely. Your present has reached me." *(Raudh).*

There are thousands of instances of the above type mentioned in various books. Some of these have also been mentioned under the preceding Ahadith. So, any one who wishes that his children be of use to him after his death, should endeavour to do whatever he can, to make them virtuous and righteous. It is the best one could wish for his children, as also for himself, as Allah *Ta'ala* has said in Surah Tahrim:

يَاأَيُّهَا الَّذِينَ آمَنُوا قُوا أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا

"O, the believers! save yourself and your families from the fire of Jahannam." (at: Tahrim: 6)

Zaid *Rahmatullah alaihe* Ibne Aslam has said that when Rasulullah *Sallallaho alaihe wasallam* recited this Ayat, the Sahabah *Radhiallaho anhum* asked how they could save their children and families from the fire of Jahannam. Rasulullah *Sallallaho alaihe*

wasallam said, "Keep on exhorting them to do the deeds which Allah *Ta'ala* likes and to keep away from those which Allah *Ta'ala* dislikes." Ali *Radhiallaho anho* explained the Ayat by saying: to teach and exhort oneself and one's own family about all things which are good. Rasulullah *Sallallaho alaihe wasallam* has further said, "May Allah *Ta'ala* have mercy on the father who helps his children to remain courteous and good towards their father (and not to treat him in the way amounting to disobedience)". *(Ihya)*. This includes making them of good character and disposition; otherwise, their being discourteous will only be natural.

One Hadith says that the Aqeeqa ceremony of a baby be performed on the seventh day after birth and the baby be given a name; after six years of age the child must be taught good manners; after nine years of age the child must have a separate bed and should not share a bed with any other person; after thirteen years of age a child must perform Salaat regularly and may be punished if found neglecting Salaat, and when of sixteen years he or she should be married. After that, the father should get hold of his or her hand and say", I have taught you good manners and given you education and have got you married, I now seek Allah *Ta'ala's* protection in this life from any mischief by you and any punishment in the Hereafter due to you." The meaning of'any punishment due to you', as mentioned in a number of Ahadith under different versions is that, when a person acts in a wrong manner, that will count as a sin of his own doing and if the others copy him in that action, he will be accountable for their sins, too; not that there will be any reduction for the sins committed by them because of following another person; it will be a definite sin on their part, too, and the person whose example was followed will suffer additionally for their sins as well. Hence, when the children follow the bad examples set by their elders and act in a wrong manner, such sins will count against the elders, too. Therefore, the elders must particularly abstain from doing anything wrong in front of them (young persons).

In this particular Hadith it has been said that punishment for neglecting Salaat be given after thirteen years of age, whereas in a number of other Ahadith, the instructions for Salaat are to be given after seven years of age and beating for neglecting Salaat is to be done after ten years of age. This latter version is considered to supersede the previous one. Anyhow, a father is allowed to beat his child if he neglects to offer Salaat and if the former does not

discharge this responsibility he will be guilty of committing a sin. Contrary to that, if the child is habitually regular in peformance of Salaat, proper observance of fasting and other injunctions of Islam, the blessings of these virtues will accrue to the parents as well. Furthermore, when he grows up to be a pious person and makes Du'aa for his parents, that will be an additional source of blessings for them. Ibne Maalik *Rahmatullah alaihe* has said that in the above-mentioned Hadith, the condition is of the children being virtuous,as the Du'aa from the non-righteous children will not reach the parents. The mention of Du'aa in the Hadith is meant to encourage the children to pray for their parents. Moreover, it is generally maintained that the father of pious children automatically receives the blessings on account of all the virtuous deeds performed by them, whether they make a Du'aa for him or not. It is like planting a fruit tree for common benefit; the planter will keep on receiving blessings as people eat fruit from the tree, whether they offer a prayer for him or not.

Allama Munavi *Rahmatullah alaihe* has said that offering Du'aa by the children for their father has been specially emphasised to impress its urgency and importance for the children to keep up this virtue. Otherwise, Du'aa is fruitful in all cases, whether by one's own children or by others. The main Hadith however mentions only three things for indicating their basic importance. There are several other actions in the same category, which are mentioned in different Ahadith about perpetual rewards and blessings. For example, in one Hadith, it is said that when a person is the first,to do something good, he will receive a reward for that action as well as for the actions of those who copy that good deed, without any reduction in the rewards of the individuals who followed the first person. Similarly, if someone starts an evil practice, he will suffer for the sin that he has committed and also for the sins of those who followed his bad example, without any reduction in the punishment of those who followed him. In another Hadith, it is said that the blessings for doing good deeds come to an end at one's death but, in the case of a person who is assigned the duty of defending his country's frontiers, the blessings for him keep accruing till Qiamah. Building of a canal and planting a tree for the common good of the people come under the same category. Allama Suyooti *Rahmatullah alaihe* has counted those as eleven, while Ibne Emaad *Rahmatullah alaihe* has said those are thirteen in number. However, they are all related to the categories of the three principal actions mentioned in the main Hadith above. *(Aun)*

(٢٠) عَنْ عَائِشَةَ رض أَنَّهُمْ ذَبَحُوا شَاةً فَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا بَقِيَ مِنْهَا قَالَتْ مَا بَقِيَ مِنْهَا إِلَّا كَتِفُهَا قَالَ بَقِيَ كُلُّهَا إِلَّا كَتِفَهَا. (رواه الترمذي وصححه كذا في المشكوة)

HADITH: 20

Aishah *Radhiallaho anha* **has said that once someone slaughtered a goat (and distributed some of it); when Rasulullah** *Sallallaho alaihe wasallam* **enquired, "What remains of the goat?" the reply was, "Only a shoulder." Rasulullah** *Sallallaho alaihe wasallam* **said, "All remains except the shoulder".**

Note: The idea in this is that whatever is given away for Allah's sake remains as an everlasting reward; the rest perishes unless it is spent for a worthwhile cause. Mazahir *Rahmatullah alaihe* has said that it points towards the Ayat of Holy Qur'an:

مَا عِنْدَكُمْ يَنْفَدُ وَمَا عِنْدَ اللّٰهِ بَاقٍ

"Whatever you have in this world will perish one day (either by its own decay or your death). That which reaches Allah remains for ever". (an-Nahl: 96)

In one of the Ahadith, Rasulullah *Sallallaho alaihe wasallam* has said that one says, "My property! My property"! whereas the fact is that his property is only that which he himself has used up by eating, wearing or giving it away in the path of Allah *Ta'ala* as a deposit for the Hereafter; the rest is all to be counted lost and left for other people, when he departs from here. Another Hadith says that once Rasulullah *Sallallaho alaihe wasallam* asked the Sahabah *Radhiallaho anhum*, "Is there any one among you who loves the property of his heirs more than his own property?" The reply was that there was no such person; every one loved his own property. Rasulullah *Sallalaho alaihe wasallam* then said that man's own property is only that which he sends ahead of him as his treasure, and whatever is left behind is the property of the heirs. *(Mishkaat)*

A Sahabi *Radhiallaho anho* has said that he was once in the company of Rasulullah *Sallallaho alaihe wasallam*, who recited Surah Takaathur and said, "Man claims to have his property. O man! you own nothing except that which you use in eating, the

clothes that you wear out and the Sadaqah that you send ahead to be preserved in Allah *Ta'ala's* treasury." Several Sahabah *Radhiallaho anhum* have narrated to the same effect. People deposit money in Banks most carefully, with no surety of its remaining with them. Even if a calamity does not fall on it in their lifetime, none of it will be any use to them after death; but the wealth deposited in the treasury of Allah *Ta'ala* will always be availabe for use without any fear of calamity, decay or decrease; in fact it will never finish.

Sahl Ibne Abdullah Tusturi *Rahmatullah alaihe* used to spend liberally in the path of Allah *Ta'ala*. His mother and brothers complained to Abdullah Ibne Mubarak *Rahmatullah alaihe* that Sahl wanted to spend everything and they feared he would become a pauper. Abdullah Ibne Mubarak *Rahmatullah alaihe* enquired from Sahl *Rahmatullah alaihe* about the matter. The latter asked Abdullah Ibne Mubarak, "If a person wanted to migrate from Madinah to the city of Rustaqq in Persia, where he had already purchased land, would he leave anything behind in Madinah?" The reply was that nothing would be left behind. Sahl *Rahmatullah alaihe* then said that was his real purpose. While the people thought he was going to migrate to another place, he had actually meant transfer to the next world. In these days, people have personal experience (of it) that when people who wish to move permanently from one country to another (e,g. India to Pakistan or vice versa) by their own choice, they try to transfer all their belongings and property, buildings, etc., by exchanging with those at the new locations, before actual migration. Until this arrangement is completed they do not move, despite all inconvenience at the old place. On the other hand, the people who are forced to move out of their homeland, leaving everything behind, undergo endless grief and sufferings. This is exactly the state of affairs of every single person leaving this world. As long as he is living, he has the power to transfer his property and belongings, etc., to the next world (Akhirah), but when death causes a forced change of place, everything has to be left behind, as if it had been confiscated by the state. There is still time for those who understand the truth to transfer their property to the next world.

(٢١) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ كَانَ يُؤْمِنُ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ فَلْيُكْرِمْ ضَيْفَهُ وَمَنْ كَانَ يُؤْمِنُ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ

فَلَا يُؤْذِ جَارَهُ وَمَنْ كَانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الْاٰخِرِ فَلْيَقُلْ خَيْرًا اَوْ لِيَصْمُتْ
وفى رواية بدل الجار وَمَنْ كَانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الْاٰخِرِ فَلْيَصِلْ رَحِمَهُ ـ
(متفق عليه كذا فى المشكوٰة)

HADTIH: 21

Rasulullah *Sallallaho alaihe wasallam* has said that whosoever believes in Allah *Ta'ala* and the Day of Judgment must treat his guest well, refrain from causing difficulties for his neighbour, and whatever he utters must be good, or else he should hold his tongue; the other version of this Hadith adds: 'He should be kind to his kinsfolk.

Note: In this Hadtih Rasulullah *Sallallaho alaihe wasallam* has warned us about several matters and each of these is preceded by the phrase,"Whosoever believes in Allah and the Day of Judgement", (Arabic text contains full version, while the above translation is abbreviated). Repeating this phrase with each clause aims at showing the extreme importance of each matter. It is like someone telling one of his children, "If you are my son, you will do such and such". The purpose of these warnings is that these matters are part of the complete faith and whoever is not careful about them cannot be considered as perfect in his faith. The belief in Allah and Akhirah have been stated together,due to the fact that there is no reward in Akhirah for any good deed without faith in Allah *Ta'ala*. To have faith in Allah *Ta'ala* includes faith in the Akhirah. Its special mention in the Hadith above is probably for inspiring a passion for the rewards to be had on the Day of Judgment for accomplishing the deeds emphasised by Rasulullah *Sallallaho alaihe wasallam.* On that day, it will become obvious to all how much rewards are given by Allah *Ta'ala,* for the smallest things and actions done in this life.

Rasulullah *Sallallaho alaihe wasallam* has emphasised four matters in the above Hadith:

One, to honour one's guest; this point is fully explained under the next Hadith.

Two, not to cause any difficulty for a neighbour. This is the least of the obligations towards a neighbour. In fact, considerable emphasis has been laid on this matter in the Traditions. Many Traditions narrated by the Shaikhain (Bukhari and Muslim) tell us,

"Treat your neighbour well", and in some of them it is said, "Be kind to the neighbour", meaning: 'Help him whenever he is in need and save him from any adversity'. In one Hadith, Rasulullah *Sallallaho alaihe wasallam* has said, "Do the people know their obligations to the neighbour? They are: help him whenever he asks for it, give him a loan when he wants it, help him if he is needy, visit him in his sickness; in the event of death, accompany the funeral; congratulate him on his happy occasions; condole with him in adversity, do not build your house higher than his without his permission, lest the ventilation of his house is obstructed; if you buy some fruit, send some of it to him as a present and, if you cannot do so, take the fruit into your house covered up, so that he cannot see it and make sure that your children do not take the fruit out of the house and make his children grieved, and do not let your smoke cause him annoyance, unless you are cooking something that you propose to share with him."

You now appreciate and understand the rights of a neighbour. Rasulullah *Sallallaho alaihe wasallam* then swore by Allah and said, "No one will ever understand these rights of the neighbour unless Allah has mercy on him". This Hadith has been narrated by Imaam Ghazali *Rahmatullah alaihe* in the Arba'een and by Hafiz Ibne Hajar *Rahmatullah alaihe* in Fath-ul-Bari. Another Hadith says that Rasulullah *Sallallaho alaihe wasallam* said, repeating his words three times, "By Allah, he is not a Mo'min, By Allah, he is not a Mo'min, By Allah, he is not a Mo'min! Someome asked as to who it was. Rasulullah *Sallallaho alaihe wasallam* said, "The person who causes suffering to his neighbour." Another Hadith says that such a person will never enter Jannah.

Aishah *Radhiallaho anha* and Ibne Umar *Radhiallaho anho* both have narrated the saying of Rasulullah *Sallallaho alaihe wasallam*, "Jibra'il *Alaihissalam* has been repeatedly stressing upon me the rights of the neighbours, so much so that I thought he would be made to share the inheritance. Allah *Ta'ala* has ordered in the Holy Qur'an.

وَاعْبُدُوا اللّٰهَ وَلَا تُشْرِكُوْا بِهٖ شَيْـًٔا وَّبِالْوَالِدَيْنِ اِحْسَانًا وَّبِذِي الْقُرْبٰى وَالْيَتٰمٰى وَالْمَسٰكِيْنِ وَالْجَارِ
ذِي الْقُرْبٰى وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنْۢبِ وَابْنِ السَّبِيْلِ

"You understand worship of Allah and do not attribute any partner with Him, be kind and good to your parents, also to

other kinsmen, orphans, the poor, near and distant neighbours, your associates and the wayfarers". (an-Nisaa: 36)

The near neighbour is the one next to your house, and the distant one that living at a distance. Someone asked Hasan Basri *Rahmatullah alaihe* about the extent of neighbourhood. He said, "Forty houses in front, forty behind, forty to the right and forty to the left." Abu Hurairah *Radhiallaho anho* is reported to have said that a beginning should be made from the nearest and not from the one living farther away. Aishah *Radhiallaho anha* asked Rasulullah *Sallallaho alaihe wasallam*, "I have two neighbours, with whom should I begin?" Rasulullah *Sallallaho alaihe wasallam* said, "The one whose door is closer to yours". Ibne Abbas *Radhiallaho anho* has related this differently by saying that the nearness of a neighbour depends on his relationship: he is near, if he is related, while the one not related is the far one. Nauf Shaami *Rahmatullah alaihe* has related that the near neighbour is the one who is a Muslim and the far one is the non-Muslim. *(Durre Manthur)*

The version given in Musnad Bazzar and others, relates Rasulullah *Sallallaho alaihe wasallam* as saying that there are three types of neighbours:

First, the one having three rights, those of neighbourhood, kinship and Islam; second having rights of neighbourhood and Islam; third, he who has only one right and that will be a non-Muslim. Neighbourhood has thus been classified into three grades. Imaam Ghazali *Rahmatullah alaihe* has also narrated this particular Hadith and has said that Islam has given a preference even to a non-Mulsim over a Muslim due to neighbourhood.

Another Hadith says that the first case to be settled between two persons on the Day of Judgement, will be one about rights of neighbourhood. A person came to Abdullah Ibne Mas'ood *Radhiallaho anho* and complained bitterly about his neighbour. Ibne Mas'ood said to him, "Go and do your business; if he has disobeyed Allah *Ta'ala* in regard to you, you must avoid disobeying Allah in his respect. " An authentic Hadith says that a woman's way of living was described before Rasulullah *Sallallaho alaihe wasallam*, that she was regular in her Tahajuud Salaat and fasted frequently but molested her neighbour. Rasulullah *Sallallaho alaihe wasallam* said, "She will enter Jahannam, though she might be taken out of it after

undergoing her punishment". Imaam Ghazali *Rahmatullah alaihe* has said that not to trouble him is not the only right of a neighbour; to bear patiently any trouble from him is also one of his rights.

Ibnul Muqaffa *Rahmatullah alaihe* used to sit frequently in the shadow of his neighbour's wall. He came to know that the neighbour was in heavy debt and was about to sell his house to pay the debt. He said that he always enjoyed the shadow of the neighbour's wall and did not pay anything for that; so, he presented to the neighbour the price of his house and told him that, since he had received the price, he should not sell it.

The slave of Ibne Umar *RadKiallaho anho* slaughtered a goat; Ibne Umar told him that, after skinning the goat, he should first give a share of the meat to his Jewish neighbour and he repeated these words several times. The slave enquired why he was repeating the same words. Ibne Umar *Radhiallaho anho* said that he heard Rasulullah *Sallallaho alaihe wasallam* saying that Jibra'il *Alaihisslam* repeated himself several times in stressing the neighbour's right; that is why he too was repeating it again and again.

Aishah *Radhiallaho anha* has said that good conduct comprises ten qualities. Sometimes these are seen in a son and not in the father. The slaves may have them, while the masters may not. These are a gift from Allah *Ta'ala* to whomsoever He may grant:-

1. Speaking the Truth.
2. To be honest with people.
3. To grant favour to a deserving needy person.
4. To return a good turn.
5. To be kind to the kinsmen.
6. To take care of a trust.
7. To fulfil the rights of a neighbour.
8. To be dutiful to a comrade.
9. To discharge obligations towards a guest.
10. At the root of all these is modesty. (Ihya)

The *third* subject in the main Hadith is that anyone having faith in Allah *Ta'ala* and the Akhirah should speak of good things or else remain quiet. Hafiz Ibne Hajar *Rahmatullah alaihe* says that these are the most comprehensive words of Rasulullah *Sallallaho alaihe wasallam*, as whatever is spoken will either be good or bad. The good

includes all the things which need to be spoken of, obligatory or desirable; whatever is left is evil. In other words, anything which may appear to be neither good nor bad, according to Hafiz, will be treated as harmful, because when it does not look to be good it becomes absurd, which means evil. Umme Habibah *Radhiallaho anha* has reported Rasulullah *Sallallaho alaihe wasallam* as saying that anything uttered by a person becomes his own burden. Nothing is beneficial, except ordering good or prohibiting evil or remembering and praising Allah *Ta'ala*. After hearing this Hadith, a person remarked that it was very severe. Sufian Thauri *Rahmatullah alaihe* said, "What to say of the severity of this Hadith, Allah *Ta'ala* Himself has said in the Qur'an:

لَا خَيْرَ فِي كَثِيرٍ مِّن نَّجْوَاهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ ۚ وَمَن يَفْعَلْ
ذَٰلِكَ ابْتِغَاءَ مَرْضَاتِ اللَّهِ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا ۝

People's whispering and talebearing is often devoid of good, except of those who encourage others to be charitable, virtuous or to have improved mutual relationship; and whosoever does this for the pleasure of Allah, We shall grant him immense rewards shortly. (An-Nisa: 114)

Abu Zarr *Radhiallaho anho* has said that when he requested Rasulullah *Sallallaho alaihe wasallam* to give him some advice, he said, "I bid you to ever remain fearful of Allah *Ta'ala*, as by that, every action of yours will become likable. He requested him for some more advice. He said," Be regular in reciting the Qur'an and the remembrance of Allah *Ta'ala*, as this will cause your remembrance in heavens and provide you light in this world." He asked for more advice; the reply was, "Observe silence most often, which will keep away Shaitan from you and help you in performing religious duties". He asked for still more; the reply was,"Abstain from laughing too much, as it deadens the soul and reduces luster of the face". He still requested for more; the reply was, "Speak the truth always, however bitter it may be." He asked for more; the reply was, " Do not fear anyone in your dealings involving Allah's commandments." On yet another request for more, the reply was, "The anxiety about your own faults should prevent you from looking at other people's faults."

Imaam Ghazali *Rahmatullah alaihe* has said, "The tongue is one of the greatest boons of Allah *Ta'ala*. It is one of His most wonderful

and exquisite creations. It is small in size but, by the exercise of tongue, one can perform great deeds like profession of faith, or fall into heinous sins, such as apostasy — the two extremes of human behaviour". After that, he recounts many sins that are committed by the tongue e.g. idle talk, absurd conversation, quarrels and altercations, talking while making faces, talking with false eloquence and ostentatious style, obscene talk, abusive language, cursing, over-indulgenece in poetry, making fun of others, disclosing people's secrets, making false allegations through hidden reference, backbiting, slander, duplicity in talk, out-of-place praises for someone and asking improper questions, etc, etc. So many of these mischiefs are related to so small a thing that the problem becomes really dangerous. That is why Rasulullah *Sallallaho alaihe wasallam* has repeatedly exhorted us to remain silent and has said that whoever observes silence will find deliverance. One Sahabi *Radhiallaho anho* requested Rasulullah *Sallallaho alaihe wasallam* to tell him of certain essentials in Islam for which he may not need to ask anyone else. The reply was, "To believe in Allah *Ta'ala* and to be steadfast therein". He further asked as to what thing should he guard against. The reply was, "Improper use of your tongue". Another Sahabi *Radhiallaho anho* asked Rasulullah *Sallallaho alaihe wasallam* the way to attain salvation. The reply was, "Restrain your tongue, remain at home (do not wander about) and keep lamenting over your sins".

In one of the Ahadith, Rasulullah *Sallallaho alaihe wasallam* has said, "Whoever can give me guarantee against misuse of two things, I shall guarantee his entry into Jannah: one, the tongue and the other, the private parts". One of the Ahadith says that someone asked Rasulullah *Sallallaho alaihe wasallam*, "What is the most important virtue, which will help people to enter Jannah?" The reply was, "The fear of Allah *Ta'ala* and good habits." The next question was about the deeds that will cause entry into Jahannam. The reply was, "Misdeeds relating to the mouth and the private parts." Abdullah Ibne Mas'ood *Radhiallaho anho* was once performing the sa'yee (formal walk between Safa and Marwah) while he kept saying to his own tongue, "You will gain if you talk of good things and avoid evil talk; this will keep you safe from being put to shame." Someone asked him whether these were his own words or he had heard them from Rasulullah *Sallallaho alaihe wasallam*. He said that he had heard Rasulullah *Sallallaho alaihe wasallam* saying that most of man's sins arise from his tongue. Abdullah Ibne Umar *Radhialaho*

anho has quoted Rasulullah *Sallallaho alaihe wasallam* as saying, "Allah *Ta'ala* will hide the misdeeds of the one who keeps his mouth shut and He will save from His punishment one who controls his anger, and whoever seeks Allah's pardon, it is granted to him."

Ma'az *Radhiallaho anho* requested Rasulullah *Sallallaho alaihe wasallam* to give some good advice; the reply was, 'Worship Allah *Ta'ala* as if you could see Him, consider yourself among the dead and, if you like, I may tell you something which could give you a hold on these things", and then Rasulullah *Sallallaho alaihe wasallam* made a gesture towards his own tongue. It has been narrated from Sulaiman *Alaihissalam,* that if speech is silver, silence is gold. Luqman Hakim *(Alaihissalam),* who is famous for his wisdom, was a negro slave of plain looks. Due to his wisdom and vast knowledge, he gained world-renown in his time. Someone asked him if he was not the slave of such and such person. He replied in the affirmative. The next question was, "Are you not the same person who used to graze goats at the foot of such and such mountain?" He replied, "Yes". The person asked him how he had attained his present high position. He replied, "By four things: Fear of Allah; speaking the truth; trust-worthiness and preferring silence to useless talk." Several other narratives indicate it as his main habit. *(Durre Manthur).*

Baraa *Radhiallaho anho* has said that a Bedouin (villager) app-roached Rasulullah *Sallallaho alaihe wasallam* to ask him about the deeds which would take him to Jannah. Rasulullah *Sallallaho alaihe wasallam* said, "Give food to the hungry, a drink of water to the thirsty; tell people to do good and forbid them from evil deeds; if you are unable to do that, restrain your tongue from uttering anything but good". Rasulullah *Sallallaho alaihe wasallam* has advised us to guard our tongues from saying anything but good, as that would enable us to overcome Shaitan.

The above are some of the Traditions narrated briefly; besides these, there are many other sayings and Traditions which Imaam Ghazali *Rahmatullah alaihe* has mentioned. All those have been supported by Allama Zubaidi *Rahmatullah alaihe* and Hafiz Iraqi *Rahmatullah alaihe.* It apears from the above that the control of tongue is most important and yet we are totally unmindful, and talk whatever we like, disregarding the fact that Allah *Ta'ala* has appointed two watching angels for day and night who remain with us on our right and left shoulders, writing every good and bad action

committed by us. In spite of that, the mercy and favours of Allah *Ta'ala* and blessings of Rasulullah *Sallallaho alaihe wasallam* are with us. For lack of attention, we are prone to speak uselessly at times; for this, Rasulullah *Sallallaho alaihe wasallam* has prescribed an atonement that, before dispersing from a gathering, we should recite three times the prayer:

سُبْحَانَ اللّٰهِ وَبِحَمْدِهٖ سُبْحَانَكَ اللّٰهُمَّ وَبِحَمْدِكَ أَشْهَدُ أَنْ لَّا إِلٰهَ إِلَّا
أَنْتَ أَسْتَغْفِرُكَ وَأَتُوْبُ إِلَيْكَ. (حصن حصين)

One Hadith says that Rasulullah *Sallallaho alaihe wasallam* used to recite this prayer at the end of all meetings. When somebody submitted that he *Sallallaho alaihe wasallam* had never done so before, the reply was that it serves as an atonement for what may have been spoken in a gathering; and if the gathering is for righteousness, those words will become a seal to the whole affair, like a seal that is put at the end of a document. Those words are:

سُبْحَانَكَ اللّٰهُمَّ وَبِحَمْدِكَ لَا إِلٰهَ إِلَّا أَنْتَ أَسْتَغْفِرُكَ وَأَتُوْبُ إِلَيْكَ (ابوداؤد)

The *fourth* subject of the original Hadith mentioned above is about rights of the kith and kin, which will be discussed in the forthcoming Chapters.

(٢٢) عَنْ أَبِيْ شُرَيْحٍ الْكَعْبِيِّ أَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ
كَانَ يُؤْمِنُ بِاللّٰهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ جَائِزَتُهُ يَوْمٌ وَّلَيْلَةٌ وَّالضِّيَافَةُ
ثَلٰثَةُ أَيَّامٍ فَمَا بَعْدَ ذٰلِكَ فَهُوَ صَدَقَةٌ وَّلَا يَحِلُّ لَهُ أَنْ يَّثْوِيَ عِنْدَهُ حَتّٰى يُحْرِجَهُ
متفق عليه كذا في المشكوة)

HADITH: 22

Rasulullah *Sallallaho alaihe wasallam* has said that whoever has faith in Allah *Ta'ala* and the 'Akhirah' needs to honour his guest; a guest is entitled to special treatment for a day and night, while hospitality may be extended for three days and nights; it is not proper for the guest to stay too long, as it may cause hardship to the host. *(Mishkaat)*

Note: This Hadith lays down two points of etiquette, one each for the host and the guest. The courtesy to be shown by the host is that, if he believes in Allah *Ta'ala* and the Akhirah as has been mentioned in the previous Hadith, he must honour his guest, which is to treat him broadmindedly and talk to him politely. One Hadith says that a person should accompany his guest upto the door. Uqbah *Radhiallaho anho* has quoted Rasulullah *Sallallaho alaihe wasallam* as saying that whoever does not show hospitality is devoid of virtue. Samorah *Radhiallaho anho* says Rasulallah *Sallallaho alaihe wasallam* used to entertain a guest with a feast. Someone saw Ali *Radhiallaho anho* weeping and asked him the cause. The reply was that seven days had passed without his having entertained a guest and he feared lest Allah *Ta'ala* might intend to dishonour him.

Rasulullah *Sallallaho alaihe wasallam* ordered that a guest be treated well and given special treatment for a day and night. The latter point has been explained differently by Ulama. Imaam Maalik *Rahmatullah alaihe* says that he may be shown special favour such as presents or special food for one day and night, and normal food (of the family) thereafter. Another interpretation is that the special day is in addition to three days ordered by Rasulullah *Sallallaho alaihe wasallam*, which would give the guest a right to stay for four days. Another version is that the special day is included in the three days. There is yet another interpretation: that a day's special treatment means provision of food for the journey if the guest cannot stay for three days. Another interpretation is that special treatment means food for the journey on the fourth day, after he has spent three days as a guest. Still another interpretation, is that special treatment is for a person who breaks his journey, for a day, unlike a person who comes for a regular visit and has a right to stay for three days. The purpose of all these interpretations is to bring out fully the way to honour a guest by giving him especially good meals for one day and food for the journey, particularly on routes where food may not be available.

The other point of etiquette mentioned in the above Hadith concerns the guest; that he should not prolong his stay so much that it causes hardship and inconvenience to the host. Another Hadith puts it that the stay should not be lengthened to the extent that the host may become sinful, that is, he may start back-biting about the guest or behave in a manner which may cause harassment to the guest, or he may begin to mistrust the guest in some way.

Such behaviour would make the host sinful, but this state of affairs would arise when there is no pressure for longer stay from the host, or when the guest does not realise that his stay is a burden to the host.

Someone asked Rasulullah *Sallallaho alaihe wasallam* about the things that would be the cause of the host's sin. The reply was to stay so long that the host is left with nothing to feed the guest. Hafiz *Rahmatullah alaihe* says that Salman *Radhiallaho anho* had that type of experience with his guest, which has been quoted by Imaam Ghazali *Rahmatullah alaihe,* as narrated by Abu Waail *Radhiallaho anho* who with a friend of his went to visit Salman *Radhiallaho anho;* the latter placed before them barley bread and some half-pounded salt. His friend remarked if there was Satter (a type of mint), served with this bread, it would taste delicious. Salman *Radhiallaho anho* went and pawned his metallic waterpot to purchase satter for the guest. After finishing the meal, that guest said:

اَلْحَمْدُ لِلّٰهِ الَّذِیْ قَنَّعَنَا بِمَا رَزَقَنَا

"All praises are for Allah Ta'ala who has enabled us to be satisfied with the food served".

On that Salman *Radhiallaho anho* said, "Had you been satisfied with what was served, my waterpot would not have been pawned." The lesson is to avoid putting a demand on the host which would place him in difficulties. Also, it is highly undesirable to mention one's requirements when staying at someone else's home; whatever is presented as a meal should be eaten thankfully in good humour. Demands from guests very often put the host in difficulties. However, if there are indications that the host will be pleased to receive the guest's demands, particularly when the latter enjoys an affectionate regard and the host would love to make a sacrifice, one may order anything he desires. Imaam Shafe'i *Rahmatullah alaihe* was once a guest of Zafrani *Rahmatullah alaihe* in Baghdad. For the sake of the Imaam, the latter used to write the daily menu and send it through his slave-girl. One day, Imaam Shafe'i *Rahmatullah alaihe* took the menu from the slave-girl and added an item of his own taste. When Zafrani saw that item being served, he asked the slave-girl why she had prepared a thing which he had not mentioned in the menu? She brought the written menu to him and showed the

addition made by the Imaam. On seeing the addition written by the Imaam himself, he was beside himself with joy and set free the slave-girl in that happy mood. In the case of such a host and the same kind of guest, a demand becomes a source of pleasure for both.

(٢٣) عَنْ أَبِي سَعِيْدٍ أَنَّهُ سَمِعَ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ لَا تُصَاحِبْ إِلَّا مُؤْمِنًا وَلَا يَأْكُلْ طَعَامَكَ إِلَّا تَقِيٌّ. (رواه الترمذی وابوداؤد والدارمی كذا فی المشكوٰة وبسط فی تخريجه صاحب الاتحاف)

HADITH: 23

Rasulullah *Sallallaho alaihe wasallam* has said, 'Do not have intimate companionship with anyone except a Muslim; and let only those who fear Allah partake of your meals.' *(Mishkaat)*

Note: In this Hadith Rasulullah *Sallallaho alaihe wasallam* has indicated two guidelines. One, there should be no intimate companionship and close association with non-Muslims. The second part of the Hadith is a guideline for a good Muslim, in that he should avoid relationship even with the impious Muslims. It is also indicated in another Hadith that no one should enter your house except the pious. The Hadith could also mean that a Muslim should associate with non-Muslims only per necessity. There is an insistence in the Hadith on keeping oneself in pious company. A person is known by the company he keeps: association has its influence according to the character of those who are associates; that is why Rasulullah *Sallallaho alaihe wasallam* has warned against the entry of impious people in the house. Intimacy with such people is bound to have an adverse effect. Rasulullah *Sallallaho alaihe wasallam* has said that the company of pious people is like meeting a musk-merchant; when one sits with him, he may give a small piece as present and one can also buy some musk from him; otherwise, at least one will enjoy the fragrance of musk while sitting with him. Bad company has been likened to sitting near a blacksmith's furnace, where a spark may rise and burn the clothes; if that does not happen, at least one will suffer from its smell and smoke. Another Hadith says that a person adopts the religion of his friend, therefore, take care as to who is your friend. This means that the company of a friend gradually influences one, so that a day comes when one adopts his religion; therefore, look carefully into the religious disposition of a person before adopting his company. Sitting frequently with the

irreligious people is bound to lead one into irreligiousness. It is a matter of common experience that one's intimate association with drunkards and chess-players, even for a few days, leads to indulgence in those habits.

In another Hadith, Rasulullah *Sallallaho alaihe wasallam* told Abu Razeen *Radhiallaho anho*, "I will tell you something that will give you the power to earn good of both the worlds; it is to adopt the company of those who constantly remember Allah *Ta'ala* and, when alone, keep your tongue moving as far as possible in His remembrance (Zikr), your friendship and enmity should be for the sake of Allah *Ta'ala* and not to follow your personal liking." Imaam Ghazali *Rahmatullah alaihe* has said that a companion should have five attributes in him. First, he should be intelligent, as intelligence is the real wealth, while a stupid person's company may cause annoyance or a break among blood relations. Sufian Thauri *Rahmatullah alaihe* considers it a folly even to look at a stupid person. Secondly, he should have good manners as, very often, bad manners affect a man's intelligence. For example, an intelligent person understands a matter very well but, very often, his anger, passions or niggardliness do not let him act rightly. Thirdly, he must not be corrupt; as such a person lacks fear of Allah *Ta'ala* and cannot be trusted as a friend; one never knows when or where he may lead one into trouble. Fourthly, he must not be an innovator in religion, as one is likely to be influenced by his innovations, which should be feared as contagious evils. In fact any connection with him must be severed and friendliness discouraged. Fifthly, he must not be greedy about increasing his earnings; intimacy with such a person is deadly poison. It is natural to follow and imitate such persons whose secret influence is inevitable.

Imaam Baqir *Rahmatullah alaihe* had said that his father Zainul Abideen *Rahmatullah alaihe* strongly advised him to keep away from five persons and never to talk to them or even walk with them on the same path. One, an immoral person; for, he will sell you for a single morsel or even for less than a morsel. When Baqir *Rahmatullah alaihe* asked what less than a morsel meant, the reply was, "He may sell you in the hope of receiving a morsel and, eventually, he may not get even that morsel". Two, a stingy person, as he would break all connections with you when you need him most. Three, a liar, as he is misleading like sand; he shows a near thing to be far and the far to be near. Four, a blockhead, as he will wish to give you

profit but it will result in a loss. Five, one who has severed relationship with his kith and kin, as the Qur'an has cursed him in three different places.

It is not that one is influenced by men only. Actuallay, a person is imperceptably affected by anything with which he is closely attached. Rasulullah *Sallallaho alaihe wasallam* is reported to have said that a shepherd has humility, while a horseman suffers from boastfulness and arrogance; this is because these attributes are to be found in these animals. The owners of camels and oxen are known to be severe and hard-hearted. Several sayings forbid riding on a leopard-skin (saddle); the Ulama have said that the ferocity of the animal is likely to give similar habits to the user of the skin. The second advice mentioned by Rasulullah *Sallallaho alaihe wasallam* in the above Hadith indicates that your meal may not be shared by any one but a pious person. This subject has been covered in various Traditions. One Hadith says, "Feed the pious and make Mo'mineen the object of your kindness". Here, feeding refers to a meal by invitation and not food given to needy persons.One Hadith says that only that person should be invited to partake of your food whom you love for Allah's sake. As regards feeding a needy person, Allah *Ta'ala* has praised feeding of even a captive and in those days only non-Muslims used to be in captivity, it has been mentioned earlier in the series of Ayaat the Qur'an, and in the series of Ahadith, that a lewd woman was granted Divine pardon simply for giving a drink to a thirsty dog. Several narrations have covered this particular subject in different ways. Rasulullah *Sallallaho alaihe wasallam* has given a clear-cut rule that there is a reward for good treatment given to any living being, which includes the pious, the non-Muslims, human-beings and animals alike. Hence, in the case of a need and exigency regarding food, the one who needs it will not matter but how urgent and severe the need is, will count; the severer the need the bigger the reward from Allah *Ta'ala*. If the food is being provided through an invitation or because of some relationship, or for the intention of meeting some religious expediency or general good, the reward will be in proportion to the nature and degree of the welfare and good in view. If, however, there is no speical religious interest, the extent of reward for feeding someone will depend on the degree of the piety of the invitee.

The author of Mazaahir and Imaam Ghazali *Rehmatullah alaihe* have written that giving meals to the pious results in encouraging

piety, while feeding an immoral person implies supporting immorality. It is obvious that if a pious person gains physical strength through good food, he will engage himself more in acts of piety while similar food given to an immoral person will make him go further in sin and frivolities, because of the additional strength. A certain divine often gave meals to the needy among religious devotees. When someone told him that it would be better if he fed the common poor, he said, "The people to whom I give food have their full attention and devotion towards Allah *Ta'ala* and, when they become hungry, their attention is naturally disturbed. If I help even one of them to maintain his attention to Almighty Allah, it is far better than helping a thousand hungry people whose total attention is towards this world". Junaid Baghdadi *Rahmatullah alaihe* was very pleased when he heard of this. A tailor asked Abdullah Ibne Mubarik *Rahmatullah alaihe* that, if he stitched the dresses of cruel rulers, was that an act of helping the cruel? The reply was, that he was not just a helper of the cruel but he himself was a cruel person; the helpers were those who sold needle and thread to him.

In one Hadith, Rasulullah *Sallallaho alaihe wasallam* has said that when a person does some favour or good turn to a generous man, the latter becomes his slave and if someone does a favour to a mean person, he invites the enmity of the latter. Another Hadith says, "Give your food to the pious people and grant your favours to Mo'mineen." Apart from the above benefits, there is the inherent honour and respect for the pious and Mo'mineen, which is very desirable. Rasulullah *Sallallaho alaihe wasallam* has forbidden accepting an invitation from impious and immoral people. Beside other reasons for this, there is the element of giving them undesirable importance through accepting their invitation.

(٢٤) عَنْ أَبِي هُرَيْرَةَ رض قَالَ يَارَسُوْلَ اللهِ أَيُّ الصَّدَقَةِ أَفْضَلُ قَالَ جُهْدُ الْمُقِلِّ وَابْدَأْ بِمَنْ تَعُوْلُ. (رواه ابوداؤد وغيره (مشكوٰة)

HADITH: 24

Abu Hurairah *Radhiallaho anho* asked Rasulullah *Sallallaho alaihe wasallam*, "What is the best Sadaqah?" The reply was, "The hard effort by an indigent person; a beginning must be made on those who are dependent on you."

Note: It means that the best Sadaqah is that of a needy and poor person who makes full effort to get something and then gives it as Sadaqah. Bashar *Rahmatullah alaihe* has said, "There are three difficult deeds, which demand a lot of courage. One, generosity in poverty. Two, piety and fear of Allah in privacy. Three, to speak the truth before a person whom one fears or expects a favour from him. That is, one may have certain interests attached to a person and the fear that, if the truth is spoken to him, it will go against those interests and may result in some harm. There is also a hint in this respect in the Holy Qur'an (as has been mentioned in the Ayat at series No. 28) about the people who give preference to others over their own urgent needs. Ali *Radhiallaho anho* has said that three persons came to Rasulullah *Sallallaho alaihe wasallam:* one of them said that he had one hundred (gold) Dinars with him and gave ten Dinars as Sadaqah; the other said that he had ten Dinars and gave one as Sadaqah; the third said that he had only one Dinar and gave one tenth of it as Sadaqah. Rasulullah *Sallallaho alaihe wasallam* said that all the three will get equal reward, as every one of them had given one tenth of his possessions as Sadaqah. Another Hadith quotes a similar instance and the same kind of answer by Rasulullah *Sallallaho alaihe wasallam,* except that he recited the Ayat which is the last Ayat in the first Ruku' of Surah Talaaq. The Ayat means:

'One should give according to one's capacity'. (at-Talaaq: 7)

Those who have less income should give something as Sadaqah from what Allah *Ta'ala* has bestowed upon them (i.e. the rich and the poor should give according to their means). Allah *Ta'ala* does not put anyone in hardship beyond what one can bear. The poor should not be afraid of becoming destitute if they give something as Sadaqah; Allah *Ta'ala* can cause easy means of living to succeed hard conditions readily enough. Rasulullah *Sallallaho alaihe wasallam* has gone further than this in another Hadith by saying that one Dirham begets rewards more than a hundred thousand Dirhams when a person having only two Dirhams in his possession gives one as Sadaqah and this Dirham will fetch a greater reward than a hundred thousand Dirhams given as Sadaqah by a person having plenty of wealth.

Allama Suyooti *Rahmatullah alaihe* has quoted Abu Zarr *Radhiallaho anho* in his publication, Jami-as-Saghir, as an authentic narration of Rasulullah *Sallallaho alaihe wasallam* that a person owning only two Dirhams but giving one as Sadaqah is an example of great sacrifice by an indigent person, as he gives in Sadaqah half of his possessions, which may amount to a few cents only. However, there is an example of still greater sacrifice in another narration by Imaam Bukhari *Rahmatullah alaihe*. According to him, Abdullah Ibne Mas'ood *Radhiallaho anho* has said, "Whenever Rasulullah *Sallallaho alaihe wasallam* told us to give something as Sadaqah, some of us would go to the market to do physical labour, received a 'Mud' of grain and gave that away as Sadaqah". In some other narrations, it has been said that the Sahabah *Radhiallaho anhum*, who did not possess even a Dirham, used to go to the market and request people to engage them for some physical labour. They carried heavy loads on their backs in return for a Mud of grain, which they gave away as Sadaqah. The narrator has mentioned that Abdullah Ibne Mas'ood *Radhialaho anho* himself was one such Sahabi. Imaam Bukhari *Rahmatullah alaihe* has written a chapter entitled, "About the man who carried loads on his back to earn and gave the earnings away as Sadaqah." Could one find someone today who would go to the Railway station to carry loads on his back as a coolie and give away as Sadaqah the few annas (small coins) that he got for it! The Sahabah *Radhiallaho anhum* were worried about their food in the Akhirah as much as we are worried today for our food here in this life. We today would do physical labour because we have nothing to eat now, while they did physical labour thinking that they had nothing to deposit for the Akhirah! In the early days of Islam, the hypocrites used to laugh at the people who bore hardships to earn something for the sake of giving as Sadaqah. Allah *Ta'ala* has shown His displeasure with such hypocrites in the Qur'an:

الَّذِينَ يَلْمِزُونَ الْمُطَّوِّعِينَ مِنَ الْمُؤْمِنِينَ فِي الصَّدَقَاتِ وَالَّذِينَ لَا يَجِدُونَ إِلَّا جُهْدَهُمْ فَيَسْخَرُونَ مِنْهُمْ سَخِرَ اللَّهُ مِنْهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ۝

These hypocrites are among those who laugh at the Muslims who gave as Sadaqah, particularly at those who have no other means but to work (as porters) and give away (their earnings) as alms; they are reproached by these hypocrites. Allah (Himself) reproached them and has promised a suitable return for their making fun, that on the Day of Judgment they will be laughed at by multitudes) besides the painful punishment (which awaits them and it shall never be averted or decreased). (al-Taubah: 79)

The commentators have given several Traditions concerning this Ayat. It is said that the Sahabah used to work as porters at night,to spend the earnings as Sadaqah and even whatever they had at home was used for the purpose of Sadaqah. They utilised a bare minimum for their own needs under compulsion. Once, when a person approached Ali *Radhiallaho anho* for a favour, he told Hasan or Hussain *Radhiallaho anhoma* to ask his mother Fatimah *Radhiallaho anha* to give one Dirham out of the six which he had given her to keep. The son returned with the reply that he (Ali) had given those for purchasing flour. Ali *Radhiallaho anho* said that no one is sincere in his Imaan unless his faith in what Allah *Ta'ala* has promised is stronger than his belief in his worldly possessions, and told his son to ask his mother to give all the six Dirhams. Fatimah *Radhiallaho anha,* who had hesitated earlier only for the sake of reminding her husband of his original intention before giving away the money as Sadaqah, at once handed the money to her son for giving as Sadaqah, all of which Ali gave to the person Ali *Radhiallaho anho* had not moved away from the place when a man arrived there with a camel for sale. When Ali *Radhiallaho anho* asked the man the price of the camel, he said it was worth 140 Dirhams. Ali bought the camel, promising to pay the price a little later, A short while later, another man came and asked Ali about the owner of the camel. When Ali *Radhiallaho anho* said that he himself was the owner, the man asked if he wanted to sell the camel. Ali *Radhiallaho anho,* agreeing, indicated the price as 200 Dirhams. The man took the camel and paid Ali 200 Dirhams,out of which he paid the original owner 140 Dirhams and sent the remaining 60 Dirhams to his wife, Fatimah *Radhiallaho anha,* who asked him wherefrom the money came. Ali *Radhiallaho anho* replied that Allah *Ta'ala,* through Rasulullah *Sallallaho alaihe wasallam,* has promised to give ten times the reward for every single virtuous deed that is performed in this world. This is yet another example of the Sahabah's spending out of their hard-earned money. One had only six dirhams, which were meant to buy flour for the family's food, but when his strong faith in Allah made him spend the whole of that money for Allah's sake, it was repaid ten-fold as the promised return in this world.

There are many similar instances in the lives of the Sahabah *Radhiallaho anhum* who, as a result of their strong faith in Allah *Ta'ala,* gave away every bit of their possessions. The story of Abu Bakr *Radhiallaho anho* giving Sadaqah at the time of Tabook is wellknown. When Rasulullah *Sallallaho alaihe wasallam* asked for

contributions, he brought everything that he had at home. When Rasulullah *Sallallaho alaihe wasallam* asked him what he had left behind, his reply was, "Allah and His Rasul", meaning their pleasure, although, at the time of embracing Islam, Abu Bakr *Radhiallaho anho* had considerable wealth amounting to forty thousand gold coins. Muhammad Ibne Abbaad Mohallabi *Rahmatullah alaihe* has said that his father once visited the king (Caliph) Mamoon Rashid, who presented to him one hundred thousand Dirham; all of which he gave away as Sadaqah. The king came to know of this and showed his displeasure. His father told the king, "To withhold what one has is a mistrust in the One Who is the Lord we worship. " That means, to hang on to what one has and not to spend it, for fear that when it is spent nothing may be available again, is a mistrust in the Lord who had given earlier. There are many examples of our earlier Divines who used to give as Sadaqah whatever they possessed. In contrast to these instances, there are several Ahadith which indicate a different approach. One of the well-known sayings of Rasulullah *Sallallaho alaihe wasallam* is:-

خَيْرُ الصَّدَقَةِ مَا كَانَ عَنْ ظَهْرِ غِنًى

"The best Sadaqah is that which does not leave its giver in want".

This subject-matter forms the content of several narrations. One instance is given in Abu Dawood, narrating on the authority of Jabir *Radhiallaho anho,* who said that, once, while he was in company with Rasulullah *Sallallaho alaihe wasallam*, a man came and presented a piece of gold, the size of an egg, saying that he had found it in a mine and that he had nothing else in his possession. Rasulullah *Sallallaho alaihe wasallam* turned his face away from him. He came round to face Rasulullah *Sallallaho alaihe wasallam* and reported the same thing, but Rasulullah *Sallallaho alaihe wasallam* again turned his face away from him. This happened several times. Finally, Rasulullah Sallallaho alaihe wasallam picked up the piece of gold and threw it away with such force that if the man had been hit, he would have been injured. Rasulullah *Sallallaho alaihe wasallam* then said, "Some people give away their entire belongings and later start begging; the best Sadaqah is the one which does not leave its giver in a state of want."

Abu Saeed Khudri Radhiallaho anho has said that once a person came to Rasullullah's Masjid, wearing clothes in poor condition. On seeing him Rasulullah *Sallallaho alaihe wasallam* asked people to give him clothes for Sadaqah. Several pieces of clothes were collected, out of which Rasulullah *Sallallaho alaihe wasallam* gave two pieces to the poor visitor. On a later occasion a similar requirement of clothes was announced by Rasulullah *Sallallaho alaihe wasallam*, on which the same poor man gave one of the two pieces as Sadaqah. Rasulullah *Sallallaho alaihe wasallam* showed his displeasure and returned the piece to him.

In another Hadith, the same situation has been mentioned where Rasulullah *Sallallaho alaihe wasallam* remarked, "The man had come to the Masjid in a very bad condition and I had thought people would do something for him on their own. Since nothing happened, I asked those present to give something as Sadaqah; some clothes were brought and I gave two peices to the needy person; he gave one piece as Sadaqah when another needy person came, but I returned his piece to him". In another Hadith, the saying of Rasulullah *Sallallaho alaihe wasallam* has been repeated that some people give all their belongings as Sadaqah and then sit back expecting other people's generosity; the best Sadaqah is when the feeling of want does not arise afterwards. Another Hadith says that no Sadaqah is valid without freedom from want. This may appear opposite to what has been said in the earlier Ahadith, but in fact it is not so, as Rasulullah *Sallallaho alaihe wasallam* has not said here anything against those but has only indicated that it is improper to give away all the belongings as Sadaqah and then expect others to give you something. However, this does not matter for those who rely far more on what Allah *Ta'ala* has in store than on their own belongings; like the instance of Ali *Radhiallaho anho* mentioned above or that of Abu Bakr *Radhiallaho anho*, which explains the case better. By all means one may go on trying to attain the level of those great personages, so as to have a similar degree of reliance on Allah *Ta'ala*, without any attachment to the world,as they did. The sincere effort to acquire anything is invariably rewarded by Allah *Ta'ala*, as is the saying مَنْ جَدَّ وَجَدَ meaning, whoever tries receives reward. Someone asked a divine how much Zakaat was to be paid from a certain amount. The reply was, "For a common Muslim, five Dirhams out of two hundred Dirhams, but for us the total amount should be given away as Sadaqah". We may mention here the remarks of Rasulullah *Sallallaho alaihe wasallam* under Sr.No.1, in the series of Ahadith

that, "If the entire mountain of Uhad becomes gold, he would not like to keep a Dirham out of it, except what was required to pay a debt". For this reason Rasûlullah *Sallallaho alaihe wasallam* once rushed to his residence after Asr Salaat and ordered the giving away as Sadaqah of the piece of gold which, by chance, had been left over; and as mentioned in Ahadith at No. 4, he felt upset during his illness because of a small amount of money that was lying in his home.

Imaam Bukhari *Rahmatullah alaihe* has mentioned in his famous book,'Sahih Bukhari', that Sadaqah is improper without freedom from want and that Sadaqah given in a state of want will not be acceptable. If one is in debt, the debt must be cleared first or, when one is needy or his family is indigent, these must be taken care of first. However, if someone is well-known for patience and fortitude and is able to ignore his own needs,like Abu Bakr *Radhiallaho anho* and the Ansaar *Radhiallaho anhum* who gave preference to Muhajireen over their own needs, such cases could be treated as exceptions. Allama Tabri *Rahmatullah alaihe* has said that the majority of Ulama allow a person to give all his property as Sadaqah, provided he is not in debt, nor feels any hardship in doing this, and either has no dependents or they are also agreeable, in which case Sadaqah will be admissible. If however any of these conditions is not satisfied, the Sadaqah is better avoided. *(Fateh).* Shah Waliullah *Rahmatullah alaihe* has said that the Hadith, saying that Sadaqah is valid only with freedom from want, indicates a feeling of freedom from want in the heart of the person who gives Sadaqah. This is in line with another saying of Rasulullah *Sallallaho alaihe wasallam* that freedom from want does not come from the excess in property but is a condition of the heart. *(Mishkaat)*

The instance of the man who wished to give a piece of gold as Sadaqah, but repeatedly said that it was all that he possessed, is an example indicating that he had some reluctance in his heart to part with the piece of gold. The writer of the Mazahir has said that it is obligatory that Sadaqah must accompany freedom from want; even when there is only a feeling of freedom from want in the heart, it would amount to complete reliance on Allah *Ta'ala*. Such was the case of Abu Bakr *Radhiallaho anho*,who had given all his belongings for the sake of Allah and,when Rasulullah *Sallallaho alaihe wasallam* asked him as to what he had left for family he replied, "Allah *Ta'ala* and His Rasul". Rasulullah appreciated this reply. If this level of freedom from want is not present, then possession of some

property remains essential. It may be deduced from all this that, in the presence of perfect trust in Allah *Ta'ala*, one may spend in Sadaqah as much as one likes. In the absence of this trust, the family's needs are to be given preference. However, one should remain mindful of this weakness and keep admonishing oneself for lack of trust in Allah *Ta'ala*, as against too much reliance on the wordly means. Insha-Allah, by repeated self-admonishment, the desired results will be obtainable.

(٢٥) عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ إِذَا أَنْفَقَتِ الْمَرْأَةُ مِنْ طَعَامِ بَيْتِهَا غَيْرَ مُفْسِدَةٍ كَانَ لَهَا أَجْرُهَا بِمَا أَنْفَقَتْ وَلِزَوْجِهَا أَجْرُهُ بِمَا كَسَبَ وَلِلْخَازِنِ مِثْلُ ذٰلِكَ لَا يَنْقُصُ بَعْضُهُمْ أَجْرَ بَعْضٍ شَيْئًا.

(متفق عليه كذا في المشكوة)

HADITH: 25

Rasulullah *Sallallaho alaihe wasallam* has said that when the wife gives something as Sadaqah out of the family's provisions, without being wasteful, she will receive a reward for that and the husband also receives a reward because he was the earner; while the person (man or woman) who made arrangements for the food also earns a reward; all three will be rewarded, without reduction in any one's share.

Note: Two subjects have come up in this Hadith. One is about spending by the wife and the other about the one who makes various arrangements for food, etc. There are many Traditions about both these subjects. One of the Traditions by the Shaikhain quotes Rasulullah *Sallallaho alaihe wasallam* as saying that, when a wife spends something without her husband's permission, she earns half the reward. *(Mishkaat)*. Sa'd *Radhiallaho anho* has said that once, when Rasulullah *Sallallaho alaihe wasallam* was initiating into Islam a group of women, one tall woman stood up and said, "O Rasulullah, we the women are a burden to our fathers as well as on our children and husbands, what right do we have on their property?" The reply was, "Fresh things (the perishables) which you may eat as well as give to others." Another Hadith says that Allah *Ta'ala* will reward three persons over a morsel of bread and a handful of dates: one, the husband who is the owner of the house, two, the wife who cooked the food and three, the servant who carried the thing to the beggar at the door.

Asmaa *Radhiallaho anha*, the sister of Aishah *Radhiallaho anha*, told Rasulullah *Sallallaho alaihe wasallam* that she had nothing of her own except what her husband Zubair *Radhiallaho anho* gave her and asked if she could give out of that to someone. The reply was, "Spend well out of that and do not store any part of it, lest you are barred from receiving anything." This and several similar traditions have already been mentioned above. In another Hadith, Rasulullah *Sallallaho alaihe wasallam* has said that when a woman spends out of her husband's property without his permission to do so, he will receive half the reward for the Sadaqah. Correspondingly, it has already been mentioned that the wife will receive only fifty percent reward for such Sadaqaat. If carefully interpreted, there are two situations regarding the wife spending out of her husband's property. One, when the husband gifts something out of his own earnings to the wife and she spends from the gifted part, full reward for that will be her due and half the reward will also be for the husband, although he had given away the ownership of that part to his wife; the fact that he had earned it initially, is given credit due to the kindness and generosity of Allah *Ta'ala*. The other situation is that the husband does not give ownership of his earnings to his wife but gives her things for household expenditure, from which she gives something as Sadaqah; the full reward in this case will be for the husband and half for the wife, because the man is the owner while the wife suffers from the shortage in family expenses. Similarly, women have been encouraged, in the several traditions, to give as Sadaqah from the things meant for feeding the family. They should not refuse to do so on the excuse that the husband's permission is not there. In contrast to this line of advice, there are certain Traditions forbidding action in that manner.

Abu Umamah *Radhiallaho anho* has said that on the occasion of 'Hajja-tul-Wida, Rasulullah *Sallallaho alaihe wasallam*, in his famous address, directed that no woman should spend from the property of her husband without his permission. Someone asked if food was also not to be given away as Sadaqah without permission. Rasulullah *Sallallaho alaihe wasallam* replied that food was the best of the property; even that is not to be given away without permission. This Tradition, in reality, does not contradict the previous Ahadith. All the earlier Traditions are based on common and general conditions, as well-known practices in homes that, whatever the husbands give for household routine expenditure, they do not object to anything being given as Sadaqah by the wives or for feeding a

poor person from that money. On the other hand, a husband asking questions regarding that expenditure is considered to be mean and miserly. However, in spite of this common practice, if a miserly husband does not permit this, it is improper for a woman to give anything as Sadaqah or as a gift from what she receives for household expenses. Nevertheless, she may spend on anything she likes from her own belongings. A person submitted to Rasulullah *Sallallaho alaihe wasallam* that his wife spent from what he gave her without his permission. Rasulullah *Sallallaho alaihe wasallam* replied that both he and his wife would receive reward for that. When the person said that he had forbidden her to do so, Rasulullah *Sallallaho alaihe wasallam* replied that he will have a return for his miserliness and his wife will receive a reward for her kindness. This shows that the husband's act of stopping the wife from spending such a small thing amounts to miserliness and also that the wife should not spend when her husband stops her from doing so. However, if the wife is anxious to give away Sadaqah, but is unable to give because of her husband's orders, she will be rewarded continuously for her noble intention.

Allama 'Aini *Rahmatullah alaihe* says that in such matters, the current practices vary in different towns and cities and the attitudes of husbands are also different; some approve of the wive's actions and others do not. Likewise, a difference occurs over the kind of things given away. Certain things are so ordinary that no importance is attached to their being given away, while some others are considered important by the husband. In some cases, retention of things may render them useless while in another case a certain thing remains useful for the future. According to Ibne Hajar *Rahmatullah alaihe*, the wife should not spend in a way that may lead to trouble. Some Ulama have said that it was a well-known custom in Hijaz to encourage wives to spend as Sadaqah and they had a general permission to give from the eatables to the poor, the guests, the needy neighbouring women and the beggars. The purpose of Rasulullah *Sallallaho alaihe wasallam* in the above Ahadith is to persuade the Ummah to follow the good practice of the Arabs in spending on the needy people. Consequently, it has become a general custom among the Muslim families in our country that husbands do not mind their wives giving as Sadaqah from the eatables to the poor, the needy relatives or the hungry.

The other subject in the Hadith above is about the steward (Cashier) or the caretaker, etc. Usually the persons in those positions create hinderance when the owner wishes to give something as a present to someone. It often happens, in the case of the rich and ruling people, that their stewards and cashiers cause obstructions even against the written instructions from their masters on the plea of funds not being available. That is why Rasulullah *Sallallaho alaihe wasallam* has stressed and encouraged, in a number of Ahadith that if these employees willingly and cheerfully comply with their master's instructions and orders, they will receive from Allah *Ta'ala*, through His kindness, suitable honour and rewards for their being the means for accomplishing the good deed. There are several Ahadith on this. One such Hadith says, "If a Muslim caretaker or a treasurer fully and whole-heartedly obeys his master's commands, he will be counted among the alms-givers". Another Hadith says, "If an article given as Sadaqah passes through seventy million hands, the last one will receive the same reward as the first one. For example, a king gives orders for giving Sadaqah and, if a large number of persons are involved in the arrangements, each one of them will be entitled to receive a similar reward as the king who had given the orders, although the precise extent of reward may vary. It is not necessary that the master should receive the most. In some cases, the master may be the greatest receiver, e.g. a master may give a hundred rupees to a servant for giving to a person who is present or waiting at the gate; in this case the master's share of reward will be greater. In another case, a master gives a pomegranate to a servant to be delivered to a sick man living at a distant place. The hardship in reaching there deserves more consideration than the piece of fruit: and here the servant will receive more reward than the master. Similarly, a treasurer has to make effort in collecting money and keeping it, while the master gets it effortlessly. Any amount of Sadaqah given through the treasurer will, therefore, bring more reward for the latter; as the saying is:

"The reward is in proportion to the effort and hardship".

This is a definite rule in the Shariah. But a treasurer, unless he has a general permission of his master to give, cannot give anything without the master's orders unlike the wife who can spend from the husband's property without his permission.

(٢٦) عَنِ ابْنِ عَبَّاسٍ رضـ مَرْفُوْعًا فِي حَدِيْثٍ لفظه كُلُّ مَعْرُوْفٍ صَدَقَةٌ وَالدَّالُّ عَلَى الْخَيْرِ كَفَاعِلِهٖ وَاللّٰهُ يُحِبُّ إِغَاثَةَ اللَّهْفَانِ. (كذا في المقاصد الحسنة وبسط في تخريجه وطرقه وذكر السيوطي في الجامع الصغير حديث الدَّالُّ عَلَى الْخَيْرِ كَفَاعِلِهٖ من رواية ابن مسعود وابي مسعود وسهل بن سعد وبريدة وانس)

HADITH: 26

Rasulullah *Sallallaho alaihe wasallam* has said, "Every good deed is Sadaqah and to encourage someone to a good deed brings the same reward for the encourager as a good deed done by himself. Allah *Ta'ala* loves the help given to people in adversity.

Note: This Hadith contains three subjects:-

One, every good deed is Sadaqah. It means that for Sadaqah, spending of money is not the only way, nor is it confined to giving something. A Hadith says that there are three hundred and sixty joints in human body, and it is essential that a Sadaqah be given for each joint everyday. The Sahabah submitted that no one has the capacity to give that much Sadaqah everyday. Rasulullah *Sallallaho alaihe wasallam* replied, "Removing of spittle from the Masjid counts as Sadaqah, removing a harmful thing from the road is an act of Sadaqah; if nothing else can be done, two Raka'at of Salaat in the fore-noon (Salaat-ud-Dhuhaa) will suffice you (since every joint is engaged in Salaat)". Another Hadith says: "Everyday the sun rises, an act of Sadaqah becomes due from every person for every joint in his body. If one makes a just settlement between two persons, it amounts to Sadaqah; if one helps a man in mounting, loading or unloading his beast, it is Sadaqah; reciting 'Kalimah Tayyebah' is Sadaqah; every step taken to go for Salaat is Sadaqah; to remove a troublesome thing from the road is an act of Sadaqah". Another Hadith says, "Every one must give Sadaqah everyday for each joint in his body. Every Salaat is Sadaqah, fasting is Sadaqah, performing Hajj is Sadaqah, saying (سُبْحَانَ اللّٰهِ) (Allah be glorified) is Sadaqah, saying '(اَلْحَمْدُ لِلّٰهِ) (All praise to be Allah!) is Sadaqah, saying(اَللّٰهُ أَكْبَرُ) (Allah is Great) is Sadaqah". Another Hadith says, "Greeting everybody you meet on the way with Assalaam-o-alaikum counts as Sadaqah, enjoining what is good or forbidding what is bad counts as Sadaqah". (Abu Dawood). There are several other Ahadith from which it becomes clear that every good deed and each act of kindness ·ts as Sadaqah, provided the intention is to please Allah *Ta'ala*.

The *second* point in the Hadith is that exhorting someone to do a good deed is like doing it oneself, which earns the same reward. The point is contained in a well-known Hadith. A good many Sahabah *Radhiallaho anhum* have quoted Rasulullah *Sallallaho alaihe wasallam* as saying that the one who guides others to righteousness is like him who does the righteous deed himself. This shows how infinitely Kind, Generous and Beneficent Allah *Ta'ala* is, the Giver of all rewards! He liberally rewards even those whose acts involve but little effort. It is our misfortune that we do not take advantage of His great Generosity. A person may not be offering plenty of Nawafil himself, but if he exhorts others to do so, he will receive as much reward as the others receive who perform Nawafil on his exhortation. A man may not have enough to spend as Sadaqah, but he can persuade others to give Sadaqah and receive as much as those who spend for the cause of Allah. Similarly, one may not be able to fast or perform Hajj, or go for Jehaad, or observe his Salaat properly, but if he invites and enocurages others to perform these good deeds, he is entitled to receive the same reward as is granted to those who actually perform those deeds, after listening to his exhortation. However, if a man performs all these deeds for himself, he will receive a single reward, but if he persuades a hundred others, he will receive reward for one hundred such performances or even more, according to the number of persons he has persuaded. To crown it all, he will go on receiving, even after his death, the rewards for the actions of those who keep performing these deeds of righteousness. There is no limit to the Kindness and Favours of Allah *Ta'ala*! How fortunate are those who in their lifetime, encourage and exhort millions of people to lead a religious life! After their death, they will continue to receive a good reward, for the good actions of all those people.

Maulana Ilyas *Rahmatullah alaihe* used to say, with delight, "Some people leave behind individuals, but I am leaving behind a whole country". He meant the region of Mewat where, by virtue of his personal efforts, hundreds of thousands of people became regular and punctual observers of Salaat, thousands of them took to observing Tahajjud Salaat, and thousands learnt the Holy Qur'an by heart (became Hafiz of the Qur'an). So, he will continue to receive full reward for all the righteous deeds of all those people in Mewat. The Tablighi Jama'at initiated by him, by the Grace of Allah, is now working in all the countries of the world. Through the untiring efforts of this Jama'at, a large number of people are engaged in

religious devotions, such as Salaat, recitation from the Qur'an, etc. and the reward for the virtuous deeds of all these people will also go to every member of this Jama'at, including, of course, the Maulana himself, who used to say delightedly that he was leaving behind a whole country. After all, this life is bound to end and only that will be of use in the life after death which one earns here for the Akhirah. Therefore, every moment of this life is precious and we must earn here as much as we can for the life after death. Neither the parents nor the children left behind will care for anyone. They will just shed tears and mourn for a few days, and then forget about the deceased. The best thing, therefore, is to earn perpetual rewards.

The *third* point mentioned in the above Hadith is that Allah *Ta'ala* loves the help given to people in adversity. A Hadith says that Allah *Ta'ala* will show no mercy to those who do not show mercy to other people. Another Hadith reports Rasulullah *Sallallaho alaihe wasallam* as saying, "He who helps the women in their distress, or the poor, is like one who is engaged in Jehaad." The narrator says he thinks that Rasulullah *Sallallaho alaihe wasallam* also added, "Like one who offers Nafl Salaat the whole night without slackening, and he is like one who is always fasting without break." One Hadith says that whoever removes any suffering of a Mo'min in this life, Allah *Ta'ala* will save him from the distress of the Day of Judgment; and Allah *Ta'ala* will grant relief, both in this life and in Akhirah, to anyone who relieves someone's hardship. Whoever conceals the shortcomings of a Muslim in this life, Allah *Ta'ala* will save him from the exposure of his shortcomings both in this life and in the Akhirah. One Hadith says, "When someone fulfils the need of a Muslim brother, his reward will be like that of a person who spent his whole life in the service (worship) of Allah *Ta'ala*." Another Hadith says, "If someone places the need of a Muslim brother before a person in power, he will be helped to cross the 'Siraat' (the bridge over Jahannam) when feet will slip on it."

According to a Hadith, there are a number of men whom Allah *Ta'ala* has created for the sole purpose of meeting people's needs and helping them in difficulties; those men shall have no worries on the Day of Judgement and will have nothing to fear. Another Hadith says that whoever helps his brother in distress, Allah *Ta'ala* will keep him steady and firm when even the mountains will not be able to stay firm in their place, i.e. on the Day of Qiamah (Doomsday). One Hadith says, "If someone helps a Muslim by saying a few words

in his favour, or takes a few steps to help him in any manner, Allah *Ta'ala* bestows on him seventy three blessings, one out of which will suffice him for his well-being in this life and in the Akhirah, while the remaining seventy two will be reserved for exalting his rank and status on the Day of Judgment". Beside these, there are several Ahadith on this subject quoted by the author of Kanzul-A'maal. A Hadith maintains that the Muslims, by being kind to each other, by their close relationship with each other and being merciful to one another, are like a single human body, of which when one limb suffers, all its other parts become restless and share its suffering. For example if one of the limbs is injured, all other limbs become uneasy; if one hand gets hurt, all other limbs are restless and the whole body becomes feverish. Likewise, all the Muslims must feel disturbed over the difficulties of any one Muslim.

A Hadith says, "Rahman (Allah *Ta'ala*) shows mercy to those who are merciful to others; be merciful to those on earth, you will have the mercy of those who are in Heaven, which includes Allah *Ta'ala* and the Angels." One Hadith says that the best Muslim home is the one in which an orpahn lives and gets fair treatment, while the worst home is the one where an orphan lives and gets bad treatment. Rasulullah *Sallallaho alaihe wasallam* has said, "Whoever in my Ummah helps someone in his need to make him happy, he makes me happy and my hapiness makes Allah *Ta'ala* happy, and when Allah is happy He grants that person entry into Jannah." One Hadith says, "When someone helps an afflicted person, he becomes entitled to seventy three grades of forgiveness, one of which is enough for his salvation; the remaining seventy two will raise his rank and positions in Akhirah." A Hadith says that the whole of creation is Allah's family, and from amongst mankind He likes those most whose behaviour is good towards His family. 'The entire creation is Allah *Ta'ala's* family' is a well-known Hadith quoted by several Sahabah. The Ulama have explained that, just as a man is responsible for the provision of all needs of his family, so does Allah *Ta'ala* provide for the whole of His creation, which, for that reason, is here called the family of Allah *Ta'ala*. In this regard the Muslims do not have any special status. Muslims and non-Muslims are all alike, even the aniamls come in the same category; every species in the creation is here included in the family of Allah *Ta'ala*. Whoever metes out good treatment to the whole creation will thus become the loved one of Allah *Ta'ala*.

(٢٧) عَنْ شَدَّادِ بْنِ أَوْسٍ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَقُوْلُ مَنْ صَلّٰى يُرَائِيْ فَقَدْ أَشْرَكَ وَمَنْ صَامَ يُرَائِيْ فَقَدْ أَشْرَكَ وَمَنْ تَصَدَّقَ يُرَائِيْ فَقَدْ أَشْرَكَ (رواه احمد كذا فى المشكوة)

HADITH: 27

Rasulullah *Sallallaho alaihe wasallam* Says, "He who observes Salaat hypocritically (for show) attributes a partner to Allah, he who fasts hypocritically attributes a partner to Allah, and he who gives Sadaqah hypocritically attributes a partner to Allah.

Note: It means that whoever offers worship and prayers to please someone, makes him a co-sharer with Allah *Ta'ala*; that is, the persons whom the worshipper wishes to impress are made partners with Allah *Ta'ala*, for whom his prayers are meant. This is a very important subject on which this Chapter is being ended. The real object is that every prayer or worship should be purely for the pleasure of Allah *Ta'ala*; it aught not to be corrupted by hypocrisy, publicity, respectability, etc., otherwise it may turn out to be a case of good deeds gone for nought, while sins against you are established. Many Ahadith contain severe warnings and threats of grave punishment on this account.

According to a Hadith Qudsi, Allah *Ta'ala* says, "I am most unconcerned among all partners: when someone joins anyone with Me in his worship, I leave the worshipper with him; that is, he may go to that partner for the return of his prayers, for I have no concern with him." Another such Hadith says, "On the Day of Judgment, a herald will proclaim, "Whoever ascribed a partner to Allah *Ta'ala*, in any of his deeds, should seek the reward from that partner of Allah *Ta'ala*, as Allah *Ta'ala* is most unconcerned with such partnership". Abu Sa'eed Khudri *Radhiallaho anho* says, "Once Rasulullah *Sallallaho alaihe wasallam* came to us when we were discussing Dajjal and told us, 'Shall I tell you a thing of which one should be afraid more than Dajjal?' We submitted, 'Please do tell'! He said, 'It is the latent Shirk (associating partners with Allah *Ta'ala*)'. For example, while praying with sincerity, a person notices someone watching him and, there upon, he prolongs his Salaat". Another Sahabi *Radhiallaho anho* has reported Rasulullah *Sallallaho alaihe wasallam* as saying, "I am most afraid for you of the minor Shirk". The Sahabah *Radhiallaho anhum* enquired as to what the minor Shirk was? At this he replied

'Hypocrisy'. A Hadith says that on the day when Allah *Ta'ala* will distribute His rewards for good deeds of the good men, the hypocrites will be told to go to those for whom they had acted and see,if they have any rewards to offer them for their actions. Allah *Ta'ala* has said in the Qur'an.

فَمَن كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا ۞

"Whoever longs to meet his Lord (to become His beloved and favourite) must keep acting righteously and must not join anyone else with Allah Ta'ala in his prayers". (al-Kahf: 110).

Ibne Abbas Radhiallaho anho has said that someone submitted to Rasulullah *Sallallaho alaihe wasallam* that, when he started some good deed for the sake of Allah *Ta'ala*, he felt in his mind that people should see him making that effort. Rasulullah *Sallallaho alaihe wasallam* kept quiet till the above Ayat was revealed. Mujahid *Rahmatullah alaihe* has said that someone said to Rasulullah *Sallallaho alaihe wasallam* that he gave Sadaqah with the intention of pleasing Allah *Ta'ala* but he did have the feeling that people should call him a good person; thereupon the above Ayat was revealed. A Qudsi Hadith quotes Allah *Ta'ala* as saying, "If anyone does a righteous action for My pleasure but seeks to please someone else also, I reject the whole of it, for, I accept only that deed which is purely for Me." After that, Rasulullah *Sallallaho alaihe wasallam* recited the above Ayat. Another Hadith quotes Allah *Ta'ala* as saying, "I am the most Liberal in apportioning share with My partners, if someone makes another person My co-sharer in his worship for Me, I leave My share also with the co-sharer". A Hadith says that there is such a valley in Jahannam,that Jahannam itself seeks protection against it four hundred times a day, and that valley is for the hypocritical Qaaris (Qur'an reciters).

A Hadith says that Rasulullah *Sallallaho alaihe wasallam* asked the Sahabah to implore the protection of Allah *Ta'ala* from going to 'Jubb-ul-Huzn' (the well of grief in Jahannam). They asked him as to who will go into it. The reply was,"Those who act with insincerity (ostentatiously)." A Sahabi *Radhiallaho anho* says that the above Verse was revealed last of all in the Holy Qur'an. In another place in the Holy Qur'an it is said:

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا لَا تُبْطِلُوا صَدَقَٰتِكُم بِٱلْمَنِّ وَٱلْأَذَىٰ كَٱلَّذِى يُنفِقُ مَالَهُۥ رِئَآءَ ٱلنَّاسِ
وَلَا يُؤْمِنُ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ فَمَثَلُهُۥ كَمَثَلِ صَفْوَانٍ عَلَيْهِ تُرَابٌ فَأَصَابَهُۥ وَابِلٌ
فَتَرَكَهُۥ صَلْدًا لَّا يَقْدِرُونَ عَلَىٰ شَىْءٍ مِّمَّا كَسَبُوا وَٱللَّهُ لَا يَهْدِى ٱلْقَوْمَ ٱلْكَٰفِرِينَ ۝

"O those who believe, do not ruin your Sadaqah by reminding the poor of your favours to them or causing vexation. He is like a person who spends in charity, but as a show to the people; he neither believes in Allah nor in the Akhirah. This type of person resembles a smooth stone, which may get covered with soil (and some green growth), but all is washed away by a heavy rain. (Simi-larly, the Sadaqah of those who display their generosity, who are harsh towards the poor and who are hypocrites, shall vanish and not a particle of it will be available to them on the Day of Judgement). All the virtues and the charities given will become useless. (and their earnings will be of no avail to them)". (al-Baqarah: 264).

Hypocrisy has been reproved strongly in several places in the Holy Qur'an.

One Hadith says that on the Day of Judgment the people,whose reckoning will take place first of all, will include a martyr. He will be called and reminded of all the bounties which he received from Allah *Ta'ala* in this life and asked what acts of virtue he had performed in return for those bounties. He will submit to Allah *Ta'ala* that, to seek His pleasure, he did Jehaad till he was martyred and gave his life for His sake. The Divine answer will be, "It is a lie; you went to Jehaad, to be called a hero by the people, which they have done". (So, your aim has been achieved)·The Divine verdict and order for him will be to throw him into Jahannam, which orders will be carried out by dragging him face foremost and throwing him into Jahannam.

The next person to be reckoned with will be an 'Alim (religious scholar). He will be reminded of all the Divine favours and bounties bestowed on him and questioned what the virtues were that he had done to show gratitude for it. His reply will be, "I acquired knowledge and taught knowledge to people and read the Qur'an, seeking your (Allah *Ta'ala's*) pleasure". Allah *Ta'ala's* verdict and order will be, "All of it is a lie; you did all that to be called a great 'Alim and Qaari by the people (which has been done)." He too will be thrown into Jahannam being dragged on his face.

The third person, who will have to give his account, will be a generous person, on whom Allah *Ta'ala* had bestowed his favours and bounties extensively in this life and who will be reminded of everything given to him and questioned as to what he did with them. He will submit that he did not miss any opportunity of doing good and spending for Allah *Ta'ala's* pleasure.The Divine reply will be, "It is a pure lie; you spent entirely to be called a very generous man by the people, which they did (and your aim has been achieved)." The order for him will also be,to be dragged on his face and thrown into Jahannam. In this Hadith, as well as in other Ahadith, the mention of one man implies all the people of his kind. It does not mean that only three persons will receive that punishment; rather, the three types of people will be treated in that manner; for the sake of illustration, only one individual of each type has been mentioned above.

Rasulullah *Sallallaho alaihe wasallam* has given very severe and heavy warnings to the Ummah that every action and deed must be done solely for Allah *Ta'ala*,and extreme care must be taken in this matter, so that no mixture of hypocrisy, show and publicity is allowed to creep into our affairs. But we must take care of the deceit of Shaitan who, as a strong enemy, uses many ways of hostility against his victims. Invariably, he makes a person doubt the sincerity of his actions and for that he makes him give up his very important virtuous deeds. Imaam Ghazali *Rahmatullah alaihe* has said that Shaitan's first move is to stop a person from doing a virtuous act and to create such thoughts in his mind whereby he does not even think of doing a good deed. But when a person is strong enough to oppose Shaitan in that effort, then Shaitan makes a fresh move against him, by suggesting to him that he lacked sincerity in his prayers which rendered all his hard labour useless; as such there was no use of insincere worship. By creating such doubts and suspense, Shaitan succeeds in stopping a man from doing any type of good. When this happens, his purpose is fulfilled. Therefore, one must not stop doing good deeds, because of such doubts about sincerity, but go on acting and trying to achieve sincerity through prayers to Allah *Ta'ala* that He, by His Mercy and Kindness, may grant him protection against insincerity and save his good deeds from becoming valueless.

وَمَا ذٰلِكَ عَلَى اللّٰهِ بِعَزِيْزٍ

CHAPTER - II

ON CONDEMNATION OF MISERLINESS

The Ayaat of the Qur'an and the Ahadith of Rasulullah *Sallallaho alaihe wasallam*, given in Chapter I, have made it abundantly clear that there are great and enormous virtuous gains and profits in spending in the path of Allah *Ta'ala*. Any deficiency in this will bring a corresponding heavy loss which, by itself, is deplorable. However, Allah *Ta'ala* and Rasulullah *Sallallaho alaihe wasallam* have condemned and given such warnings against miserliness and hoarding that, are in a way, a great favour of Allah *Ta'ala* on the Ummah of Rasulullah *Sallallaho alaihe wasallam*, as these have been given with a view to saving them from this deadly disease. Both the Holy Qur'an and the Ahadtih have treated this subject in many different ways: such as persuasions to do virtuous deeds, warnings prohibiting the evil and harmful acts, etc. It is difficult to cover fully any of these aspects. However, as an example, a few Ayaat and Ahadith are given in this Chapter.

Section (a) **AYAAT:**

(١) وَأَنفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ

1. **Spend your wealth for the cause of Allah, and be not cast by your own hands to ruin.** *(al-Baqarah: 195)*

Note: This Ayat has already been mentioned at No. 3 of the Ayaat in Chapter I. This Ayat considers the failure to spend for the cause of Allah *Ta'ala* as self-ruination and destruction, and has been mentioned in detail by the Sahabah *Radhiallaho anhum*. Who would want his own ruination and destruction, but how many are there who, after knowing this full well, try to save themselves from this calamity and keep away from hoarding? What can be the conclusion other than that our minds being befogged by negligence, we are bent upon causing our own ruin.

(٢) الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُم بِالْفَحْشَاءِ وَاللَّهُ يَعِدُكُم مَّغْفِرَةً مِّنْهُ وَفَضْلًا وَاللَّهُ وَاسِعٌ عَلِيمٌ

2. **Shaitan promises you destitution and enjoins upon you lewdness. But Allah promises you forgiveness from Himself with bounty. Allah is All-Embracing, All-Knowing.***(al-Baqarah: 268)*

Note: According to Abdullah Ibne Mas'ud *Radhiallaho anho*, Rasulullah *Sallallaho alaihe wasallam* has said that man is influenced within his mind by Shaitan and also by an angel. Shaitan's purpose is to frighten him with evil results (like spending will bring poverty) and to falsify the truth, while the angel promises blessings and confirms the truth. Whoever perceives the angel's advice should think it to be from Allah *Ta'ala* and be thankful for it; and whoever thinks the opposite,should seek the protection of Allah against Shaitan, as it is he who creates such thoughts in man's mind; and then Rasulullah *Sallallaho alaihe wasallam* recited the above Ayat in support of his contentions. The Ayat actually denotes Allah's direction that Shaitan frightens by this fear of becoming poor and incites us to indulge in obscenities, which in fact is falsifying the truth. Ibne Abbas *Radhiallaho anho* says that the above Ayat contains two things from Allah *Ta'ala* and two from Shaitan. Shaitan avows poverty and orders evil; he asks us not to spend anything but to hoard it carefully for later needs. And Allah *Ta'ala* promises forgiveness of all sins and an abundant increase in provisions.

Imaam Ghazali *Rahmatullah alaihe* says that one should not get involved in fears for the future but should trust in Allah *Ta'ala*, Who has promised to provide livelihood; and consider such fears as an evil influence of Shaitan. As has been mentioned in the above Ayat, Shaitan fosters the thought in the human mind that, if you do not hoard wealth, you would land in trouble and difficulties when you fall ill or become unfit to earn or when some other emergency arises. Through these thoughts, he keeps people involved in toil and hardships all their lives and later makes fun of them that the men, through imaginary future fears, are caught in real hardships at present in the form of constant anxiety to save for the fearful thought of an unknown future!

(٣) وَلَا يَحْسَبَنَّ الَّذِينَ يَبْخَلُونَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ هُوَ خَيْرًا لَهُمْ بَلْ هُوَ شَرٌّ لَهُمْ
سَيُطَوَّقُونَ مَا بَخِلُوا بِهِ يَوْمَ الْقِيَامَةِ وَلِلَّهِ مِيرَاثُ السَّمَاوَاتِ وَالْأَرْضِ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

3. **And let not those who hoard up wealth that Allah has bestowed upon them of His bounty think that it is better for them. No, it is worse for them. That which they hoard will be made a collar (in the form of a snake and put round their necks)on the Day of Resurrection. Allah's is the heritage of the heaven and the earth, and Allah is Informed of what you do.** *(Aal-e-Imran: 180)*

Note: According to Bukhari, Rasulullah *Sallallaho alaihe wasallam* has said that, if a man has been given wealth by Allah *Ta'ala*, but fails to pay Zakaat on it, that wealth will,on the Day of Judgement,be turned into a bald-headed snake (extremely poisonous) with two spots under its mouth (a sign of deadly poison) and will be put round his neck.

The snake will grab both his jaws and say, "I am your hoarded wealth and the protected treasure". Then Rasulullah *Sallallaho alaihe wasallam* recited the above Ayat. This Hadith will be repeated in Chapter 5 under Ahadith at No.2. Hasan Basri *Rahmatullah alaihe* has said that the above Ayat was revealed about the Kaafirs and about those Muslims who are miserly and do not spend in the path of Allah *Ta'ala*. Ikrimah *Radhiallaho anho* has said that, when someone fails to fulfil the demands of Allah *Ta'ala* from his property, that property will become a bald-headed snake and chase the person who will be begging for protection from it.

Hajar Bin Bayan *Radhiallaho anho* has quoted Rasulullah *Sallallaho alaihe wasallam* to say that when a close blood relation approaches a relative for help from his spare wealth and the latter refuses it, due to miserliness, that wealth will become a snake to be worn by the owner of the wealth round his neck. Rasulullah *Sallallaho alaihe wasallam* then recited the above Ayat. Many Sahabah *Radhiallaho anhum* have also repeated this subject. Masrooq *Rahmatullah alaihe* says that the above Ayat refers to a person whom Allah *Ta'ala* has given wealth but who fails to fulfil his obligations to his relatives: that property will be turned into a snake which he will be made to wear round his neck. He will ask the snake, "Why are you persecuting me"? The snake will reply,"I am your property". *(Durre Manthur)*

Imaam Razi *Rahmatullah alaihe* writes in his Tafseer 'Kabeer' that the preceding Ayaat exhort us to participate in Jehaad personally. This Ayat contains exhortation to spend money in the path of Allah and warns those who do not spend for the cause of Allah, that their wealth will become a bald snake, which would be hung round their necks. After a detailed discussion of the topic, the Imaam *Rahmatullah alaihe* says, 'This Ayat does not apply to the cases of Supererogatory spending (Nafl Sadaqaat). It applies to cases of failure in obligatory spending, which falls in several categories: first, spending on oneself and the dependents in the household; second, paying Zakaat and the third, spending money at the time when the Muslims are invaded by non-Mulims to destroy their life and property: the rich must give to the defenders as much as needed, which will in fact mean protection of their own life and property; fourth, to help a person in distress till he is out of danger. All these payments are obligatory .

(۴) إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ مُخْتَالًا فَخُورًا ۝ الَّذِينَ يَبْخَلُونَ وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ وَيَكْتُمُونَ
مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ ۗ وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُهِينًا ۝

4. **Lo! Allah loves not such as are proud and boastful, who hoard their wealth and enjoin avarice to others, and hide that which Allah has bestowed upon them of His bounty. For disbelievers We prepare a shameful doom.** *(An-Nisaa: 36-37)*

Note: Teaching miserliness may be by verbal encouragement or by setting a personal example for others; this subject has been treated in many Ahadith to the effect that whoever adopts a wrong course suffers for his own sins as well as of those who follow his example; there will be no reduction in the punishment to the followers for their own sin. This subject has already been discussed earlier in detail. In the explanation of "Mukhtaalan-Fakhoora", Mujahid *Rahmatullah alaihe* has been quoted to have said that anyone who keeps counting the things gifted to him by Allah *Ta'ala*, and does not offer thanks to Him, is a proud person. Abu Saeed Khudri *Radhiallaho anho* has quoted Rasulullah *Sallallaho alaihe wasallam* as saying that, on the Day of Judgement when Allah *Ta'ala* will collect His entire creation in one place, the fire of Jahannam will advance furiously, flames over flames, towards the people and the angels appointed on it would like to halt it, but it will

say, "I swear by my Lord, let me get hold of my companions or else I will swallow all of these people". The angels will ask who are they? It will reply, "Every proud person and tyrant". After that, it will pick up with its tongue, one by one, every cruel and arrogant person and devour him, like an animal eating grass. It will withdraw after that, but return soon after, with the same fury and demand the conceited and the persons thankless to Allah *Ta'ala*, picking them up one by one and swallowing them. In the third turn, it will come and deal with all those who were arrogant and strutted proudly in life. Thereafter the reckoning of the remaining people will commence.

Jaabir bin Sulaim (Hujaimi) *Radhiallaho anho* says that once, he came to visit Rasulallah *Sallallaho alaihe wasallam* and met him in a street of Madinah. He asked him about the wearing of the 'Izaar' (lower garment), to which he replied, "It should be worn halfway down to the calf, but if you dislike that, you may wear it a little lower, and if you do not like it even that high, you can wear it still lower, till it comes down to a point just above your ankles. If even that is not to your liking, there is no further scope, as Allah does not like those who are proud and boastful (and trailing of lower garment or wearing it lower than the ankles is a sign of pride)." He then asked about the acts of kindness and Rasulullah *Sallallaho alaihe wasallam* replied, "Do not consider any act of kindness too small or insignificant, nor delay it, be it a piece of string or a shoe-lace (that you give to someone), or a bucket of water (that you fill for someone) or to remove a harmful object from the road or to speak to someone with a smile or pay Salaam to a wayfarer, or to show affection to a person in distress; all are good acts of beneficence. If someone talks about a vice which you may have, you should suppress his vice that you may know of.; the concealment of his vice will bring you reward and its disclosure will be a sin. When you intend to do something, and you will not regret its becoming known to people, go ahead and do it. And if there be something you wish to do but are afraid of people knowing it, do not do it (as that is the sign of its being a vice)".

Abdullah Bin Abbas *Radhiallah anho* says that Kardam Ibne Yazid and others used to come to the Ansaar and advise them not to spend too much, as they feared that all their possessions might get exhausted and they might become destitute. They advised them to keep back something for meeting any unforeseen eventuality. The above Ayat was revealed as condemenation of such persons. *(Durre Manthur)*

(٥) وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يُنْفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ ۝ يَوْمَ يُحْمَىٰ عَلَيْهَا فِي نَارِ جَهَنَّمَ فَتُكْوَىٰ بِهَا جِبَاهُهُمْ وَجُنُوبُهُمْ وَظُهُورُهُمْ هَٰذَا مَا كَنَزْتُمْ لِأَنْفُسِكُمْ فَذُوقُوا مَا كُنْتُمْ تَكْنِزُونَ ۝

5. **They who hoard up gold and silver and do not spend it in the way of Allah, unto them give tidings (O, Muhammad) of a painful doom. On that Day when it will (all) be heated in the fire of Jahannam, and their foreheads and flanks and their backs will be branded therewith (and it will be said unto them).Here is what you hoarded for yourselves. Now taste of what you used to hoard .** *(al-Taubah: 34-35)*

Note: The Ulama have said that the mention of forehead, etc., means that all the parts of the body will be branded. Another Hadith confirms this interpretation, saying that face to foot, all will be branded. Some of the Ulama have said that there is mention of only three limbs in the Ayat because these are very sensitive to pain, while others have said that these three parts have been mentioned because, when a person meets an indigent person, he turns his face and shoulder away from him and walks off with the back towards the poor man; hence the painful suffering promised for these three particular parts. There are other reasons toc. The above Ayat mentions branding with the heated gold and silver, while the Ayat at No. 3 above mentions the property turning into a snake and chasing its owner. Both these punishments are appropriate in their respective fields, which will be clear in Hadith No. 2 of Chapter V. In the above Ayat according to Abdullah Ibne Abbas *Radhiallaho anho* and several Sahabah, the hoarded wealth means that particular property from which Zakaat has not been paid, while that from which Zakaat has been paid is not considered hoarded wealth. Ibne Umar *Radhiallaho anho* however, has said that this order was revealed before the order for paying Zakaat; thereafter, Allah *Ta'ala* made Zakaat, when properly paid, the source of purification of the rest of the property.

Thauban *Radhiallaho anho* has said that, at the time when the above Ayat was revealed, we were accompanying Rasulullah *Sallallaho alaihe wasallam* on a journey. Some of the Sahabah *Radhiallaho anhum* submitted, "O Rasulullah, when this is the fearful reult of collecting gold and silver, what then is the best wealth to be

hoarded as a treasure?". The reply was, "The tongue which remains busy in Zikr of Allah, the heart full of thanks to Allah *Ta'ala* and a pious wife who helps in preparing for the Akhirah". Umar *Radhiallaho anho* has been quoted to say that, when the above Ayat was revealed, he went to Rasulullah *Sallallaho alaihe wasallam* and submitted that the Ayat weighed heavily on the minds of the Sahabah *Radhiallaho anhum.* Rasulullah *Sallallaho alaihe wasallam* said that Zakaat had been made obligatory for the very purpose of making the remaining property pure and fit for inheritance, and the best thing to be treasured is the devoted wife who causes pleasure when seen, obeys orders instantly and takes full care of herself and the husband's property when the latter is away (on travels). In reply to a question from Abu Bakr *Radhiallaho anho* as to what was the best thing to be treasured, Rasulullah *Sallallaho alaihe wasallam* said, "The tongue in rememberance of Allah, the heart filled with thanks to Allah *Ta'ala* and a pious wife who helps in virtuous deeds". Abu Zarr and Abu Umamah *Radhiallaho anhoma* have quoted Rasulullah *Sallallaho alaihe wasallam* as saying that whoever has a Dinaar (gold coin), a Dirham (silver coin) or a piece of gold or silver and does not spend it in the path of Allah, this money (unless it is kept back for paying a debt) will be taken as a treasure and will cause him to be branded on the Day of Judgment. Similarly, any one who leaves behind, after his death any amount of hoarded silver or gold, will be branded with it on the Day of Judgment,even if,later he is sent to Jahannham or forgiven

Ali *Radhiallaho anho* quotes Rasulullah *Sallallaho alaihe wasallam* as saying that Allah *Ta'ala* has made obligatory on the properties,of the rich Muslims, as much as would suffice for the needs of the poor. The poor suffer from hunger and want of clothing because the rich do not give away what is due on their property. Beware! Allah *Ta'ala* will demand an explanation from the rich about it or punish them severely". *(Durre Manthur).* There is a commentary on this Hadith given in 'Kanz-ul-Ummal'. And it has been narrated in another Hadith, on the authority of Abu Hurairah *Radhiallaho anho,* "If in the knowledge of Allah *Ta'ala,* Zakaat were not sufficient for the poor, He would enjoin something more to be paid, apart from Zakaat". Therefore, the hunger of the poor is a consequence of the rich people's sin of withholding Zakaat, or not paying it in full. (Kanz). Bilal *Radhiallaho anho* has quoted Rasulullah *Sallallaho alaihe wasallam as* saying,"Meet Allah *Ta'ala* in a state of poverty and not in riches". When asked how is that to be, the

reply was, "When you get something, do not hide it and do not refuse a needy person". On the query as to how that was possible, the reply was,"If that cannot be, then Jahannam is the end". Abu Zarr Ghifari *Radhiallaho anho* is one of those whose belief was that money was not a thing to be kept. He thought that one Dirham was one branding and two Dirhams were two brandings. We have already narrated quite a few stories about him in the foregoing pages.

Once Habib Ibne Salmah *Rahmatullah alaihe*, the governer of Syria, sent three hundred Dinaars (gold coins) as a gift to Abu Zarr *Radhiallaho anho*, with the request that he should spend the money on his own needs. But Abu Zarr *Radhiallaho anho* declined to accept the money saying, "Can't you think of anyone other than me, who is more liable to be deceived into a mistrust of Allah *Ta'ala* (i.e. keeping so much money in one's possession is a sign of heedlessness towards Allah *Ta'ala*)." Truely, it is a deception to be unafraid of Allah's punishments. There are many Ayaat to that effect in the Holy Qur'an; for example:

وَلَا يَغُرَّنَّكُمْ بِاللّٰهِ الْغَرُوْرُ ۝

"Let not the deceiver deceive you with regard to Allah Ta'ala". (al-Faatir: 5)

The Ayat has been re-quoted below at Sr. No. 38 in Chapter six, with many more Ayaat about this world and the Akhirah. Abu Zarr *Radhiallaho anho* then added, "I need but a little shelter to protect myself against the sun, three milch goats whose milk should suffice for our family, and a slave-woman good enough to take care of me and my family. And I feel afraid (of Allah *Ta'ala*) to keep anything that exceeds my bare necessities". Abu Zarr *Radhiallaho anho* is also reported to have said, "On the Day of Resurrection, the one who possessed two Dirhams will be detained longer (for Reckoning) than the person who possessed one Dirham". *(Durre Manthur)*

Abdullah Ibne Saamit *Radhiallaho anho* says, "I was once sitting in company with Abu Zarr *Radhiallaho anho*, when a man brought for him his daily allowance from the Baitul Maal (Public Treasury). He sent his slave-woman to the market who bought for him the things he needed for the day. After this, he was left with seven Dirhams. He told her to get small change for the money so that he might distribute it among the poor. I asked him to keep it, for he

might want it for entertaining his guests or for any other need that might arise. Abu Zarr *Radhiallaho anho* said that Rasulullah *Sallallaho alaihe wasallam* had told him once, "It is an established fact that whosoever hoards some gold or silver is like one keeping a spark of the fire of Jahannam in his possession, until he spends it for the cause of Allah." *(Targheeb)*.

Shaddad *Rahmatullah alaihe* says that Abu Zarr *Radhiallaho anho* would listen to Rasulullah *Sallallaho alaihe wasallam* giving a strict commandment regarding a matter and then go to his lonely resort in the forest (where he was living). Sometimes, the commandments were made lenient afterwards (as a concession to the weaker natures) but he did not know of it, and, therefore, stuck to the same strict commandment. *(Durre Manthur)*. It is true that Abu Zarr *Radhiallaho anho* held extremely stern views concerning money matters; undoubtedly perfect asceticim consists in adhering to his views, and our spiritual leaders lived up to the same high standards of renunciation. But it is not worthwhile imposing these high standards on everybody; nor does, as a rule, failure to comply with them, lead one to Jahannam. Fortunate are those who can be stern and austere in these matters, of their own sweet accord, with the special aid and favour from Allah *Subhanahu Ta'ala*. May Allah grant this humble author, who regards himself to be a mere worldling, something of the fine qualities possessed by the great ascetics of those times.

وَاِنَّ اللّٰهَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ.

"Truly, Allah is Able to do all things".

(٦) وَمَا مَنَعَهُمْ اَنْ تُقْبَلَ مِنْهُمْ نَفَقٰتُهُمْ اِلَّآ اَنَّهُمْ كَفَرُوْا بِاللّٰهِ وَبِرَسُوْلِهٖ وَلَا يَاْتُوْنَ الصَّلٰوةَ اِلَّا وَهُمْ كُسَالٰى وَلَا يُنْفِقُوْنَ اِلَّا وَهُمْ كٰرِهُوْنَ ۞ فَلَا تُعْجِبْكَ اَمْوَالُهُمْ وَلَآ اَوْلَادُهُمْ اِنَّمَا يُرِيْدُ اللّٰهُ لِيُعَذِّبَهُمْ بِهَا فِى الْحَيٰوةِ الدُّنْيَا وَتَزْهَقَ اَنْفُسُهُمْ وَهُمْ كٰفِرُوْنَ ۞

6. **"And nothing prevents their contributions to be accepted from them, save that they have disbelieved in Allah and His Rasul and that they come not to worship save as idlers, and pay not (their contribution) save reluctantly. So, let not their riches nor their children please you (O Muhammad). Allah thereby intends but to punish them in the life of the world and that their souls shall pass away while they are disbelievers.** *(at-Taubah: 54-55)*

Note: Beside faithlessness, carelessly offered Salaat and reluctance in giving Sadaqah have been mentioned as causes of non-acceptance of alms. The subject of Salaat has been dealt with in detail in the book 'The Virtues of Salaat'. Rasulullah *Sallallaho alaihe wasallam* has said about Salaat, that he who does not offer Salaat has no place in Islam. In fact, there is no Deen without Salaat, which is as important for the Deen as the head is for the body. Rasulullah *Sallallaho alaihe wasallam* has further said that the Salaat offered with utmost humility and supplication ascends to the heavens as a luminous object, with good wishes for the concerned person's welfare and prosperity, whereas the Salaat carelessly offered assumes a black ugly shape, curses the person concerned: "May Allah ruin you as you have ruined me;" and is thrown like a dirty rag on his face. Another Hadith says that the very first deed taken up for reckoning on the Day of Judgment will be the Salaat. If it is reckoned as satisfactory, all the remaining deeds will become acceptable, and if Salaat is rejected, nothing else will be acceptable.

The next thing mentioned in the above Ayat is the reluctantly given Sadaqah, which will be rejected. In case of Zakaat, only the obligation will be taken as fulfilled. In various narrations about Zakaat, Rasulullah *Sallallaho alaihe wasallam* has said that Zakaat must be given cheerfully, which beside fulfillment of obligation, will bring numerous blessings and rewards. In another Hadith in Abu Dawood, Rasulullah *Sallallaho alaihe wasallam* has stated,

طَيِّبَةً بِهَا نَفْسُهُ رَاغِب ... رَافِدَةً عَلَيْهِ كُلَّ عَامٍ (ابوداؤد) "Whosoever gives with the intention of receiving a good return will certainly receive it, while the one who does not give, shall be made to pay". Some versions add 'with penalties' after 'to pay'.

Ja'far Ibne Muhammad *Rahmatullah alaihe* has narrated that once he went to see Khalifah Abu Ja'far Mansoor and there he saw a descendent of Zubair *Radhiallaho anho* who had come to request the Khalifah for some help. The Khalifah ordered something to be given to him, but the person complained of this being too little, at which, the Khalifah lost his temper. On seeing this, Ja'far *Rahmatullah alaihe* said that he had been informed through his ancestors that Rasulullah *Sallallaho alaihe wasallam* has said that anything given cheerfully, brings blessings both to the giver and the receiver. On hearing this Hadith the Khalifah Mansoor said, "By Allah I was not happy while giving it to that person, but now I feel very glad". Thereafter, Ja'far *Rahmatullah alaihe* turned to the Zubairy and said that he had also received a Hadith through his ancestors that, if

a person thought a small gift to be too little, Allah *Ta'ala* would deprive him of receiving any bigger one. The Zubairy replied, "By Allah I had thought of the sum given to me to be too little but, after hearing the Hadith, this same sum has grown big in my eyes". Sufyan Ibne Oyeniyah *Rahamtullah alaihe,* who has related this story, says that he met that Zubairy later and asked him how much he had received from the Khalifah. He said that it was a small amount but, eventually with Allah's blessing, it earned a profit of fifty thousand.

Sufyan *Rahmatullah alaihe* has further said that Ja'far *Rahmatullah alaihe* was from the 'Ahl-al-Bait' (a descendant of Rasulullah *Sallallaho alaihe wasallam)* and anyone from among them was a source of general benefit like the rain. In the above instance, by quoting two different Ahadith, Ja'far *Rahmatullah alaihe* benefited both the parties, making them happy. One may envy the rulers of that time, for accepting willingly and cheerfully the words of Rasulullah *Sallallaho alaihe wasallam.* This was because of the spiritual environment that prevailed in those days.

The next thing in the above Ayat pertains to one's property, and descendants becoming a source of chastisement in this life. The children become a source of trouble and grief for the parents due to illness, sufferings and death. Muslims also suffer from such happenings but, because any type of suffering in this life turns into a blessing and reward in the Akhirah for them, these no longer appear as a punishment but a cause of ultimate comfort and happiness in Akhirah. As for the faithless, who will have no reward in Akhirah for the troubles in this life, all their sufferings are nothing but a punishment. Ibne Zaid *Rahmatullah alaihe* has said that punishment in this life means all sorts of troubles and calamities which people have to undergo. For the unbelievers, it is a punishment, while the Muslims derive blessings therefrom.

(۷) وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا مَّحْسُورًا ۝ إِنَّ رَبَّكَ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ ۚ إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا ۝

7. **And let not your hand be chained to your neck, nor open it with a complete opening, lest you sit down rebuked, denuded. Lo! Allah enlarges the provision for whom He will, and straitens (it for whom He will). Lo! He was ever Knower, Seer of His slaves.** *(Bani Israel: 29-30)*

Note: At this place in the Qur'an, detailed warnings have been given in respect of requisite standards in social obligations. In this particular Verse, there is warning against miserliness and extravagance and also an encouragement to be moderate and to adopt a middle course in giving Sadaqah. Certain narrations say that someone solicited Rasulullah *Sallallaho alaihe wasallam* to give him something, but when he replied that he had nothing to give, the man siad, "Give me the shirt that you are wearing". Rasulullah *Sallallaho alaihe wasallam* was kind enough to give it to him. Thereupon this Verse was revealed.

وَلَوْ بَسَطَ اللّٰهُ الرِّزْقَ لِعِبَادِهٖ

Ibne Abbas *Radhiallaho anho* has said that the above Verse pertains to domestic expenses, in which a middle course be adopted, avoiding miserliness and extravagance. Rasulullah *Sallallaho alaihe wasallam* has also mentioned several times that whosoever adopts moderation will not become poor. The last part of the Ayat rejects the foolish naive idea that all are entitled to equality in provisions of life. It is entirely in the hands of Allah to enlarge provisions or restrict them, on whosoever and as He wills. He is the best Judge of matters concerning His slaves and knows their expediencies. Hasan *Radhiallaho anho* has said that Allah *Ta'ala* is fully aware of the circumstances prevailing upon His slaves and knows what is advisable for each. He gives to whom he wills affluence and sends hardship on those for whom He wills poverty. It is given at another place in the Qur'an:

وَلَوْ بَسَطَ اللّٰهُ الرِّزْقَ لِعِبَادِهٖ لَبَغَوْا فِي الْاَرْضِ وَلٰكِنْ يُّنَزِّلُ بِقَدَرٍ مَّا يَشَآءُ اِنَّهٗ بِعِبَادِهٖ خَبِيْرٌۢ بَصِيْرٌ ۝

"And if Allah were to enlarge the provision for His slaves, they would surely rebel in the earth, but He sends down by measure as He wills. Lo! He is Informed, a Seer of His bondsmen". (ash-Shuraa: 27)

This particular Verse indicates that an overall affluence for mankind will cause all-round arrogance and disturbances. As a matter of experience it may well be seen that, if Allah *Ta'ala* be so gracious as to make everyone rich, human administration would become impossible, as all and sundry will behave as independent masters and there will be no one willing to work for anyone else. Ibne Zaid *Rahmatullah alaihe* has said that, whenever in Arabia production became plentiful, people indulged in killing and imprisoning each other, but when a famine occured all these evils would

disappear. Ali *Radhiallaho anho* and a number of other Sahabah *Radhiallaho anhum* have said that the Ayat وَلَوْ بَسَطَ اللَّهُ الرِّزْقَ was revealed when the Sahabah of the Suffah *Radhiallaho anhum* wished to obtain some worldly benefits. Qatadah *Rahmatullah alaihe,* in his interpretation of the Ayat, has said, "The best sustenance is that which does not make one arrogant, nor does one get overwhelmed with it". We were told that the worst fear of Rasulullah *Sallallaho alaihe wasallam* about his Ummah was that they would become infatuated with worldly splendour! Someone asked Rasulullah *Sallallaho alaihe wasallam* whether the lawfully earned money could become a source of evil, whereupon this particular Ayat was revealed.

In a Hadith Qudsi, Rasulullah *Sallallaho alaihe wasallam* has reported Allah Ta'ala as saying, "Whosoever behaves disrespectfully towards a friend of Mine (a wali) is like one waging war against Me and I become as wrathful,while protecting My friends, as a furious lion (when attacking its prey)". Rasulullah *Sallallaho alaihe wasallam* said, "No one can attain nearness to Allah *Ta'ala* more readily than by fulfilment of obligatory matters. Secondary (in importance in this regard) are the optional prayers (Nawafil) whereby a person can also come close to Allah *Ta'ala* (the more he offers these, the nearer he approaches Him till he earns love from Allah *Ta'ala).* At that state, Allah *Ta'ala* assumes control of his eyes, ears and hands and becomes his constant Helper. Allah *Ta'ala* responds when he cries to Him; when he asks for something, He meets his demands." Allah further says, "I never hesitate when I will to do something, except when the soul of My mo'min slave is to be taken as, for some reason, he does not wish to die; and I do not want to go against his wishes; whereas death is a must. Some of my slaves are keen to offer special type of prayers but I do not let them do so, for it may lead to vanity; some of them are such,who can have sound faith only when in good health, if I destine sickness for them, they are adversely affected; there are others who can maintain their faith only in sickness, if I order health for them, they may go astray. I give orders befitting the affairs of My slaves,because I know all that is in their minds".

This Hadith is immensely important, as it concerns pre-ordained matters. It, however, does not mean that we are not required to help a poor or sick person. If that were so, all the Ayaat of the Qur'an and the Ahadith about Sadaqaat and alms would become irrelevent, so would the Ahadith regarding treatment of the sick. Rather, destiny

will continue to operate, against which it is impossible for doctors and health organizations to stop the occurrence of disease, or for a state to completely end poverty. By all means, people must continue to help others, to show sympathy, and give treatment to the sick, according to available means, as we are all entrusted with these missions. Every effort in this regard by anyone is worthy of reward, according to one's contribution, both from worldly and religious points of view. Despite all such efforts, if the sick do not get well and the poor are not relieved of poverty, they must not be dismayed, but should think that Allah *Ta'ala* has willed it so and that it is bound to be good for them. We have no power to act against destiny, but we must continue to make increased efforts to help, to sympathise, to give good treatment and to succour the needy, the poor and the sick.

وَاللهُ الْمُوَفِّقُ لِمَا يُحِبُّ وَيَرْضٰى

"And Allah aids His men to behave as He wills".

(٨) وَابْتَغِ فِيمَا آتَاكَ اللهُ الدَّارَ الْآخِرَةَ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا وَأَحْسِنْ كَمَا أَحْسَنَ
اللهُ إِلَيْكَ وَلَا تَبْغِ الْفَسَادَ فِي الْأَرْضِ إِنَّ اللهَ لَا يُحِبُّ الْمُفْسِدِينَ

8. Whatever Allah *Ta'ala* grants you, seek also therefrom, for Akhirah, and do not forget your share in this life, (which has to be for the Akhirah), be kind (to people) as Allah has been Kind to you; refrain from making trouble in the earth (by disobeying Allah and violating human rights); certainly Allah dislikes the trouble-makers. *(al-Qasas: 77)*

Note: The Holy Qur'an gives this as a warning, from the believers to Qaroon (Korah). The complete story is given on non-payment of Zakaat by Qaroon in Chapter 5 under Ayat No. 3. Suddi *Rahmatulah alaihe* has said that the phrase of 'seeking for Akhirah' means gaining nearness to Allah *Ta'ala* by giving Sadaqah and by helping one's kith and kin. Ibne Abbas *Radhiallaho anho* has said that, 'not to forget your share in this life' means, not to ignore working for the pleasure of Allah *Ta'ala*. Mujahid *Rehmatullah alaihe* has said that offering prayers to Allah *Ta'ala*, is a part of this life, for which we shall get a reward in the Akhirah. Hasan Basri *Rahmatullah alaihe* has said that it means keeping sufficient amount for one's need and

spending the rest for the Akhirah. One Hadith says that one may keep a years requirement and should spend the rest. To forget about the share of one's Akhirah is an extreme cruelty to oneself.

Rasulullah *Sallallaho alaihe wasallam* has said that on the Day of Judgement a person will be brought before Allah *Ta'ala*, like a little lamb (infirm and weak). He will stand before his Lord, Who will demand what he had done with the wealth and property that Allah had bestowed upon him. The man will submit, "My Lord, I collected a lot of wealth and increased it very much from what I originally had, but I have left it behind. If you send me back in that world, I shall bring everything here". He will be asked to show what he had sent here to be treasured for this Day. His reply will be the same, that he nad accumulated enormously but had left it behind; that he would bring everything if sent back to that life. Ultimately, in the absence of any accumulation for the Akhirah, he will be sent to Jahannam. All these sayings and reminders by Allah *Ta'ala* and His Rasul *Sallallaho alaihe wasallam*, are matters for serious consideration and are to be acted upon most carefully and not to be read cursorily or ignored. This life is meant to be a preparation for the Akhirah, of which we must take full advantage and earn as much as we can, otherwise life will pass away like a dream. May Allah *Ta'ala* give all of us the ability to accomplish what is required of us; Ameen.

(٩) هَٰٓأَنتُمْ هَٰٓؤُلَآءِ تُدْعَوْنَ لِتُنفِقُوا فِي سَبِيلِ اللَّهِ فَمِنكُم مَّن يَبْخَلُ ۖ وَمَن يَبْخَلْ فَإِنَّمَا يَبْخَلُ عَن نَّفْسِهِ ۚ وَاللَّهُ الْغَنِيُّ وَأَنتُمُ الْفُقَرَاءُ ۚ وَإِن تَتَوَلَّوْا يَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ لَا يَكُونُوا أَمْثَالَكُم ۝

9. Take heed, you are the people who are called to spend in the path of Allah, yet among you there are some who hoard. And as for him who hoards, he hoards only from his soul. And Allah is the Rich, and you are the poor. And if you turn away, He will exchange you for some other folk, and they will not be the likes of you. *(Muhammad: 38)*

Note: It is obvious that there is no personal interest of Allah *Ta'ala* in the Sadaqah that we give. All the virtues and benefits that He and His Rasul *Sallallaho alaihe wasallam* have stated, to encourage us, are for our gain only. Many benefits of Sadaqaat, both from the religious and the wordly point of view, have been dealt with in Chapter one. When a Ruler, who is also the Creator and the Lord, requires someone to do something, without any personal interest,

the total gain in this is that of the one who is being told and if he disregards that, to him must come maximum retribution.

One Hadith says that many people receive plenty of bounties from Allah *Ta'ala,* meant for benefitting other people. So long as they keep on giving to others,they retain them. If and when they go wrong, Allah *Ta'ala* deprives them of those bounties and grants them to others. These favours, which Allah Ta'ala grants are not confined to riches, but include honourable position, respectability and influence, all of which suffer the same fate. Certain Ahadith say that, when the above Ayat, saying, 'If you turn away from obedience of Allah *Ta'ala,* He will bring another people in your place', was revealed, some Sahabah asked Rasulullah *Sallallaho alaihe wasallam* as to who will those people be, who will replace them in the event of their disobedience. Rasulullah *Sallallaho alaihe wasallam* put his hand on the shoulders of Salman Farsi *Radhiallah anho* and said, "He and his people". He then swore by Allah and said, "If Islam were placed on the distant stars, some people of Faris (Persia) would have attained to it". (The subject is contained in several Ahadith). It shows that Allah Ta'ala has blessed them with such keen zeal for Deen and knowledge that they would reach to the stars, if that could help them to attain it. Mishkat has quoted this narration from Tirmizi. In another narration Rasulullah *Sallallaho alaihe wasallam* has been quoted to have put greater trust in non-Arab people, (Ajami) from Persia and Turkistan, than in his own people, or that he trusted Ajamies, or some of them, more than some of the Arabs.

This is obviously because some people among the Ajam acquired such a distinction that they stood very high, except for the status of Sahabi. The virtues and distinctions of Salman Farsi *Radhiallaho anho,* to which he was indeed entitled, have been mentioned in Ahadith. He suffered great hardships for the true Deen, searching for it in country after country. He had a long life of 250 years according to authentic sources . (Some have put it at 350 years, and some have even exceeded that; so much so that they say that he lived in the time of Isaa *Alaihissalam* who lived 600 years before Rasulullah *Sallallaho alaihe wasallam).* Salman *Radhiallaho anho* came to know about the coming of Rasulullah *Sallallaho alaihe wasallam* from the old Scriptures and he left his home in search of him. He made enquiries from monks and religious scholars of that time, who gave him the good news that the time of the coming of Rasulullah *Sallallaho alaihe wasallam* was quite close and they explained to

him various signs about his appearance. Salman *Radhiallaho anho* was one of the princes of Persia. He travelled far and vide from one country to another, looking for those signs. Someone arrested him and sold him as his slave. He was sold several times in that way, as he himself told people. It is narrated in Bukhari that more than ten masters bought and sold him. Finally a Jew from Madinah bought him at about the time when Rasulullah *Sallallaho alaihe wasallam* migrated to that city. He met Rasulullah *Sallallaho alaihe wasallam* and indentified him by the signs that he had heard about him. He was satisfied and became a Muslim. He got himself freed from the Jew's slavery by paying ransom-money.

Rasulullah *Sallallaho alaihe wasallam* has said that Allah *Ta'ala* loved four persons and Salman is one of them. (This does not mean that Allah *Ta'ala* loves no one else). Ali *Radhiallaho anho* has said that Allah *Ta'ala* gave seven elite to every Rasul *Alaihissalam*, meaning, a Jama'at of great souls who looked after the spiritual and worldly affairs of the Rasul and were his helpers. Rasulullah *Sallallaho alaihe wasallam* said that he had been given fourteen such divines. When someone asked Ali *Radhiallaho anho* as to who they were, he replied, "My self, my two sons Hasan and Husain, Ja'far, Hamzah, Abu Bakr, Umar, Mus'ab bin Umair, Bilal, Salman, Ammaar, Abdullah Ibne Mas'ood, Abu Zarr Ghifari and Miqdad *Radhiallaho anhum*". They had a special position among the Sahabah in various important religious matters.

It is mentioned in Bukhari that, when the Ayat of Surah Jum'ah meaning:

Along with others of them who have not yet joined them,

(Referring to the learned divines of the non-Arab regions with particular reference to the East) was revealed, the Sahabah asked Rasulullah *Sallallaho alaihe wasallam* as to who those people were. Rasulullah *Sallallaho alaihe wasallam* remained silent, but the Sahabah repeated their question three times. Rasulullah then put his hand on the shoulder of Salman *Radhiallaho anho* and said that if Deen were placed on stars high in the sky, some of his people would reach there to get it. Another Hadith says the same thing

about the people of Faris (Persia). Allama Suyuti *Rahmatullah alaihe*, who is one of the confirmed leaders of the Shafi'ee creed, says that this Hadith fits appropriately as a prediction of the religious accomplishments of Imaam Abu Hanifah *Rahmatullah alaihe*.

(١٠) مَآ أَصَابَ مِن مُّصِيبَةٍ فِي الْأَرْضِ وَلَا فِيٓ أَنفُسِكُمْ إِلَّا فِي كِتَٰبٍ مِّن قَبْلِ أَن نَّبْرَأَهَآ
إِنَّ ذَٰلِكَ عَلَى اللَّهِ يَسِيرٌ ۝ لِّكَيْلَا تَأْسَوْا عَلَىٰ مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَآ ءَاتَىٰكُمْ وَاللَّهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ
فَخُورٍ ۝ الَّذِينَ يَبْخَلُونَ وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ وَمَن يَتَوَلَّ فَإِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ ۝

10. Naught of disaster befalls on the earth or in yourselves but it is in a Book (Lohe Mahfooz) before We bring it into being .... Lo! that is easy for Allah-That you grieve not for the sake of that which has escaped you, nor yet exult because of that which has been given to you. Allah loves not all prideful boasters, who hoard and who enjoin upon the people avarice; and whosoever turns away, still, Allah is the Absolute, the Owner of Praise. *(al-Hadeed: 22-24)*

Note: To grieve over a calamity is natural, but grief must not stop one from participating in religious or worldly activities. To know that certain things are bound to take place, despite any effort to stop them, minimises the sorrow over the loss or damage, as against something which may happen all of a sudden. For that reason, the warning contained in the Ayaat refers to all events of life and death, happiness and sorrow or any type of calamity. Allah *Ta'ala* says that all these things have been preordained by Him, therefore it is no use taking pride over good happenings or grieving over any loss. The Ayat mentions two words (Mukhtaal and Fakhoor), which together mean a prideful boaster. The pride is usualy over personal accomplishment and the boasting is on something that is received from outside, like rank or wealth. Qaza'h *Rahmatullah alaihe* says that he saw Abdullah Ibne Umar *Radhiallaho anho* dressed in coarse clothes, so he took for him a suit made of a material from Khurasan and requested him to put it on for his pleasure. Abdullah Ibne Umar replied that he was afraid of suffering from pride and boastfulness (مُخْتَالًا فَخُورًا) if he wore those clothes!

(١١) هُمُ الَّذِينَ يَقُولُونَ لَا تُنفِقُوا عَلَىٰ مَنْ عِندَ رَسُولِ اللَّهِ حَتَّىٰ يَنفَضُّوا وَلِلَّهِ خَزَآئِنُ السَّمَٰوَٰتِ
وَالْأَرْضِ وَلَٰكِنَّ الْمُنَٰفِقِينَ لَا يَفْقَهُونَ ۝

11. **They it is who say: Spend not on behalf of those (who dwell) with Rasulullah that they may disperse (and go away from you); with Allah's are the treasures of the heavens and the earth, but the hypocrites do not comprehend.** *(al-Munafiqoon: 7)*

Note: Various Ahadith have coverd this subject: that Abdullah bin Ubayyi the leader of Hypocrites, and his progeny, told people not to give any aid to those who were close to Rasulullah *Sallallaho alaihe wasallam* so that they might become disheartened and desert him. Thereupon, the above Ayat was revealed. It is an absolute truth and a common experience that whenever an individual or some people, due to malice and bad intentions, stopped aid to sincere religious workers, Allah *Ta'ala* by His Grace and Kindness opened a new avenue; so every one of us should have faith that Allah *Ta'ala* has the sole control over the provisions for human life and no other power however strong can interfere. On the other hand, all those who hinder or stop any help to religious requirements should be prepared to give an explanation for that to Allah *Ta'ala* on the Day of Judgement, when no false excuses will work,nor will a pleader be of any avail. Let it be known that evading help in such matters by concocted excuses will only result in one's ruining one's own fate in Akhirah; to obstruct religious requirements or to stop others from helping them, because of some personal hatred and for fulfilling wrong worldly-ends, will result in one's own disaster rather than bring any harm to others.

Rasulullah *Sallallaho alaihe wasallam* has said that, when someone evades helping a Muslim brother at the time when he is being villified and dishonoured, Allah *Ta'ala* remains unconcerned about the evader when he himself is badly in need of help by anyone. *(Mishkaat)*. The practice of Rasulullah *Sallallaho alaihe wasallam* in any situation is a guideline for the Ummah. It is obligatory on every one of us to try to find out in everything the way he acted and we must, sincerely and to the best of our ability, follow him. He, as a rule, did not hesitate to help even his enemies. There are several examples of that in the books of Ahadith and history.

Abdullah bin Ubayyi, who was the leader of the hypocrites, did not miss any oportunity to cause injury and trouble to Rasulullah *Sallallaho alaihe wasallam*. It is said about him that, during the journey in which the above Ayat was revealed, he told his people

(hypocrites) that they were a respectable class and that, after reaching Madinah, they would drive the despicable band out of the city (meaning the Muhajireen). In spite of this, when he fell ill a few days after his return from the journey, he told his son, who was a devout Muslim, to go to Rasulullah *Sallallaho alaihe wasallam* and request him to come to see him, hoping that Rasulullah would agree to the request of the son. The son went and made the request, to which Rasulullah *Sallallaho alaihe wasallam* readily agreed and accompanied the son to his home. When Abdullah saw Rasulullah he started crying. Rasulullah *Sallallaho alaihe wasallam* told him, "O enemy of Allah, are you afraid?" He said, "I have not called you to rebuke me, but I have called you to have mercy on me!". At this, the eyes of Rasulullah *Sallallaho alaihe wasallam* were filled with tears and he asked him what he wanted. He said, "I am about to die; when that happens,kindly be present when I am being washed after death, grant your own clothing for shrouding me, accompany my bier to the grave and kindly lead my funeral-prayers." Rasulullah *Sallallaho alaihe wasallam* agreed graciously to all his requests. Thereupon,the Ayat was revealed:- وَلَا تُصَلِّ عَلٰٓى اَحَدٍ مِّنْهُمْ مَّاتَ اَبَدًا وَّلَا تَقُمْ عَلٰى قَبْرِهٖ اِنَّهُمْ كَفَرُوْا بِاللّٰهِ وَرَسُوْلِهٖ وَمَاتُوْا وَهُمْ فٰسِقُوْنَ ۝

In this Ayat,Allah *Ta'ala* forbade Rasulullah *Sallallaho alaihe wasallam* to lead the funeral-prayers of the hypocrites. The nobility of Rasulullah is shown by the treatment given to his deadly enemies who were all the time bent upon villifying and defaming him.

Could we give that type of treatment to our enemies? Rasulullah *Sallallaho alaihe wasallam* was an embodiment of mercy for the entire mankind. On seeing the misery of his deadly foe, his eyes filled with tears and he fullfilled his wishes, which due to his lack of faith were of no use to him. For the future, Allah *Ta'ala* forbade Rasulullah to show such extreme kindness.

(١٢) اِنَّا بَلَوْنٰهُمْ كَمَا بَلَوْنَآ اَصْحٰبَ الْجَنَّةِ اِذْ اَقْسَمُوْا لَيَصْرِمُنَّهَا مُصْبِحِيْنَ ۝ وَلَا يَسْتَثْنُوْنَ ۝ فَطَافَ عَلَيْهَا طَآئِفٌ مِّنْ رَّبِّكَ وَهُمْ نَآئِمُوْنَ ۝ فَاَصْبَحَتْ كَالصَّرِيْمِ ۝ فَتَنَادَوْا مُصْبِحِيْنَ ۝ اَنِ اغْدُوْا عَلٰى حَرْثِكُمْ اِنْ كُنْتُمْ صٰرِمِيْنَ ۝ فَانْطَلَقُوْا وَهُمْ يَتَخَافَتُوْنَ ۝ اَنْ لَّا يَدْخُلَنَّهَا الْيَوْمَ عَلَيْكُمْ مِّسْكِيْنٌ ۝ وَّغَدَوْا عَلٰى حَرْدٍ قٰدِرِيْنَ ۝ فَلَمَّا رَاَوْهَا قَالُوْٓا اِنَّا لَضَآلُّوْنَ ۝ بَلْ نَحْنُ مَحْرُوْمُوْنَ ۝ قَالَ اَوْسَطُهُمْ اَلَمْ اَقُلْ لَّكُمْ لَوْلَا تُسَبِّحُوْنَ ۝ قَالُوْا سُبْحٰنَ رَبِّنَآ اِنَّا كُنَّا ظٰلِمِيْنَ ۝ فَاَقْبَلَ بَعْضُهُمْ عَلٰى بَعْضٍ يَّتَلَاوَمُوْنَ ۝ قَالُوْا يٰوَيْلَنَآ اِنَّا كُنَّا طٰغِيْنَ ۝ عَسٰى رَبُّنَآ اَنْ يُّبْدِلَنَا خَيْرًا مِّنْهَآ اِنَّآ اِلٰى رَبِّنَا رٰغِبُوْنَ ۝ كَذٰلِكَ الْعَذَابُ وَلَعَذَابُ الْاٰخِرَةِ اَكْبَرُ لَوْ كَانُوْا يَعْلَمُوْنَ ۝

12. **We have tried them (Makkans) as We tried the owners of the garden when they vowed they would pluck its fruit next morning; and made no exception (for the will of Allah). Then a visitation came upon it while they slept; and in the morning it was as if plucked. And they cried out to one another in the morning, saying, 'Run early to your field if you wish to pluck (the fruit)'. So they went off, saying to one another in low tones, 'No needy person shall enter it today against you.' They went early, being sure (to reap the whole themselves). But when they saw it, they said,'We are at the wrong place' (but when they realised they said), 'Nay, we are in misfortune.' The best among them said: Did I not tell you (not to be ill-thinkers; to give to the poor brings blessings). Why do you not glorify Allah? They said: 'Glorified be our Lord! (Assuredly) we have been wrong-doers'. Then some of them blamed each other. (Later they said) 'Alas for us! We were all outrageous. It may be that our Lord will give us better than this in place thereof. We beseech our Lord (for his forgiveness'). Such was the punishment. And verily the punishment of the Akhirah is greater, if they did but know".** *(al-Qalam: 17-33)*

Note: The story contained in these Ayaat is a severe admonition to the people who make a vow of not helping the poor and needy, of not a penny or a piece of bread to be given to them, thinking they do not deserve any help and it is useless to give alms to them. Such people lose their possessions all of a sudden in this manner. Some among them, being good hearted, do not like that attitude. But, out of regard others' feelings, they join with them. They shall not escape the calamity, which befalls all of them alike.

Abdullah Ibne Abbas *Radhiallaho anho* has said that the above incident happened to a certain people of Habshah (Ethiopia). Their father had a very big garden, from which he used to give Sadaqah to the beggars. When he died, his children said that the old man was a fool, as he gave away almost everything to other people. So they made a vow and said that they would bring the whole harvest from the garden to their homes and not give anything to the beggars. Qatadah *Rahmatullah alaihe* said that the previous owner of the

garden, the old man, as a rule, kept back as much as he needed for a year and spent what remained as Sadaqah. His sons tried to stop him from doing that, but he did not listen to them. After his death the sons did what has been described in these Ayaat; they intended to keep everything for themselves and not to give anything to the poor. Sa'eed lbne Jubair *Rahmatullah alaihe* has said that the garden was in Yemen, at a place called 'Zarwan', about six miles outside the famous city of San'aa. Mujahid *Rahmatullah alaihe* has said that it was a vineyard. Ibne Juraij *Rahmatullah alaihe* has said that the calamity that fell on that garden was a fire, which came out of a valley in Jahannam and spread over the whole garden.

Abdullah Ibne Mas'ud *Radhiallaho anho* has quoted Rasulullah *Sallallaho alaihe wasallam* as saying, "Guard yourselves against sins. A man commits such sins as would create evil effects, causing loss of a part of his knowledge (loss of memory), so that he is unable to remember what has been learnt; some sins lead to failure to observe Tahajjud Salaat (at night) and, owing to some other sins, one is deprived of the income he was destined to receive." Then Rasulullah *Sallallaho alaihe wasallam* recited the Ayat:

فَطَافَ عَلَيْهَا طَآئِفٌ مِّن رَّبِّكَ وَهُمْ نَآئِمُونَ ﴿١٩﴾.......

And a visitation came upon it from thy Lord...........

And said that these people were deprived of the harvest of their garden because of their sin." Allah *Ta'ala* says in another place in the Qur'an: وَمَآ أَصَابَكُم مِّن مُّصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُوا عَن كَثِيرٍ ﴿٣٠﴾

The calamity that befalls you is due to your own actions; (it does not follow every bad action), most of which are overlooked and for-given by Allah Ta'ala. (ash-Shuraa: 30)

Ali *Radhiallaho anho* says that he was told by Rasulullah *Sallallaho alaihe wasallam*, "O Ali, I explain to you this Ayat: "whatever you suffer from, be it an ailment, a worldly loss in this life, or a calamity, all are the results of your own doings". This subject has been fully dealt with in another publication of the author called (*al-I'tidaal*), which may be consulted.

(١٣) وَأَمَّا مَنْ أُوتِيَ كِتٰبَهُ بِشِمَالِهِ فَيَقُولُ يٰلَيْتَنِي لَمْ أُوتَ كِتٰبِيَهْ ۝ وَلَمْ أَدْرِ مَا حِسَابِيَهْ ۝
يٰلَيْتَهَا كَانَتِ الْقَاضِيَةَ ۝ مَآ أَغْنٰى عَنِّي مَالِيَهْ ۝ هَلَكَ عَنِّي سُلْطٰنِيَهْ ۝ خُذُوهُ فَغُلُّوهُ ۝ ثُمَّ الْجَحِيمَ
صَلُّوهُ ۝ ثُمَّ فِي سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعًا فَاسْلُكُوهُ ۝ إِنَّهُ كَانَ لَا يُؤْمِنُ بِاللّٰهِ الْعَظِيمِ ۝
وَلَا يَحُضُّ عَلٰى طَعَامِ الْمِسْكِينِ ۝ فَلَيْسَ لَهُ الْيَوْمَ هٰهُنَا حَمِيمٌ ۝ وَلَا طَعَامٌ إِلَّا مِنْ غِسْلِينٍ ۝ لَا
يَأْكُلُهُ إِلَّا الْخٰطِئُونَ ۝

13. But as for him who is given his record in his left hand, he will say: Oh, would that I had not been given my book and knew not what my reckoning was! Oh, would that it had been death! My wealth has not availed me, my power has gone from me. (It will be said): Take him and fetter him and then expose him to hell-fire, and then insert him in a chain whereof the length is seventy cubits. Lo! he used not to believe in Allah, the Tremendous and urged not the feeding of the destitute. Therefore, he has no friend here this day, nor any food save filth, which none but sinners eat. *(al-Haaqah: 25-37)*

Note: The word' Ghisleen' (filth) in the second last Ayat given above, is commonly translated as 'Filthy fluid' collected from the washing of wounds, etc. Ibne Abbas *Radhiallaho anho* says that the pus and blood which oozes from the wounds is called Ghisleen. Abu Sa'eed Khudri *Radhiallaho anho* has quoted Rasulullah *Sallallaho alaihe wasallam* as saying that, if a pail full of Ghisleen is thrown on to this earth, its stench will make everything rotten and foul-smelling. Nauf Shami *Rahmatullah alaihe* has said that the chain will be seventy yards long, each yard will be of seventy measures, each of which will be as long as the distance between Makkah and Kufah. Ibne Abbas *Radhiallaho anho* and some other interpreters of the Holy Qur'an have said, "The chain whereof the length is seventy cubits will be entered into their bodies at their posterior and taken out from their noses; then it will be bound together and wrapped upon them tightly". The Ayat under reference describes the wrath of Allah befalling those who discourage others to feed the poor. Therefore one should always encourage one's friends, relatives and all acquiantances to help the poor and the needy, as urging others to spend is bound to reduce miserliness in oneself.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

(١٤) وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةِ ۙ الَّذِيْ جَمَعَ مَالًا وَّعَدَّدَهٗ ۙ يَحْسَبُ اَنَّ مَالَهٗٓ اَخْلَدَهٗ ۚ كَلَّا لَيُنْۢبَذَنَّ
فِي الْحُطَمَةِ ۡ وَمَآ اَدْرٰىكَ مَا الْحُطَمَةُ ۭ نَارُ اللّٰهِ الْمُوْقَدَةُ ۙ الَّتِيْ تَطَّلِعُ عَلَي الْاَفْـِٕدَةِ ۭ اِنَّهَا
عَلَيْهِمْ مُّؤْصَدَةٌ ۙ فِيْ عَمَدٍ مُّمَدَّدَةٍ

In the name of Allah, the Benificient, the Merciful

14. **Woe unto every slandering traducer who has gathered wealth (of this world) and keeps counting it. He thinks that his wealth will render him immortal. Nay, but verily he will be flung into the Consuming one (Hellfire) Ah! what will convey to you what the Consuming one is! (It is) the Fire of Allah, kindled, which leaps up over the hearts (of men). Lo! It is closed in upon them, in outstretched columns.** *(al-Humazah: 1-9)*

Note: There are various explanations by different Ulama of 'humazah and lumazah', the words in the first Ayat here. Ibne Abbas *Radhiallaho anho* and Mujahid *Rahmatullah alaihe* have said, "Humazah means one who taunts, whereas 'Lumazah' means back-biter". Ibne-e-Juraij *Rahmatullah alaihe* has said, "Humazah is a taunting indication by hand, face and eyes, whichever is used, while Lumazah is done by words of mouth."

Once Rasulullah *Sallallaho alaihe wasallam* described some events of his Ascension (Mi'raaj) and said that he saw a group of men whose bodies were being cut up with scissors. When he asked Jibra'il *Alaihissalaam* as to who those people were, he replied, "They are those who used to adorn themselves for committing adultery". Then he saw a well from which a stinking smell came out and he heard shrieks coming out of the well. He asked Jibra'il *Alaihissalaam* about that, who replied that these were those women who used to beautify themselves (for adultery) and do other wrong things. He then saw some men and women hung up by their breasts and enquired about them. Jibra'il *Alaihissalaam* told him that they were those who used to do back-biting and reproached and taunted others.

May Allah *Ta'ala* save us from these evils, as they involve terrible punishments. The above Surah censures the evils of miserliness and greed by saying that one amasses wealth due to miserliness and satisfies his greed by counting it over and over again, to

make sure that it has not become less. He loves his wealth and enjoys counting it. This bad habit leads one to become arrogant and boastful, which creates in him the evils of back-biting and taunting. That is why the Surah opens with admonition against these vices and severely censures such evil habits. It is a pity that everyone these days is a victim of the mania that wealth will save him from disasters and calamities, as though death will not come to the rich. That is why a severe warning has been administered here. Events, in general, support the truth that, when a calamity befalls someone, all his wealth and property is of no avail; rather, the excess of wealth attracts adversities. Someone may think of poisoning a rich person or murdering him. Robbery, theft and other such mishaps always remain a worry for the wealthy. Above all, the relatives, even wife and children, eagerly await the time when the rich old man will die, so that the wealth falls into their hands.

In the name of Allah, the Benificient, the Merciful

15. Have you observed the person who belies religion? (particularly the Day of Judgement). He is the one who repels the orphan, and urges not the feeding of the needy. Ah! Woe unto the worshippers who are heedless of their prayers. They would be seen (at worship) yet refuse small kindnesses. *(al-Maa'un: 1-7).*

Note: Ibne Abbas *Radhiallaho anho* has said that repelling the orphan implies denying him his legitimate rights. Qatadah *Rahmat-ullah alaihe* says that it means being unjust to him, which happens because of having no faith in Akhirah. Whoever believes in Akhirah and the process of retribution, will never be unkind and harsh to anyone nor will he accumulate wealth, but will prefer spending it liberally.

He believes that by investing ten rupees today in that business, he will surely get return of one thousand tomorrow, all lawfully earned; he will certainly not hesitate to take that step. Ibne Abbas *Radhiallaho anho* has said that the worshippers, mentioned in this Surah, are the hypocrites who prayed in the presence of people for

show. Their abandoning prayers means delaying the prayers deliberately, thus misssing often the proper time.

The Ulama have given several explanations of the word (مَاعُوْنَ) Maa'oon. Some have said that it means Zakaat, while others have interpreted it as things of common use. Abdullah Ibne Mas'ud has said that in the days of Rasulullah *Sallallaho alaihe wasallam* they applied this term to those things which people used to borrow from each other and returned them after use: such were the acts of mutual help by lending things like axe, cooking-pot, bucket, scales, etc. Abu Hurairah *Radhiallaho anho* has also repeated the same items by quoting Rasulullah *Sallallaho alaihe wasallam* . When someone asked Ikrimah *Radhiallaho anho* the meaning of Ma'oon, he said that essentially it stands for Zakaat and its lowest forms are lending things like a sieve, a pail, a needle, etc. *(Durre Manthur)*. This Surah contains several warnings. It includes special warning about the orphans: ill treating an orphan is among the causes for one's punishment and damnation in Akhirah. Many people take over as guardians of orphans simply for the sake of mis-appropriating their property, but when the orphans,or some others on their behalf, raise a demand, they rebuke them. For such people, there can be no doubt about future punishment and damnation. This is apparently the reason for the revelation of this Surah. There are many Ayaat in the Qur'an containing warnings on ill-treatment of orphans.

The author has given reference to twenty such Ayaat. The gist of those Ayaat is to impress on people the utmost importance of giving good treatment to the orphans, which includes working for the improvement of their lot and being their sincere well-wisher. One is required to take care of their property, to be kind to them and to do everything possible for their well-being and happiness. If an orphan girl is taken in marriage, her dower (Mahr) must not be reduced because there is no one to plead for her: this is one of the admonitions given in Ahadith. Rasulullah *Sallallaho alaihe wasallam* has said that whosoever, undertakes to look after an orphan, will be as close as to him in Jannah as the two fingers, which he demonstrated by putting together two fingers: his middle and the forefinger. This means a close neighbourhood of Rasulullah *Sallallaho alaihe wasallam*, a very great honour indeed! An Hadith says that when someone affectionately pats the head of an orphan to seek the pleasure of Alah *Ta'ala*, he will receive as many blessings as the number of the hair which come under his hand. If a person does a good turn to an or-

phan boy or girl, he too will be a neighbour of Rasulullah *Sallallaho alaihe wasallam* in Jannah in the manner described above.

(Durre Manthur)

Another Hadith says that, on the Day of Resurrection, some people will rise from their graves with fire blazing in their mouths. When someone asked Rasulullah *Sallallaho alaihe wasallam* about them, he, in reply, recited an Ayat from Surah *(an-Nisa)*:

إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ......

The people who unlawfully grab the property of the orphans and swallow it! they fill their stomachs with fire. (an-Nisa: 10)

On the night of the Ascension *(Mi'raaj)*, Rasulullah *Sallallaho alaihe wasallam* saw some people with lips as large as those of a camel and the angels tearing up their lips and thrusting burning stones into their mouths, so that the fire went down their throats and came out of their backs. They were yelling and lamenting painfully. Rasulullah *Sallallaho alaihe wasallam* enquired about them from Jibra'il *Alaihissalaam*, who told him that they were people who had eaten up the property of orphans unlawfully and now they were being fed with fire.

One Hadith says that there are four types of people who will never enter Jannah, nor will they ever taste any delicacy therefrom. First those who are habitual wine-drinkers; secondly, the usurers, thirdly those who usurp the property of orphans; fourthly those who are disobedient to their parents. Shah Abdul Aziz *Rahmatullah alaihe* has mentioned in the Tafseer that there are two ways of being kind to orphans. The one, which is obligatory on the guardians, is to take care of their property by investing it in business or agriculture, so that it earns profit to suffice for their living expenses and other common needs like education and proper up-bringing. The second type is obligatory for the common people, which includes avoiding all types of harm to orphans, treating them kindly, seating them closer to oneself in gatherings, showing affection by patting their heads and taking the small ones in the lap, like one's own children to show them paternal love. Allah *Ta'ala* has ordered all men to treat orphans like their own children so that the pre-ordained handicap suffered by them, through the loss of their father, may be compensated by the loving care of thousands of men in place of the paternal love. So an orphan has a relationship under the religious law, whereas normal relatives have a customary kinship.

The other subject contained in the Ayat concerns the warning for discouraging others to feed the poor, which is the worst form of miserliness; not only do such persons refrain from spending their own money on the poor, but they cannot tolerate others spending on them. The Holy Qur'an contains a number of Ayaat encouraging the feeding of the poor people. Surah Fajr says:

كَلَّا بَل لَّا تُكْرِمُونَ الْيَتِيمَ ۝ وَلَا تَحَاضُّونَ عَلَىٰ طَعَامِ الْمِسْكِينِ ۝

You do not honour the orphan nor do you encourage others to feed the poor. (al-Fajr)

The other point mentioned in the above Surah is the stopping of Ma'oon, which has been discussed earlier in this commentary Shah Abdul Aziz *Rahmatullah alaihe* has said in his writings that Surah Ma'oon has been so named to indicate the importance of the small acts of kindness, which, if not practised, become a cause of Divine displeasure and estrangement. Obviously, violation of laws concerning our major obligations to Allah *Ta'ala* and to the people must be feared most.

AYAAT ON WARNING AGAINST MISERLINESS AND HOARDING

Thus far, a few Ayaat of the Holy Qur'an have been mentioned and discussed on the subject of miserliness. Some more are given here; thereafter some Ahadith on the same subject are discussed, in order to bring out how extremely dangerous is the practice of miserliness and amassing of wealth:-

(۱) وَبِالْوَالِدَيْنِ إِحْسَانًا وَذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ

1. **And be good to parents and to kindred and to orphans and the needy.** (*al-Baqarah: 83*)

(۲) وَآتَى الْمَالَ عَلَىٰ حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينَ

2. **And giveth his wealth, for love of Him, to kinsfolk and to orphans and the needy.** (*al-Baqarah: 177*)

(۳) قُلْ مَا أَنفَقْتُم مِّنْ خَيْرٍ فَلِلْوَالِدَيْنِ وَالْأَقْرَبِينَ وَالْيَتَامَىٰ

3. **Say: That which ye spend for good (must go) to parents and near kindred and orphans.** *(al-Baqarah: 215)*

(۴) وَيَسْـَٔلُوْنَكَ عَنِ الْيَتٰمٰى ۖ قُلْ اِصْلَاحٌ لَّهُمْ خَيْرٌ

4. **And they question thee concerning orphans. Say: to improve their lot is best.** *(al-Baqarah: 220)*

(۵) وَاٰتُوا الْيَتٰمٰٓى اَمْوَالَهُمْ

5. **Give unto orphans their wealth.** *(an-Nisaa: 2)*

(۶) وَاِنْ خِفْتُمْ اَلَّا تُقْسِطُوْا فِى الْيَتٰمٰى

6. **And if ye fear that ye will not deal fairly with the orphans,** *(an-Nisaa: 3)*

(۷) وَابْتَلُوا الْيَتٰمٰى حَتّٰٓى اِذَا بَلَغُوا النِّكَاحَ ۚ فَاِنْ اٰنَسْتُمْ مِّنْهُمْ رُشْدًا فَادْفَعُوْٓا اِلَيْهِمْ اَمْوَالَهُمْ ۚ
وَلَا تَاْكُلُوْهَآ اِسْرَافًا وَّبِدَارًا اَنْ يَّكْبَرُوْا

7. **Prove orphans till they reach the marriageable age; then, if ye find them of sound judgment, deliver over unto them their fortune; and devour it not by squandering and in haste lest they should grow up.** *(an-Nisaa: 6)*

(۸) وَاِذَا حَضَرَ الْقِسْمَةَ اُولُوا الْقُرْبٰى وَالْيَتٰمٰى

8. **And when kinsfolk and orphans and the needy are present at the division (of the heritage)**·*(an-Nisaa: 8)*.

(۹) اِنَّ الَّذِيْنَ يَاْكُلُوْنَ اَمْوَالَ الْيَتٰمٰى ظُلْمًا

9. **Lo! Those who devour the wealth of orphans wrongfully, they do but swallow fire into their bellies, and they will be exposed to burning flame!** *(an-Nisaa: 10)*

(۱۰) وَّبِالْوَالِدَيْنِ اِحْسَانًا وَّبِذِى الْقُرْبٰى وَالْيَتٰمٰى

10. **(Show) kindness unto parents, and unto near kindred, and orphans, and the needy, and unto the**

neighbour who is of kin (unto you) and the neighbour who is not of kin, and the fellow-traveller and the wayfarer and (the slaves) whom your right hands possess. Lo! Allah loveth not such as are proud and boastful. *(an-Nisaa: 36)*

(۱۱) وَمَا يُتْلَىٰ عَلَيْكُمْ فِى ٱلْكِتَٰبِ فِى يَتَٰمَى ٱلنِّسَآءِ

11. **And the Scripture which hath been recited unto you (giveth decree), concerning female orphans unto whom ye give not that which is ordained for them though ye desire to marry them, and (concerning) the weak among children, and that ye should deal justly with orphans. Whatever good ye do, Lo! Allah is ever Aware of it.** *(an-Nisaa: 127)*

(۱۲) وَأَن تَقُومُوا۟ لِلْيَتَٰمَىٰ بِٱلْقِسْطِ

12. **'And that ye should deal justly with orphans'.** *(an-Nisaa: 127).*

(۱۳) وَلَا تَقْرَبُوا۟ مَالَ ٱلْيَتِيمِ إِلَّا بِٱلَّتِى هِىَ أَحْسَنُ

13. **And approach not the wealth of the orphan save with that which is better.** *(al-An'aam:152).*

(۱۴) وَلَا تَقْرَبُوا۟ مَالَ ٱلْيَتِيمِ إِلَّا بِٱلَّتِى هِىَ أَحْسَنُ

14. **And approach not the wealth of the orphan save with that which is better.** *(Bani-Israel: 34)*

(۱۵) وَمَآ أَفَآءَ ٱللَّهُ عَلَىٰ رَسُولِهِۦ

15. **That which Allah giveth as spoil unto His Rasul from the people of the townships, it is for Allah and His Rasul and for the near of kin and the orphans and the needy and the wayfarer, that it becomes not a commodity between the rich among you. And whatsoever the Rasul giveth you, take it. And whatsoever he forbiddeth, abstain (from it). And keep your duty to Allah. Lo! Allah is stern in reprisal.** *(al-Ḥashr: 7)*

(١٦) وَيُطْعِمُونَ الطَّعَامَ عَلَىٰ حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا

16. **And feed with food the needy wretch, the orphan and the prisoner, for love of Him.** *(ad-Dahr: 8)*

(١٧) كَلَّا بَل لَّا تُكْرِمُونَ الْيَتِيمَ ۝ وَلَا تَحَاضُّونَ عَلَىٰ طَعَامِ الْمِسْكِينِ ۝

17. **Nay, but ye (for your part) honour not the orphan.** *(al-Fajr: 17)*

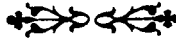
(١٨) أَوْ إِطْعَامٌ فِي يَوْمٍ ذِي مَسْغَبَةٍ ۝ يَتِيمًا ذَا مَقْرَبَةٍ ۝

18. **And to feed in the day of hunger. And orphan near of kin.** *(al-Balad: 14, 15)*

(١٩) أَلَمْ يَجِدْكَ يَتِيمًا

19. **Did He not find thee an orphan .** *(ad-Dhuhaa: 6)*

(٢٠) فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ ۝

20. **Therefore the orphan oppress not.** *(ad-Dhuhaa: 9)*

Sec (b)

AHADITH REGARDING THE EVILS OF MISERLINESS

1. **Rasulullah *Sallallaho alaihe wasallam* has said that two habits cannot be found in a Mo'min, one miserliness, two, bad temper.**

Note: This Hadith means that miserliness and bad temper cannot be found in a Mo'min, as these are clearly against the dignity of a Mo'min, who will always be worried about his Imaan (Faith), lest he is deprived of it by doing something wrong; just as a virtue attracts another virute, in the same way a vice begets another vice. Another Hadith says more definitely that Shuh (a high degree of miserliness) cannot co-exist with Imaan, just as water and fire cannot remain together; the one is bound to overpower the other. If water is more powerful, fire will be exitinguished; otherwise the water will be evaporated by the fire. Similarly, the two habits mentioned in the above Hadith are opposed to Imaan and, if Imaan and these two co-exist in someone, then by and by one is bound to finish the other. An Hadith says that there is no Friend of Allah but is endowed by providence with generosity and affability.

Another Hadith says that generosity is a permanent habit of a Friend of Allah. And this is obvious, for if anyone has a love for and connection with Allah *Ta'ala,* he will automatically long to spend on His Creation, as it is an obligation in love to look after the dear ones of the Beloved. So, when Allah's Creation is referred to as "His dependants", His friend will certainly love to spend on them; and whosoever has strong ties with the Creator, will naturally do more for such dependants. If, on the other hand, the so-called friend of Allah does not wish to spend on "His dependants" or those who are close to Him, clearly the claim of friendship with Allah is false.

2. **Abu Bakr *Radhiallaho anho* has quoted Rasulullah *Sallallaho alaihe wasallam* to say that a deceitful person will not enter Jannah, nor will the miser or the one who boasts of the favours done by him.**

Note: The Ulama have said that no one having the above-mentioned qualities will enter Jannah. If however, a Momin happens to have these bad qualities in him, in the first place he may be afforded an opportunity by Allah *Ta'ala*, while in this world, to seek Divine forgiveness or else he will be put in Jahannam till he is purified of his sins and, then only, he will enter Jannah. To go to Jahannam, even for a short while, is not to be taken lightly, as the ordinary fire which is unbearable stands no comparison to the fire of Jahannam. Rasulullah *Sallallaho alaihe wasallam* has said that the intensity of the heat in the fire here is a seventieth part of the fire of Jahannam. The Sahabah submitted that the fire here inflicts a very painful injury. Thereupon Rasulullah *Sallallaho alaihe wasallam* said that the other is sixty-nine times hotter.

Another Hadith says that the person suffering the lightest punishment will be made to wear a pair of shoes prepared from the fire of Jahannam, which will make his brain boil like a pot on the fire. Another Hadith says that Allah *Ta'ala* has prepared the Jannat-e-Aden (a special part of Jannah) with His Own Blessed Hands and adorned it. He then ordered the angels to make canals flow therein and suspend fruits in it. When Allah *Ta'ala* viewed its excellent embellishment, He proclaimed, "By My Honour, by My Glory and by My Grandeur on the high Throne, no miser shall enter here."

(٣) عَنْ أَبِي ذَرٍّ قَالَ انْتَهَيْتُ إِلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَهُوَ جَالِسٌ فِي ظِلِّ الْكَعْبَةِ فَلَمَّا رَآنِي قَالَ هُمُ الْأَخْسَرُونَ وَرَبِّ الْكَعْبَةِ فَقُلْتُ فِدَاكَ أَبِي وَأُمِّي مَنْ هُمْ قَالَ هُمُ الْأَكْثَرُونَ مَالًا إِلَّا مَنْ قَالَ هٰكَذَا وَهٰكَذَا وَهٰكَذَا مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ وَعَنْ يَمِينِهِ وَعَنْ شِمَالِهِ وَقَلِيلٌ مَّا هُمْ. (متفق عليه كذا في المشكوة)

3. **Abu Zarr *Radhiallaho anho* has said: Once I visited Rasulullah *Sallallaho alaihe wasallam*, who was sitting in the shade of the Holy Ka'bah. When he saw me, he said, 'By the Lord (Allah) of the Ka'bah, those people**

are the losers. I submitted, 'which people'? He replied, "The rich, except those of them who spend on their right and on their left, in their front and behind their backs, but such of them are rare". *(Mishkaat).*

Note: Abu Zarr *Radhiallah anho* was one of the most ascetic Sahabah, as has been mentioned earlier in this book. On seeing him, what Rasulullah *Sallallaho alaihe wasallam* said was in reality for Abu Zarr's consolation that he, being a pious but poor person, may not feel dejected at any time about his poverty. The truth is that property and riches in excess are not things to be coveted: these may be a source of damage and loss, as these may lead to heedlessness towards Allah *Ta'ala*. It is often seen that people seldom turn towards Allah *Ta'ala* and seek His help without becoming needy. Those rich are exceptional who are gifted by Allah *Ta'ala* with a natural urge to extend their generous hand to the needy all around. For them, their wealth is a blessing. But, as Rasulullah *Sallallaho alaihe wasallam* has said, this type is rare. More often than not, the abundance of wealth has in its wake sin, debauchery, vagrancy, extravagant living. To spend on wrong occasions or for fame and show are the easy direction of wasteful expenditure of wealth. For example, on marriages and other ceremonies, hundreds of thousands of rupees are spent lavishly, whereas lack of funds will be the plea for not spending on the needy and hungry to please Allah.

An Hadith says that those who are rich (in this life) will have the least assets in the Hereafter, except the ones who earn honestly and spend freely in charity. Truly, wealth is a source of honour and grace for those who spend it freely in good cause, while for those who keep collecting and counting it, it is a fore-runner of calamities and ultimate ruin and a waste by itself. Wealth is lacking in grace,as it will not bring any worldly or religious benefit to its owner unless it is separated from him.

(٤) عَنْ اَبِیْ هُرَیْرَةَ ؓ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ اَلسَّخِیُّ قَرِیْبٌ مِّنَ اللّٰهِ قَرِیْبٌ مِّنَ الْجَنَّةِ قَرِیْبٌ مِّنَ النَّاسِ بَعِیْدٌ مِّنَ النَّارِ وَالْبَخِیْلُ بَعِیْدٌ مِّنَ اللّٰهِ بَعِیْدٌ مِّنَ الْجَنَّةِ بَعِیْدٌ مِّنَ النَّاسِ قَرِیْبٌ مِّنَ النَّارِ وَلَجَاهِلٌ سَخِیٌّ اَحَبُّ اِلَی اللّٰهِ مِنْ عَابِدٍ بَخِیْلٍ (رواه الترمذی کذا فی المشکوٰة)

4. **Rasulullah** *Sallallaho alaihe wasallam* **has said, "A generous person is close to Allah, close to Jannah and close to people, but far away from Jahannam; whereas a miser is far away from Allah, far from Jannah and far from people but he is close to Jahannam. An ignorant but generous person is certainly dearer to Allah than a pious miser."**

Note: It means that a person may be offering prayers in plenty and lengthy Nawafil, while (compared to him) another person does not offer many prayers and Nawafil, but excels in generosity and, so, is dearer to Allah *Ta'ala*. 'Fraidh' of course are obligatory for everyone, whether he is generous or not.

Imaam Ghazali has quoted that once, when the Prophet Yahya Bin Zakariyya *Alaihissalaam* asked Shaitan to say whom he loved most and for whom was his worst hatred, Shaitan replied that he most loved a miser Mo'min and extremely hated an immoral but generous person. Yahya *Alaihissallam* wanted to know how was that? He explained that he had no anxiety for a miser, as his stinginess would be enough to take him to Jahannam, whereas an immoral person's generosity is a permanent worry for him (the Shaitan) as Allah *Ta'ala* may overlook all his sins due to his generosity. This means that, if at any time Allah *Ta'ala* is pleased with the generosity of the impious person, Divine Compassion and Forgiveness may wash out all his sins and misbehaviours. In that event,Shaitan's life-long effort to make him a sinner will be rendered ineffectual.

One Hadith says that a person is generous due to his good expectations from Allah *Ta'ala*, while a miser is lacking in this. Good expectations mean that One Who granted him a favour in the first place will continue to be kind in future as well. Such a person is close to Allah *Ta'ala*, while a miser has no faith in the limitless treasures of Allah *Ta'ala* Who has created all the means of income and Who has the Power to suspend the fruitfulness of those means. A merchant may sit at his shop endlessly, without having anyone to buy his goods and the farmer may till the land but get no produce: when all is the being granted by Him, it is foolish to have doubts as to wherefrom things will come. In spite of our tall claims in words, we seem to lack the faith that everything is being provided by Allah *Ta'ala* and we have little to say in the matter. The Sahabah *Radhiallaho anhum* firmly believed that Allah grants everything and He

Who has given them today will continue to give them on another day as well. So they did not hesitate to spend everything for the cause of Allah.

(٥) عَنْ اَبِیْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ السَّخَاءُ شَجَرَةٌ فِی الْجَنَّةِ فَمَنْ كَانَ سَخِيًّا اَخَذَ بِغُصْنٍ مِّنْهَا فَلَمْ يَتْرُكْهُ الْغُصْنُ حَتّٰى يُدْخِلَهُ الْجَنَّةَ وَالشُّحُّ شَجَرَةٌ فِی النَّارِ فَمَنْ كَانَ شَحِيْحًا اَخَذَ بِغُصْنٍ مِّنْهَا فَلَمْ يَتْرُكْهُ الْغُصْنُ حَتّٰى يُدْخِلَهُ النَّارَ (رواه البيهقی فی شعب الايمان كذا فی المشكوٰة)

5. **Rasulullah *Sallallaho alaihe wasallam* has been quoted to say that generosity is a tree in Jannah. A generous person will catch hold of a branch of that tree and enter Jannah. Stinginess is a tree in Jahannam: the miser will catch hold of its branch, which will lead him into Jahannam.**

Note: The highest form of stinginess is called 'Shuh' in Arabic; it is the name of a tree in Jahannam and whoever gets hold of a branch of it,is bound to be led to Jahannam. A Hadith says that the name of a tree in Jannah is 'Sakha which means generosity. This virtue is a fruit from that tree. Similarly, stinginess or parsimony is a fruit from the tree known as 'Shuh'. A miser will not enter Jannah. Another Hadith says that the branches of the tree of Sakhawat bend down in this world and anyone who gets hold of a branch reaches Jannah. In the same way, the tree of Miserliness has its branches in this world and whoever catches its branch will be led to Jahannam. Obviously when a person takes the road to the railway station, he is bound to get there sometime. In the same way, holding the branches of either of the two trees mentioned in this Hadith will lead a person to where that tree exists.

(٦) عَنْ اَبِیْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ شَرُّ مَا فِی الرَّجُلِ شُحٌّ هَالِعٌ وَّجُبْنٌ خَالِعٌ (ابوداؤد وكذا فی المشكوٰة)

6 **Rasulullah *Sallallaho alaihe wasallam* has said that among the worst type of habits that a man may have, is that kind of miserliness which drives a man to impatience and such cowardice and fright which may endanger his life.**

Note: Allah *Ta'ala* has warned in the Holy Qur'an about these two weaknesses,as follows:

إِنَّ الْإِنسَانَ خُلِقَ هَلُوعًا ۝ إِذَا مَسَّهُ الشَّرُّ جَزُوعًا ۝ وَإِذَا مَسَّهُ الْخَيْرُ مَنُوعًا ۝ إِلَّا
الْمُصَلِّينَ ۝ الَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ دَائِمُونَ ۝ وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَّعْلُومٌ ۝ لِّلسَّائِلِ
وَالْمَحْرُومِ ۝ وَالَّذِينَ يُصَدِّقُونَ بِيَوْمِ الدِّينِ ۝ وَالَّذِينَ هُم مِّنْ عَذَابِ رَبِّهِم مُّشْفِقُونَ ۝ إِنَّ عَذَابَ
رَبِّهِمْ غَيْرُ مَأْمُونٍ ۝ وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ ۝ إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ
غَيْرُ مَلُومِينَ ۝ فَمَنِ ابْتَغَىٰ وَرَاءَ ذَٰلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ ۝ وَالَّذِينَ هُمْ لِأَمَانَاتِهِمْ وَعَهْدِهِمْ
رَاعُونَ ۝ وَالَّذِينَ هُم بِشَهَادَاتِهِمْ قَائِمُونَ ۝ وَالَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ ۝ أُولَٰئِكَ فِي جَنَّاتٍ
مُّكْرَمُونَ ۝

Indeed man is created impatient; he becomes vexed when an evil befalls him, save the prayerful who are steadfast and constant at their prayers; And in whose wealth there is a right acknowledged for the beggar and those ashamed to beg, and those who believe in the Day of Judgment; and those who are fearful of their Lord's Punishment; indeed the punishment of the Lord is that before which none can feel secure (everyone is frigh-tened of it). And those who preserve their chastity, save with their wives and those whom their right hands possess, for there they shall be blameless; but whoso seeketh more than that, those are they who are trans-gressors; and those who keep their pledges and coven-ant; and those who stand by their testimony and those who are steadfast in their Fardh prayers; those will dwell in Gardens, honoured". (al-Ma'aarij:19-35)

The same subject has been treated in Surah. *(al-Mo'minoon)*

"Imran bin Husain *Radhiallaho anho* has said that once Rasulullah *Sallallaho alaihe wasallam* got hold of the loose end of his turban and said, "Imran, Allah *Ta'ala* loves spending of wealth and dislikes withholding it, so spend on people and feed them; do not harm anyone so that your own needs are not ignored; listen carefully! Allah *Ta'ala* approves deep thinking whenever one is beset with doubts. In cases of doubt about the lawfulness of a thing, one should not act casually but exercise deep thinking; and He likes clear intellect to face passions (these should not be allowed to overpower one's senses). Allah loves generosity, even if it is shown by giving a few dates (keeping in view your capacity, do not feel shy of giving few or small amounts of things.) Allah likes bravery, be it in killing a snake or a scorpion. Allah *Ta'ala* does not like one to be frightened

in danger, but one should hide his fear if it arises and not mention it to others . In fact, efforts should be made to overcome it. There are a number of Du'aas reported from Rasulullah *Sallallaho alaihe wasallam* for supplicating Allah *Ta'ala* to save one from cowardice.

(٧) عَنِ ابْنِ عَبَّاسٍ قَالَ سَمِعْتُ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لَيْسَ الْمُؤْمِنُ بِالَّذِىْ يَشْبَعُ وَجَارُهٗ جَائِعٌ إِلٰى جَنْبِهٖ. (رواه البيهقى فى الشعب كذا فى المشكوة)

7. **Rasulullah *Sallallaho alaihe wasallam* has said that a person ceases to be a Mo'min when he fills his own belly while a neighbour of his remains hungry.**

Note: Indeed, it is disgraceful that one should have enough to eat a full meal, while a neighbour of his remains hungry. It is imperative that he should eat less and give something to help the neighbour. Rasulullah *Sallallaho alaihe wasallam* has said that a person does not believe in me as his Rasul if he fills his own belly while knowing that his next-door neighbour has nothing to eat. Another Hadith says that there will be many people on the Day of Judgment who will catch hold of their neighbour's clothes and make a submission to Allah *Ta'ala*, "O, Allah,ask this man why he would shut his door on me and would not give me anything that was surplus to his own needs". Another Hadith quotes the saying of Rasulullah *Sallallaho alaihe wasallam*, "O, people give Sadaqah; I will testify to it on the Day of Judgment. There may be some of you who have something left over from their own meals at night while one of their cousins may spend the night hungry; some of you might keep earning to increase their wealth while their poor neighbour is unable to earn anything for himself".

Another Hadith quotes Rasulullah *Sallallaho alaihe wasallam* to say that it is enough to label a man a miser when he insists on having his full share, not allowing a particle to be left back, that is, when dividing something among relatives or neighbours, he is anxious to get his own exact share, not yielding anything to others at all. This is a sign of miserliness, as no great harm is done if a little extra from his share goes to someone else.

(٨) عَنِ ابْنِ عُمَرَ وَأَبِىْ هُرَيْرَةَ قَالَا قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عُذِّبَتِ امْرَأَةٌ فِىْ هِرَّةٍ أَمْسَكَتْهَا حَتّٰى مَاتَتْ مِنَ الْجُوْعِ

فَلَمْ تَكُنْ تُطْعِمُهَا وَلَا تُرْسِلُهَا فَتَأْكُلُ مِنْ خَشَاشِ الْأَرْضِ. (متفق عليه كذا فى المشكوٰة)

8. Ibne Umar and Abu Hurairah *Radhiallaho anhoma* **both have quoted Rasulullah** *Sallallaho alaihe wasallam* **to have said that a woman was condemned to Hell because she kept a cat tied up until it died of hunger; she did not give it any food, nor set it free to find food for itself.** *(Mishkaat)*

Note: People who keep pets bear great responsibility towards them, as these dumb creatures cannot express their needs. Therefore, providing feed and drink to these pets is an important obligation of the owners. To be miserly in discharging that obligation is to invite severe punishment upon oneself Many people are fond of keeping animals but they are reluctant to spend adequately on their feed and fodder. Various Ahadith under different headings have quoted Rasulullah *Sallallaho alaihe wasallam* to indicate a warning from Allah *Ta'ala* about these animals. Once, when Rasulullah *Sallallaho alaihe wasallam* was out for a walk, he saw a camel, on the way, whose stomach had shurnk (due to hunger or weakness) and he said, "Allah *Ta'ala* has warned you about these dumb creatures; maintain them well for riding as well as for eating". Rasulullah *Sallallaho alaihe wasallam* used to go out for a call of nature into a garden or behind a mound. Once he went to a garden for that purpose, where he saw a camel who started moaning when he saw him and tears began to flow from his eyes (a natural thing to happen when meeting a sympathiser). Rasulullah *Sallallaho alaihe wasallam* went to the camel and rubbed his hand affectionately behind the ear, whereupon the camel became quiet. Rasulullah asked about the camel's owner; one of the Ansaar came forward to claim him. Rasulullah *Sallallaho alaihe wasallam* told him, "Are you not afriad of Allah *Ta'ala* who has made you his master? The camel is complaining that you keep him hungry and make him work hard."

Once, when Rasulullah *Sallallaho alaihe wasallam* saw a donkey whose face was branded, he said, "Don't the people know that I have cursed the person who brands an animal's face or hits it?" This Hadith has been mentioned in Abu Dawood, and several other narrations contain the same warning that animals should not be cruelly treated. Obviously, when there is so much said about the care of

animals, behaviour towards man, the superior-being, is even more important and quite a serious matter to consider. Rasulullah *Sallallaho alaihe wasallam* has said that, when someone is responsible for feeding a man or an animal, any negligence towards them amounts to cruelty to oneself. Therefore, if we are stingy in feeding an animal which is being kept for some use, because no one is watching us, this would amount to a severe cruelty to oneself; Allah knows everything about it and His Recorders are recording all things, however secret. This misfortune is due to miserliness. Animals are kept for serving a man, for riding them, tilling the land or carrying loads but, due to miserliness, he finds it hard to spend any money on them.

(٩) عَنْ اَنَسٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ يُجَاءُ بِابْنِ آدَمَ يَوْمَ الْقِيَامَةِ كَاَنَّهٗ بَذَجٌ فَيُوقَفُ بَيْنَ يَدَيِ اللّٰهِ فَيَقُوْلُ لَهٗ اَعْطَيْتُكَ وَخَوَّلْتُكَ وَاَنْعَمْتُ عَلَيْكَ فَمَا صَنَعْتَ فَيَقُوْلُ يَارَبِّ جَمَعْتُهٗ وَثَمَّرْتُهٗ وَتَرَكْتُهٗ اَكْثَرَ مَا كَانَ فَارْجِعْنِيْ اٰتِكَ بِهٖ كُلِّهٖ فَيَقُوْلُ اَرِنِيْ مَا قَدَّمْتَ فَيَقُوْلُ رَبِّ جَمَعْتُهٗ وَثَمَّرْتُهٗ وَتَرَكْتُهٗ اَكْثَرَ مَا كَانَ فَارْجِعْنِيْ اٰتِكَ بِهٖ كُلِّهٖ فَاِذَا عَبْدٌ لَمْ يُقَدِّمْ خَيْرًا فَيُمْضٰى بِهٖ اِلَى النَّارِ. (رواه الترمذی وضعفه كذا فی المشكوة)

9. **Rasulullah** *Sallallaho alaihe wasallam* **has been quoted to have said that on the Day of Judgement a man (weak and lean) like a lamb will be brought before Allah Ta'ala Who will question him," What did you do with the wealth, the train of servants and many bounties that I bestowed upon you?Give me their account." The man will reply, "My Lord, I collected a lot of wealth and increased it considerably (by my own efforts), far more than what I had in the begining. Please send me back to that life and all shall be brought here". He will be commanded to show what he had sent here (to be treasured for This Day). The man will repeat the same request of sending him back (so that he could spend all that in the path of Allah) and show it here. Since he will have nothing to show from what he could have spent previously as Sadaqah, he will be thrown into Jahannam.**

Note: We work hard in this life in business and other professions, to earn money in order to collect sufficient resources for future use and for any need that may arise. We are, however, paying little heed to the real need which is sure to arise in Akhirah and will mean a pressing requirement. To meet this situation, we are well aware that only that particular credit will be available which is deposited in the Divine Treasury while in this world. It will not only be a safe deposit but will increase continuously, by the grace of Allah *Ta'ala*. We are well aware that life here, however long, is bound to end one day, while the life of Akhirah will never end. In our worldly life, if one is left without resources, he can live by working even as a labourer or, the worst of all, one may resort to begging. But, there will be no source of earning anything in the next life, while only that much will be useful which was sent in advance during the life here as a deposit. In one of the Ahadith, Rasulullah *Sallallaho alaihe wasallam* is reported to have said that when he visited the Jannah he saw on both sides three lines written in golden letters. The first line was the Kalimah Tayyabah:

لَآ اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ

The second was:

مَا قَدَّمْنَا وَجَدْنَا وَمَا اَكَلْنَا رَبِحْنَا وَمَا خَلَّفْنَا خَسِرْنَا

What we had sent ahead we have received, that which we ate up in that life was a gain and that which we left behind was a total loss.

The third line contained:

اُمَّةٌ مُّذْنِبَةٌ وَّرَبٌّ غَفُوْرٌ

The sinful Ummah and the Forgiving Lord!

Ayat No. 6 in Chapter one states that on the Day of Judgement there would be no business deals, no friendship and no recommendations. Ayat No. 30 in the same Chapter states that every person should make sure that he has sent something in advance for requirements on that Day. One Hadith says that when one dies, the angels ask him what he has sent ahead as a deposit in his account to be useful for that Day, while the people of the world ask as to what he has left behind. In another Hadith when Rasulullah *Sallallaho alaihe wasallam* asked, "Who is it among you who loves the property

of his heirs more than his own property"? The Sahabah replied that there was none among them who did not love his own property more than that of his heirs. Rasulullah *Sallallaho alaihe wasallam* then said that a person's own property is only that much which he sends in advance; whatever he leaves behind is no longer his property, but that of his heirs.

Another Hadith says that the man keeps saying, "My property, My Property". Only three things are his property: one which he has used as food, the second which he wore till it was worn out and the third which he sent in advance to be deposited in his account for the Akhirah. Anything else is not his property; it is left behind for other people. It is interesting that man keeps collecting, toiling and bearing hardships for the people to whom he does not like to give a penny in his lifetime , but irony of fate makes them the successors to all that he had collected. Artaah Ibne Sahitah *Rahmatullah alaihe,* at the time of his death, recited a few couplets which are translated as follows: "A man says I have collected a lot of wealth, but generally he earns and hoards for others, his heirs. He keeps an account of what and where he has spent his money. But later he leaves every thing as a booty for such people who are not accountable to him for squandering what he left behind. Therefore, eat and feed others while you are living, at the cost of the miserly heirs. After death, a man cannot hope to get any benefit from his wealth and none among his successors even think of him while enjoying his property.

Another Hadith relates the same story (as given in the above Hadith) under a different heading. Rasulullah *Sallallaho alaihe wasallam* once enquired from the Sahabah *Radhiallaho anhum* if there was anyone among them who loved his own property more than that of his heirs. They replied that everyone of them loved his own property more. Rasulullah *Sallallaho alaihe wasallam* said "Think well and then answer". They said, "We still think the same, that every one of us loves his own property more than that of his heirs". Rasulullah *Sallallaho alaihe wasallam* said that it was not so, as there was none among them who does not love his heir's property more than his own. The Sahabah enquired how that could be. Rasulullah *Sallallaho alaihe wasallam* said, "Your property is only that which you have sent ahead, what you leave behind belongs to the heirs". Here one may bear in mind that the purpose of all these narrations is not to deprive the heirs of their due share. Rasulullah *Sallallaho alaihe wasallam* has warned about this requirement.

Sa'ad Bin Abi Waqaas *Radhiallaho anho* fell so seriously ill, at the time of the conquest of Makkah that there was no hope of his survival. When Rasulullah *Sallallaho alaihe wasallam* went to enquire about his health, he said that he had plenty of wealth but only one daughter as his heir and he wanted to give away, by will, all of his property. He thought that the daughtr was to be looked after by her husband. Rasulullah *Sallallaho alaihe wasallam* prohibited him from this. He then requested permission to will away two thirds of his property, which also was not allowed by Rasulullah; one-half was also not permitted. He then requested for willing one-third of his property, which was permitted by Rasulullah *Sallallaho alaihe wasallam*, with the remarks "Even one-third is too much to be willed; you must leave your heirs well-to-do rather than in poverty, lest they should be forced to beg from others". Whatever is spent for the pleasure of Allah will gain reward from Him, be it putting a morsel of food in the mouth of one's own wife".

Hafiz Ibne Hajar has said that the story of Sa'ad *Radhiallaho anho* does not contradict the earlier Hadith questioning the person who loves his heir's property more than his own. The purpose in that Hadith was to encourage a person, while in good health to give away Sadaqah in a deserving situation; while the story of Sa'ad *Radhiallaho anho* concerns the willing away of all or most of the property on his death-bed, at the cost of his heir. According to the author of this publication, the act of willing away something, with the intention of harming the heirs, is considered to be reprehensible. Rasulullah *Sallallaho alaihe wasallam* has said that certain men and women pass sixty years of their life in piety but, at the time of their death, they bring harm to someone through their will, which leads them to Jahannam. After quoting this Hadith, Abu Hurairah *Radhiallaho anho* recited the Ayat of Holy Qur'an:

"That whatever has been said in the preceding Ayat about division of property, is applicable after separating the willed property and, if there is a debt against the deceased person that will also be deducted first. One primary consideration is that, in the will, the person should have no intention of harming an heir. "One Hadith says that whoso cuts out the inheritance of an heir, Allah *Ta'ala* will cut out his heritage in Jannah. Therefore, great care must be taken that, at the time of making a will or giving as Sadaqah, the intention

must not be to deprive any of the heirs. On the contrary, the intention must clearly be to benefit oneself by leaving a deposit (with Allah) for the Akhirah. It is to be remembered that a person's intention and purpose have a direct bearing on all his prayers and worship, as in the famous saying of Rasulullah *Sallallaho alaihe wasallam*:

إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ

The intention and purpose behind every action determines the true value of that action.

For example when Salaat (the most important of all forms of worship) is performed solely to please Allah *Ta'ala*, it becomes a source of great blessings, rewards and closeness to the Mighty Creator, such as no other form of worship can obtain; but if the Salaat be performed hypocritically or for show, it will amount to minor 'shirk' and embitters one's life. Hence in the case of property, the pleasure of Allah and the ultimate gain for oneself should be the aim and object. The best way, therefore, is to spend as much as possible, when one is healthy and alive, without knowing who is to predecease whom (the person himself or his heirs), to give as much Sadaqah as one desires and has means for it, make a will or create a charitable endowment and also keep looking for better charitable occasions. But it is wrong to remain a miser when living and to become highly generous when the end of life is in sight. As has been described in the Hadith No. 5 in Chapter I: Rasulullah *Sallallaho alaihe wasallam* has said that the best Sadaqah is that which is given when one is in good health and not lying on death-bed, when already the property has in fact become owned by the heirs.

The author at this point lays down, as an advice for himself and his friends, "Our own wealth and property is only that which has been deposited in the Treasury of Allah *Ta'ala*; all other collections and multiplied resources will be of no avail to us. From among our parents, wives and children, none will think of us, with rare exceptions. The sum total of their love for you will be a few days of crying and shedding tears, and if those few tears were to cost something, even those might not be forthcoming! To collect and leave wealth as a well-wisher of our children is a case of self-deception; to leave only accumulated wealth for them is not for their good but, in all probability, harmful for them. If really the purpose be, to do the children a good turn, so that they may not suffer

hardships and privations afterwards, it is better and more important that they inherit a virtuous life as good Muslims rather than be merely rich. For, un-Islamic living is likely to become wasteful and extravagant. Through luxurious living for a short time, they would fall a prey to poverty. Even if this does not happen, their wealth will be of little use to you, whereas their Islamic life and practices will be most useful for them as well as for you. Your share in your own property is truly that much which has been sent ahead by you yourself".

Ali *Radhiallaho anho* has narrated that Allah *Ta'ala* put to death two rich persons and two poor men. Allah asked one of the rich one as to what he had sent (here) ahead of him and what he had left behind for his family. The man replied, 'O Allah, You created me as well as them and You took the responsibility of providing livelihood for all of us; You have stated in the Holy Qur'an:

مَنْ ذَا الَّذِىْ يُقْرِضُ اللّٰهَ قَرْضًا حَسَنًا فَيُضٰعِفَهٗ لَهٗ وَلَهٗٓ اَجْرٌ كَرِيْمٌ ۝

Is there a man who would give Allah Ta'ala a loan, a goodly loan.

I therefore sent all my property and wealth here ahead of me. I was absolutely certain that you would give my family their livelihood". Allah *Ta'ala* said, "Well, you may go; had you known what rewards and returns I have preserved for you here, you would have been most happy in that life and seldom sorry". Allah *Ta'ala* then asked the second rich man as to what he had sent ahead for himself and what he had left behind for his family. The rich man replied, "O, Allah, I had children and I was afraid of their becoming poor and falling into trouble. So, I left all my wealth for them!" Allah *Ta'ala* then asked him whether He had created him and his family and whether He had taken the repsonsibility of giving them their livelihood. The man replied, "Yes, You did. Yet I was afraid of their being very poor". Allah *Ta'ala* then informed him that they did become poor and could not be saved by his effort. He was then told to go away. If he had known what punishments He had in store for him here, he would never have laughed so much and have grieved a lot".

Then, one of the two poor men was called upon to explain what he had brought for himself and how much he had left behind for the

family. He replied, "O, Allah, You created me healthy and sound, You gave me the power of speech, you taught me your Sacred Names and also how to pray and supplicate you. If You had given me wealth, I would have been neglectfully absorbed in it. I am happy with what I have been". Allah *Ta'ala* would say, "You may go. I am also happy with you. If you had known what I have for you here, you would have laughed more and cried less". The second poor man was then called and commanded to tell what he had brought with him and what he had left behind. He submitted, "O Allah! What did you give me for which I have to answer now"? Allah *Ta'ala* said, "Did I not give you health, the power to speak, the ears and the eyes?" And, I also stated in the Qur'an:

ادْعُونِيْٓ اَسْتَجِبْ لَكُمْ

You supplicate Me and I shall grant you what you ask for. (al-Mo'min: 60).

The poor man will reply, "My Lord, I agree with all that, but I forgot all of it'. Allah *Ta'ala* will then say, "Go away. Today I have also ignored you. If you had known, in that life, what punishment is awaiting you, you would have cried much more and laughed much less".

(١٠) عَنْ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ الْجَالِبُ مَرْزُوْقٌ وَالْمُحْتَكِرُ مَلْعُوْنٌ۔ (رواه ابن ماجة والدارمى كذا فى المشكوٰة)

10. Umar *Radhiallaho anho* has narrated that Rasulullah *Sallallaho alaihe wasallam* said, "Whoso brings provisions (grains etc.) from outside (for giving it to people cheap) receives (an increase in his) livelihood from Allah *Ta'ala* and the one who withholds such things is a cursed fellow".

Note: The theologian Abul Laith Samarqandi *Rahmatullah alaihe* has explained that some persons buy provisions from other cities so as to sell them to their people at a cheaper rate. For such people Allah *Ta'ala* provides an increase in their livelihood, because they do so for people's benefits, who pray for their welfare. The person who withholds things, is one who buys things with the intention of hoarding and thus harming people by keeping back

provisions to increase their price, despite people's urgent requirements. He is an accursed fellow because of his greed, miserliness and profiteering. Another Hadith says that Allah *Ta'ala* afflicts with poverty and leprosy, the person who holds back food-stuffs for forty days, and prevents sale (despite the people's urgent need). It is clear from this that anyone who brings harm to the Muslims, and drives them into starvation, suffers a physical punishment like leprosy and also poverty. On the contrary, in case of a man who brings things from outside and sells them cheaply to people, Allah *Ta'ala* directly helps him by increased livelihood and other benefits. A Hadith puts it: "How wicked is the man who withholds grain and feels unhappy when prices go down and is delighted when they are up!" Another Hadith says that if a person hoards grain for forty days despite it's being needed by the people and refuses to sell it, but later gives away the whole lot as Sadaqah, it will not atone for his sin of hoarding.

It is said in one of the Ahadith that a man, from the previous Ummahs, passing by a sandy mound during a period of famine, wished (in his heart), if that mound were a mound of grain he would have fed the Bani Israeel to their satisfaction. Allah *Ta'ala* sent a revelation to the Nabi of those times to give him the good tidings of a reward, which had been recorded for him, equal to the charitable distribution of grain among the people upto the size and quantity of that mound. There is no paucity of blessings and rewards with Allah *Ta'ala*. He does not need to create storages or to multiply income; a simple sign by Him is enough to create provisions for the entire creation. Only actions and intentions of the people matter with Him. There is an abundance of blessings and rewards by the Great Creator for him Who shows love and kindness to His Creation.

Someone approached Abdullah Ibne Abbas *Radhiallaho anho* and requested him to advise him. He advised him to do six things: first, to have full faith in Allah *Ta'ala* about the things for which He Himself has taken responsibility (such as the livelihood); secondly, to fulfil the obligatory functions, which He has assigned, at their right time; thirdly, to keep the tongue busy refreshingly at all times with the remembrance of Allah *Ta'ala;* fourthly, not to obey Shaitan who is jealous of the whole creation of Allah *Ta'ala;* fifthly not to remain occupied in building up the worldly requirements of life, which will adversely affect the prospects in the Akhirah; sixthly to be a well-wisher of Muslims at all times.

The theologian Abul Laith *Rahmatullah alaihe* has said that eleven things are auspicious indications for man and eleven others are signs of misfortune for him. The auspicious ones are:(1) Not to covet things of this life, but only those that matter in the Hereafter. (2) Excessive prayers and recitation of the Qur'an. (3) Avoiding useless talk. (4) Vigilant care in performance of Salaat at the right time. (5) To keep away from things prohibited, however insignificant these may appear. (6) To remain in the company of the wise and pious. (7) To be humble and to abstain from arrogance. (8) To be kind and generous. (9) To show affection to Allah's creation. (10) To be useful to people. (11) To remember death frequently. The signs of misfortune are: (1) Greed for collecting wealth. (2) Indulgence in worldly pleasures and passionate enjoyment. (3) Shameless and excessive talk. (4) To be lazy in performance of Salaat. (5) To eat prohibited and doubtful things and to associate with immoral people. (6) To be bad tempered (7) To be proud and arrogant. (8) To keep away from acts beneficial to people. (9) Not to have mercy on Muslims. (10) To be miserly. (11) To be forgetful of death. In the opinion of the learned author, the most fundamental thing is to remember death constantly. If this is kept up, the first eleven, by the grace of Allah *Ta'ala*, will automatically develop and will also provide a protection against the second list of eleven sources of misfortune. Rasulullah *Sallallaho alaihe wasallam* said, 'Keep much in remembrance the cutter-off of the pleasures, i.e. death'. *(Mishkaat)*

(١١) عَنْ اَنَسٍ رضـ قَالَ تُوُفِّيَ رَجُلٌ مِّنَ الصَّحَابَةِ فَقَالَ رَجُلٌ اَبْشِرْ بِالْجَنَّةِ فَقَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اَوَلَا تَدْرِيْ لَعَلَّهُ تَكَلَّمَ فِيْمَا لَا يَعْنِيْهِ اَوْ بَخِلَ بِمَا لَا يَنْقُصُهُ. (رواه الترمذي كذا في المشكوٰة)

HADITH: 11

Anas *Radhiallaho anho* has said that one of the Sahabah *Radhiallaho anhum* died and, from among the gathering,someone said that the deceased was a Jannati. On that, Rasulullah *Sallallaho alaihe wasallam* said, "How do you say that? He might have indulged in idle talk or shown miserliness over a thing which was of little value to him."

Note: The above mentioned shortcomings may cause a hindrance to one's entry into Jannah. Generally, engaging oneself in useless

matters and idle gossip is a common habit and a pastime in the present-day society. The great affection and compassion of Rasul-ullah *Sallallaho alaihe wasallam* for the Ummah deserves our highest appreciation in that he has given a solution for every difficulty and, in the short period of twenty three years of his 'Risaalat', he has suggested answers to all the problems which may arise at any time throughout the life of man in this world. He has told us that the atonement for any type of sinful behaviour in gatherings is to invoke Allah in a Du'aa, before ending the sitting:

سُبْحَانَ اللهِ وَبِحَمْدِهٖ سُبْحَانَكَ اللّٰهُمَّ وَبِحَمْدِكَ أَشْهَدُ أَنْ لَّا إِلٰهَ إِلَّا
أَنْتَ أَسْتَغْفِرُكَ وَأَتُوْبُ إِلَيْكَ (حصن حصين)

"Glorified be Allah! All Praise be to Him! Glorified art Thou, O my Allah, with Thy Praise; I bear witness that there is none to be worshipped except Thee; I beg for-giveness of Thee, and turn to Thee in repentance!"

The other thing in the above Hadith is the condemnation of miserliness which one may show in refusing to give something that may cause little loss to oneself. We may consider many actions as trifling, but, with Allah *Ta'ala*, they may rank high in earning reward or punishment. There is a Hadith in Bukhari that a person may say something in praise of Allah *Ta'ala*, which may seem to him a small thing but it raises him to higher ranks, while a word, which Allah *Ta'ala* may dislike, may throw him in Jahannam, deep as the East is distant from the West.

(۱۲) عَنْ مَوْلًى لِعُثْمَانَ قَالَ أُهْدِيَ لِأُمِّ سَلَمَةَ رض بِضْعَةٌ مِّنْ لَحْمٍ وَكَانَ النَّبِيُّ
صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يُعْجِبُهُ اللَّحْمُ فَقَالَتْ لِلْخَادِمِ ضَعِيْهِ فِي الْبَيْتِ لَعَلَّ النَّبِيَّ
صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَأْكُلُهُ فَوَضَعَتْهُ فِي كُوَّةِ الْبَيْتِ وَجَاءَ سَائِلٌ فَقَامَ عَلَى
الْبَابِ فَقَالَ تَصَدَّقُوْا بَارَكَ اللهُ فِيْكُمْ فَقَالُوْا بَارَكَ اللهُ فِيْكَ فَذَهَبَ السَّائِلُ
فَدَخَلَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا أُمَّ سَلَمَةَ هَلْ عِنْدَكُمْ شَيْءٌ أَطْعَمُهُ
فَقَالَتْ نَعَمْ قَالَتْ لِلْخَادِمِ اذْهَبِيْ فَأْتِيْ رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بِذٰلِكَ
اللَّحْمِ فَذَهَبَتْ فَلَمْ تَجِدْ فِي الْكُوَّةِ إِلَّا قِطْعَةَ مَرْوَةٍ فَقَالَ النَّبِيُّ صَلَّى اللهُ
عَلَيْهِ وَسَلَّمَ فَإِنَّ ذٰلِكَ اللَّحْمَ عَادَ مَرْوَةً لِمَا لَمْ تُعْطُوْهُ السَّائِلَ. (رواه البيهقي في
دلائل النبوة كذا في المشكوة)

HADITH: 12

Ummul Mo'mineen Umme Salmah *Radhiallaho anha* was given a piece of roast meat as a gift by someone. As Rasulullah *Sallallaho alaihe wasallam* was very fond of meat, she told the housemaid to keep it away safely for Rasulullah *Sallallaho alaihe wasallam* as he might like to eat it sometime. The maid put it in a shelf but, after a little while, a beggar came to the door and begged for something for the sake of Allah. He was given the answer, 'May Allah bless you', (meaning there was nothing available in the house). The beggar went away and Rasulullah *Sallallaho alaihe wasallam* came in after he was gone, and asked Umme Salmah if there was anything for him to eat. She ordered the housemaid to bring the piece of meat for Rasulullah to eat. When she went in, she did not find the meat in the shelf, but saw a white stone in its place. (After hearing the whole story) Rasulullah *Sallallaho alaihe wasallam* said, "Since you did not give the piece of meat to the beggar, it has been turned into a piece of stone".

Note: How very instructive! The generosity of the sacred wives of Rasulullah is not open to question; the piece of meat was retained for a legitimate need and that, too, for Rasulullah *Sallallaho alaihe wasallam*, but the result was astonishing! It was a special favour and bounty of Allah *Ta'ala* that He showed to the household of Rasulullah *Sallallaho alaihe wasallam*, the ultimate effect of denying a piece of meat to a beggar. it was meant to indicate that anyone who eats something, after refusing it to a needy person, is like one eating a piece of stone and he shall not get any benefits out of it. The truth is that we eat many delightful things, by the blessing of Allah *Ta'ala*, but none of them seems to benefit us, as desired, and we complain that the good things have lost their real effect. In fact, it is the ill-effect of our own evil intentions that marks their true quality.

(١٣) عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيْهِ عَنْ جَدِّهٖ اَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ اَوَّلُ صَلَاحِ هٰذِهِ الْاُمَّةِ الْيَقِيْنُ وَالزُّهْدُ وَاَوَّلُ فَسَادِهَا الْبُخْلُ وَالْاَمَلُ (رواه البيهقی فی الشعب کذا فی المشکوٰة)

HADITH: 13

The well-being of this Ummah, in early times, was a consequence of their firm faith (in Allah *Ta'ala*) and an indifference towards worldly attractions; its decadence and corruption will begin with miserliness and with entertaining inordinate hopes regarding the distant future.

Note: In reality, miserliness comes from entertaining high hopes and worldly ambitions. Man builds up longterm plans and then begins to gather resources for accomplishing them. If he were to keep death in remembrance, and realise that he may not have many days to live, he will not plan for the distant future, nor will the need to gather resources arise in his mind.

(١٤) عَنْ اَبِیْ هُرَیْرَةَ رض اَنَّ النَّبِیَّ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ دَخَلَ عَلٰی بِلَالٍ وَعِنْدَهٗ
صُبْرَةٌ مِّنْ تَمْرٍ فَقَالَ مَا هٰذَا یَا بِلَالُ. قَالَ شَیْءٌ اِدَّخَرْتُهٗ لِغَدٍ فَقَالَ اَمَا تَخْشٰی
اَنْ تَرٰی لَهٗ غَدًا بُخَارًا فِیْ نَارِ جَهَنَّمَ اَنْفِقْ یَا بِلَالُ وَلَا تَخْشَ مِنْ ذِی الْعَرْشِ
اِقْلَالًا. (رواه البیہقی فی الشعب کذا فی المشکوٰة)

HADITH: 14

Rasulullah *Sallallaho alaihe wasallam* once visited Bilal *Radhiallaho anho* and found a heap of dates lying in front of him; when he asked Bilal as to what it was for, Bilal replied that he had gathered it for future use. Rasulullah *Sallallaho alaihe wasallam* said, "O, Bilal, are you not afraid of the Day of Judgement when, due to this hoarding up, you may have to see the smoke of Jahannam. Bilal, spend it and do not have fear of any shortage from the Owner of the Arsh (Great Divine Throne)".

Note: Every person has a status and a position. The Shariah makes allowance for the weak and feeble in faith, like us, to store something for future needs, but for the revered personality of Bilal *Radhiallaho anho*, whose faith and belief in Allah *Ta'ala* was of high degree, it was not, in keeping with his great Imaan, to have fears about any shortage for him in the Divine store. Seeing the smoke of Jahannam does not necessarily mean entering Jahannam itself, but

it does mean some reduction in status of Bilal *Rádhiallaho anho*. Even if that may not happen, there is likely to be a longer period of reckoning. In some Ahadith, Rasulullah *Sallallaho alaihe wasallam* has mentioned punishment in Jahannam due to hoarding up of a meagre sum of one or two Dinaars. (See Chapter 6, Hadith No. 2, which is to follow). The reckoning will be for every person, the more the wealth, the longer the period of reckoning.

Rasulullah *Sallallaho alaihe wasallam* has said that he, while standing at the gateway to Jannah, saw that the majority of the people entering Jannah were the poor, whereas those who had plenty were being held back (for reckoning), while those who were condemned to Jahannam had been thrown into it. Visiting the gateway of Jahannam, he saw most of those who entered it were the women-folk, the reason for which has been mentioned in another Hadith. Abu Sa'eed *Radhiallaho anho* has said that Rasulullah, on the Day of Eid, visited the Eidgah and passing by a gathering of women, addressed them, saying that they should give plenty as Sadaqaat as he had seen mostly women in Jahannam. When the women asked him the reason, he replied that they frequently indulged in cursing and were ungrateful towards their husbands. Even in the case of their own children, whom they hold very dear, they curse them for small errors by saying, "May death overtake you! May you get buried and so on". The ingratitude towards the husband is frequently witnessed he may do much to pamper her, yet she is never satisfied; she becomes unhappy at the slightest regard and favour shown by him to his own kitch and kin, including his parents.

A Hadith says that when, during Salaat-ul-Kusuf, Rasulullah *Sallallaho alaihe wasallam* was shown both the Jannah and the Jahannam, he saw a great many women in Jahannam. When the Sahabah *Radhiallaho anhum* asked the reason for that, he said that it was their ingratitude in respect of their husbands. In spite of lifetime of kindness and favours to them, if once there is some unpleasantness, the wife will cry out against the husband unhesitatingly, "I have never received any good turn from you!" Rasulullah *Sallallaho alaihe wasallam* has also said: "It is a common habit of women that in spite of receiving the best possible treatment, they will forget all of that over a single thing happening against their personal wish. Thus, a displeased woman, forgetting all the good done and kindness and favour shown to her by the husband, will openly complain of having had no comfort and ease at home. This is the habitual expression used by women towards their husbands".

The above Ahadith clearly state the reasons for which the majority of women will land in Jahannam and, at the same time, show that the escape lies in giving Sadaqah excessively. When Rasulullah *Sallallaho alaihe wasallam* addressed the women in the Eidgah, they started removing their jewellery and gave it to Bilal *Radhiallaho anho* who accompanied Rasulullah *Sallallaho alaihe wasallam* and made collection for the poor. Nowadays, women pay no heed to such serious Ahadith and, when they do, the burden of Sadaqah falls on the shoulders of the husband who has to give Zakaat or Sadaqah on their behalf. In case they do it directly, the husband is expected to compensate them. They never permit any decrease in their jewellery. Although they cannot help accepting its loss by chance or by theft or by pawning it for celebrating a marriage, etc., they never think of willingly depositing it in the Treasury of Allah *Ta'ala* for the Akhirah. They leave it behind after death, to be distributed among the heirs and usually sold away at a very cheap price. Most of them waste a lot of money on remodelling and re-fashioning their ornaments from time to time. The main subject in this Hadith is that excess of wealth does lead to unpleasant situations in the end. As Rasulullah *Sallallaho alaihe wasallam* has said, "The poor Mohajireen will have a lead of forty years, in entering Jannah, over the rich people of their time", even though the sacrifices and Sadaqaat made by the latter cannot be compared or assessed. Rasulullah *Sallallaho alaihe wasallam* once made the Du'aa:-

"O Allah, grant me life as a poor man, cause me to die as a poor man and resurrect me in the company of the poor ones".

When Aishah *Radhiallaho anha* asked Rasulullah *Sallallaho alaihe wasallam* the reason for such a Du'aa the reply was that the poor will enter Jannah forty years ahead of the rich of their time and he told Aishah *Radhiallaho anha* never to disappoint a poor person, saying, "Give him a piece of date and show him kindness and let him be your favourite; you will be close to Allah *Ta'ala* on the Day of Judgement". Some Ulama have raised a point that, according to this Hadith, the poor will precede even the Ambiya *Alaihemussalam* into Jannah, but the author of the present book clears this point by saying that the Hadith states that the matter concerns the poor and the rich of the same class or society; therefore the precedence will take place among each class separately, such as among Ambiya, among Sahabah, and so on for the other groups.

(١٥) عَنْ كَعْبِ بْنِ عِيَاضٍ قَالَ سَمِعْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ
إِنَّ لِكُلِّ أُمَّةٍ فِتْنَةً وَفِتْنَةُ أُمَّتِي الْمَالُ۔ رواه الترمذى كذا فى المشكوٰة

HADITH: 15

Ka'b *Radhiallaho anho* says that he heard Rasulullah *Sallallaho alaihe wasallam* saying, "There is a trial and a temptation for every Ummah. The trial and temptation of my Ummah consists in wealth."

Note: The sacred words of Rasulullah *Sallallaho alaihe wasallam* are not only a matter of faith but an absolute truth. It is a fact of daily observation that excessive wealth often becomes the cause of vagrancy, sensuality, usury, adultery, cinema-going, gambling, maltreatment and leads to looking down upon people, apathy towards the 'Deen' of Allah and obligatory Salaat, and finding no time for other religious observances, etc. Poverty, on the other hand, does not bring about one-third or one-fourth or even one-tenth of these evils. (There is a saying in Persion, meaning, love-making without money is empty words). Even if these vices do not occur, wealth creates lust for further increase. For example, if one gets three thousand rupees, his constant efforts will be how to increase it and this keeps him so busy that he will hardly care for any rest, for Salaat, Fasting in Ramadan and even Hajj and Zakaat. His ceaseless efforts will be aimed at increasing his business. His efforts in that line will ignore any other thought regarding participation in religious activities or going out to work for Deen, because of the fear of harming his business. In this connection, Rasulullah *Sallallaho alaihe wasallam* has said repeatedly that, when a person acquires two valleys full of gold, he will begin to look for a third one and that, man's appetite cannot be satisfied by anything but the earth of the grave.

One Hadith says that, after possessing one valley full of wealth, the man begins a search for the second and, when he has two, he will look for a third one; nothing can end his appetite except the earth of the grave. Another Hadith says that a man may have a whole forest of date-palms, but he will wish to have one more and, when he has that, he will desire to have a third one. Thus he will never be content till his death, when his stomach will be filled with the earth of the grave. Another Hadith says, "If a man is given a valley full of gold, he will seek another; if he gets two, he will crave

for a third; nothing can satisfy a man's appetite but the earth of the grave." (*Bukhari*). It shows that man's greed for having more and more has no end, as long as he lives in this world. He goes on entangling himself in one thing and another for increasing his income, having no rest even to remember Allah *Ta'ala*. That is why Rasulullah *Sallallaho alaihe wasallam* made the Du'aa:

اَللّٰهُمَّ اجْعَلْ رِزْقَ اٰلِ مُحَمَّدٍ قُوْتًا

"O Allah! Let the provisions of my family members be a bare sufficiency (i.e. just as much as should suffice them for their bare needs, and nothing more, lest they should be entangled in the vicious circle of getting more and more)."

Another Hadith says: "Good and merited is the life of a person who has been granted Islam and an adequate livelihood, with which he is contented". Still another Hadith says that every rich and poor person, on the Day of Judgement, will wish that his provisions in this life were limited to bare sufficiency. A Hadith in Bukhari says that Rasulullah *Sallallaho alaihe wasallam* told his companions that he was not afraid of poverty and hunger for them, but was afraid of their being given plenty, like the previous Ummahs. "Then, your hearts may fall a prey to greed for more and more money, as was the case with the earlier Ummahs, and consequently you may become the victims of that which brought disaster to them . Similarly, warnings have been given in many other Ahadith about the dangers of excessive wealth and its ultimate fate. Wealth by itself is not an unclean or undesirable thing; it is the perversity in our hearts which, when wealth comes, turns the heart to corruption and creates diseases in it. If someone steers clear of that harmful element, abstains from hoarding and uses wealth according to laid-down laws and procedures, it will do him no harm but will prove to be beneficial. Generally, however, care is not taken of the methods and guidelines for its use, nor are the known mistakes rectified. So wealth begins to spread its poisonous effects rapidly.

It is like eating guavas when suffering from cholera, which inherently have no defect but with the presence of the disease in the body these prove very harmful, and may even lead to death. That is why doctors strictly prohibit the eating of guavas when cholera is prevalent, and huge quantities of that fruit are destroyed under their orders. It is surprising that we are afraid of touching a thing when

an ordinary doctor tells us that it is harmful for us, while no heed is paid to the authority whose wisdom and understanding, enlightened by the Divine light of Nabuwwat, are unsurpassed by any of the doctors and physicians of the world. Since Rasulullah *Sallallaho alaihe wasallam* has repeatedly warned us about the harm and troubles caused by wealth, every one of us aught to be apprehensive of the afflictions that wealth may cause and should use it most carefully, in accordance with the rules of Shariah. For this, it is most important to fulfil the obligations we owe to Allah *Ta'ala*. It has also been said by Rasulullah *Sallallaho alaihe wasallam* that a wealthy person who has fear of Allah *Ta'ala* has nothing to fear from the (evils of) riches. Abdul Aziz Dehlavi *Rahmatullah alaihe* is quoted to have said that riches can be the best aid to fulfil the commandments of Allah *Ta'ala* and to win His favours. Rasulullah *Sallallaho alaihe wasallam* when calling people to Allah *Ta'ala* never told them to give up all worldly things; rather he encouraged them to live with their families using the good things of this life. Abdul Aziz *Rahmatullah alaihe* further said, "When Uthman *Radhiallaho anho* died, his treasurer produced one hundred and fifty thousand gold-coins (Dinaars) and a million silver pieces (Dirhams); in addition, there was landed property worth two hundred thousand Dinaars in the Khaiber area. Abdullah Ibne Zubair *Radhiallaho anho* left behind property worth fifty thousand Dinaars, one thousand horses and one thousand slaves. Amr Ibne Aas *Radhiallaho anho* left three hundred thousand Dinaars, while the wealth left behind by Abdur Rahman bin Auf *Radhiallaho anho* was countless. Yet, Allah *Ta'ala* has praised all of them in the Holy Qur'an,

يَدْعُوْنَ رَبَّهُمْ بِالْغَدٰوةِ وَالْعَشِيِّ يُرِيْدُوْنَ وَجْهَهٗ

"They supplicate and pray to Allah morning and evening only for His pleasure". (Surah Kahf: 28)

رِجَالٌ لَّا تُلْهِيْهِمْ تِجَارَةٌ وَّلَا بَيْعٌ عَنْ ذِكْرِ اللّٰهِ

"They are the people whom their business dealings do not prevent from remembering Allah". (an-Noor: 37).

It is true that, in those days, frequent conquests brought the Sahabah large amounts of abundant wealth, which remained with them, despite their generous spending, their attachment with their property was negligible compared with their love and devotion to

Allah *Ta'ala*. Some instances have been quoted in the books, 'Fazaile Namaz' (Virtues of Salaat) and 'The Stories of Sahabah,' which ought to be read carefully for the sake of self-admonition. For example, Abdullah Ibne Zubair *Radhiallaho anho*, who has been mentioned above, used to stand up-right in his Salaat like a peg driven in the ground and his 'Sajdah' used to be so lengthy that sparrows would perch on his back, and yet he possessed much wealth. Once, when the enemy forces attacked his position, he was praying in the Masjid and a shell hit the wall of the Masjid; the debris fell very close to him but he did not take notice of it and continued to pray. Again, in the case of another Sahabi *Radhiallaho anho* it is related that, when his thoughts wandered to his fully ripe date-palms garden while praying in it, he felt so grieved that after finishing his prayers he went at once to Uthman *Radhiallaho anho*, who was then the Khalifah, and presented the garden to him, which the latter sold for fifty thousand and spent the money for religious purposes.

Similarly, two bags full of Dirhams amounting to more than one hundred thousand pieces were presented to Aishah *Radhiallaho anha* , which she distributed to the needy. She herself was fasting, but did not think of telling her slave-girl to keep something or to purchase some food, out of that, for breaking the fast. At the time of Iftar, when the maid sorrowfully remarked that if she had kept a Dirham, some meat could have been purchased and they could have eaten it with their meals, Aishah *Radhiallaho anha* said that this could have been done, had the maid reminded her at that time; it was no use being sorry later. These and several other similar instances have been mentioned in the "Stories of Sahabah", while thousands of such instances have been mentioned in books of history. The Sahabah were the people who considered wealth as trivial as the household rubbish; then how could it cause them any type of harm?

Here, it can be argued that, to have wealth in abundance is not forbidden, as the Sahabah *Radhiallaho anhum* possessed it in plenty during the days of Khulfa-e-Rashideen and the glorious early period of Islam. But, to take their case as a precedent for our times would be like a feeble and diseased person endangering his life by trying to do things that a young and strong person does. The story at No. 54 in the series of stories at the end of this book should be read carefully in this context. Imaam Ghazali *Rahmatullah alaihe* has said that wealth has an antidote as well as the poison of a snake. Its

benefits are the antidotes, while its damages are like a poison. Only he who has knowledge of its benefits and harmful effects has the power to draw upon its benefits and save himself from harm. Wealth has two types of benefits, worldly and religious. The worldly benefits are well known to all: that is why every one does his utmost to earn it. The religious benifits are three:

1. It helps directly or indirectly in the performance of worship. The direct benefit is in respect of Hajj and Jehaad, which cannot be accomplished without money. Indirectly, money is needed for purchasing food, etc., which if not available will keep a person away from religious activities. When money helps in performing worship, in that capacity, earning money itself becomes worship but only to the extent which is needed for worship; the excess over it will not be in that category.

2. The other benefit of wealth is in spending on other people, which is of four categories:

(a) To give Sadaqah to the poor and needy people. This has innumerable benefits, which have already been described.

(b) To spend on well-to-do persons, through gifts or invitation to meals, for creating good relations and friendship and to encourage others to be generous; many Ahadith mention benefits of inviting people to meals or giving them presents.

(c) To spend for the sake of preserving one's prestige and honour when there is danger from undesirable people. This also counts as Sadaqah. According to the author, a bribe given to escape harm, comes under the same category. Bribery for some material gain is Haraam (forbidden): both the giver and the receiver commit a grievous sin.

(d) To pay wages to the labourers employed for some work, which often one cannot do oneself. Sometimes, even if the work could be done by oneself, the employment of a labourer, to save precious time, for doing more useful things like studies or worship, etc., is perfectly alright.

3. The third Religious benefit concerns spending on general welfare activities. In this category would come the building of a

Masjid, travellers inns, bridges, religious schools, and hospitals, etc. These will remain a source of recurring benefit, even after death.

The above is a summary of benefits obtainable from wealth from the religious standpoint. Shah Abdul Aziz *Rahmatullah alaihe* lists seven activities that count as worship when money is spent on them namely: (i) Zakaat and Usher, (ii) Sadaqah-e-Fitr (Fitr Alms,) (iii) Voluntary Sadaqah, which includes hospitality and giving loans to needy persons,(iv) Building of Masjid, Inns and bridges, etc., as charitable endowments (v) To perform Hajj or to help a Haji by providing food or conveyance (vi) To spend in Jehaad, when one Dirham will count as seven hundred (vii) To spend on members of one's family (wife and young children) and, if the means permit after that, to help the needy relatives.

Imaam Ghazali *Rahmatullah alaihe* has also noted that the harmful aspects of wealth are two, the religious and the worldly. The Religious harms are of three types:

(a) Wealth leads towards sins excessively. Often one gets involved in lustful activites, ignoring the risk of becoming a pauper. If a person finds a particular sin beyond his reach, then he loses his inclination towards it,while for anything which is within one's reach his anxiety to get it becomes more intense. Wealth is a great source of power. That is why, the temptations from wealth are far stronger than otherwise.

(b) Wealth tends to increase the desire for more enjoyable things of life in legitimate directions, such as having better and better food and clothing, etc. The rich would never take simple barley bread or wear coarse clothes; luxurious living leads to increased demand for more things, which leads to increasingly heavy expenses, often beyond the income, which in turn leads to making money by illegitimate means. Thus, a foundation is laid for fraud and hypocrisy. Too much wealth usually attracts a great many visitors and associates, and maintaining connections with them is bound to lead to vices like malice, envy and hostility. All these will create numerous conflicts, which even wealth will not be able to resolve. Deeper reflection on such matters will indicate countless damages of which wealth is the root-cause.

(c) No rich person can escape being obsessed with the desire of multiplying his wealth and property, so he remains neglectful of

'Zikr and Fikr' of Allah *Ta'ala*. And whatever makes one unmindful of Allah *Ta'ala*, will bring him nothing but a perpetual loss. That is why the Nabi Isaa *Alaihissalaam* has said that three evils are connected with wealth. First, it is earned by improper means. Someone said, "If the means are lawful?" The reply was that the spending will be in wrong directions. Someone then asked, "If the spending is right?" The reply was that the anxiety to increase wealth and to take care of it is bound to keep the possessor from the remembrance of Allah *Ta'ala*, which is an incurable disease.

The remembrance of Allah *Ta'ala* is the essence of all prayers and worship, for which a free mind is a must, whereas a rich person, with plenty of property of varied types, remains occupied day and night with the troubles with tenants and peasants about recoveries and dues from them, about water distribution, etc. Then there are the problems of partnership about shared land or business; there are the state officials and their agents to be looked after. The servants and the labouring class pose their own problems. The same is the fate of the business class who have plenty of worries about their partners, if the business is a joint one. And, the sole trader is beset with worries to increase his income. There are few engagements requiring attention when wealth is in the form of cash with the owner but, even then, the thought of its safety, the fear of theft and worry about the ways of spending it and the people who are jealous of him, are some of the worries that keep the owner's mind occupied with anxieties. All these are some of the harmful effects of wealth and property.

On the other hand, the person who just has enough to meet his essential needs is free from such anxieties. Therefore the antidote for the poison of wealth is to give away, for good purposes, whatever is in excess of one's legitimate personal use. If the excess is kept back, it becomes a poison and leads to vices. May Allah *Ta'ala* save us all from this poison and enable us to spend our wealth on worthy causes. The apt example of wealth is that of a snake. To him, who is an expert in catching a snake and knows its ways, no harm can come from it; on the contrary, he can make an antidote from it, or get some other advantages from it. But, if an ignorant person handles a snake he will be inviting his own death. As such, if we try to copy the example of the well-to-do Sahabah *Radhiallaho anhum* and try to be rich like them, we shall only be asking for our ruin. For them, it was

a different matter, because they treated wealth like ordinary fire-wood,as is clear from numerous examples set by them: wealth did not divert their attention from Allah *Ta'ala* for even a moment. In spite of this, they were always afraid of its ill effects; their histories give ample evidence.

وَاللّٰهُ الْمُوَفِّقُ لِمَا يُحِبُّ وَيَرْضٰى

And truly Allah Alone aids a person to do what is pleasing to Him.

CHAPTER THREE

CONCERNING THE MAINTENANCE OF KINSHIP

In actual fact, this Chapter is a supplement to the previous Chapters.Nevertheless, since special emphasis has been laid on this matter by Allah *Ta'ala* in the Holy Qur'an and Rasulullah *Sallallaho alaihe wasallam* has also done the same in the Ahadith pronouncing threats of severe punishment for breaking kinship, a specific Chapter has been devoted to this subject. Rasulullah *Sallallaho alaihe wasallam* has said that the reward for Sadaqah given to the kith and kin is doubled. When Ummul Momeneen Maimunah *Radhiallaho anha* set free a slave-girl, Rasulullah *Sallallaho alaihe wasallam* told her that it would have been better if she had given her away to her own uncle. Hence, if there be no important religious obligation, it is better to give Sadaqah to a relative than to anyone else. However, in meeting a religious need for the cause of Allah *Ta'ala*, the reward is multiplied seven hundred times. Numerous encouraging rewards are promised in the Holy Qur'an and Ahadith for the protection of kinship, while punishments are indicated for breaking relationships If all of these were to be covered, the book would become too bulky; therefore, only three Ayaat about the encouragements and three about the punishments have been selected and thereafter a few Ahadith have been discussed.

Sec (a)

AYAAT ON SPENDING FOR KITH AND KINS

(١) إِنَّ اللّٰهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَآئِ ذِي الْقُرْبٰى وَيَنْهٰى عَنِ الْفَحْشَآءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ۞

1. **Lo! Allah enjoins justice and kindness, and giving to kinsfolk, and forbids lewdness and abomination and wickedness. He exhorts you in order that you may**

take heed. *(an-Nahl: 90)*

Note: Allah *Ta'alq* has ordered (us) in many places in the Qur'an to be well-wishers of our kith and kin and has encouraged us to be generous to them. A few Ayaat in that connection are indicated here, which may be studied separately from a translation of the Qur'an:

وَبِالْوَالِدَيْنِ إِحْسَانًا وَذِي الْقُرْبَىٰ

And be good to parents and to kindred. *(al-Baqarah: 83)*

قُلْ مَا أَنفَقْتُم مِّنْ خَيْرٍ فَلِلْوَالِدَيْنِ وَالْأَقْرَبِينَ

Say: That which ye spend for good (must go) to parents and near kindred. *(al-Baqarah: 215)*

The following Ayaat of Surah *(an-Nisa: 1–10)* :

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُم مِّن نَّفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا
وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً ۚ وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ ۚ إِنَّ اللَّهَ
كَانَ عَلَيْكُمْ رَقِيبًا ①

'O mankind! Be careful of your duty to your Lord Who created you from a single soul and from it created its mate and from the twain hath spread abroad a multitude of men and women. Be careful of your duty towards Allah in Whom ye claim (your rights) of one another, and toward the wombs (that bore you). Lo! Allah hath been a Watcher over you.'

وَآتُوا الْيَتَامَىٰ أَمْوَالَهُمْ ۖ وَلَا تَتَبَدَّلُوا الْخَبِيثَ بِالطَّيِّبِ ۖ وَلَا تَأْكُلُوا أَمْوَالَهُمْ إِلَىٰ أَمْوَالِكُمْ ۚ
إِنَّهُ كَانَ حُوبًا كَبِيرًا ②

'Give unto orphans their wealth. Exchange not the good for the bad (in your management thereof) nor absorb their wealth into your own wealth. Lo! that would be a great sin.'

وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَىٰ فَانكِحُوا مَا طَابَ لَكُم مِّنَ النِّسَاءِ مَثْنَىٰ وَ
ثُلَاثَ وَرُبَاعَ ۖ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ۚ ذَٰلِكَ
أَدْنَىٰ أَلَّا تَعُولُوا ③

'And if ye fear that ye will not deal fairly by the orphans, marry of the women, who seem good to you, two or three or four; and if ye fear that ye

cannot do justice (to so many), then one (only) or (the captives) that your right hands possess. Thus it is more likely that ye will not do injustice.'

وَآتُوا النِّسَاءَ صَدُقَاتِهِنَّ نِحْلَةً ۚ فَإِن طِبْنَ لَكُمْ عَن شَيْءٍ مِّنْهُ نَفْسًا فَكُلُوهُ هَنِيئًا مَّرِيئًا ۝

'And give unto the women, (whom ye marry) free gift of their marriage portions; but if they of their own accord remit unto you a part thereof, then ye are welcome to absorb it (in your wealth).'

وَلَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ الَّتِي جَعَلَ اللَّهُ لَكُمْ قِيَامًا وَارْزُقُوهُمْ فِيهَا
وَاكْسُوهُمْ وَقُولُوا لَهُمْ قَوْلًا مَّعْرُوفًا ۝

'Give not unto the foolish (what is in) your (keepig of their) wealth, which Allah hath given you to maintain; but feed and clothe them from it, and speak kindly unto them.'

وَابْتَلُوا الْيَتَامَىٰ حَتَّىٰ إِذَا بَلَغُوا النِّكَاحَ فَإِنْ آنَسْتُم مِّنْهُمْ رُشْدًا فَادْفَعُوا إِلَيْهِمْ
أَمْوَالَهُمْ ۖ وَلَا تَأْكُلُوهَا إِسْرَافًا وَبِدَارًا أَن يَكْبَرُوا ۚ وَمَن كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ ۖ
وَمَن كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ ۚ فَإِذَا دَفَعْتُمْ إِلَيْهِمْ أَمْوَالَهُمْ فَأَشْهِدُوا
عَلَيْهِمْ ۚ وَكَفَىٰ بِاللَّهِ حَسِيبًا ۝

'Prove orphans till they reach the marriageable age; then, if ye find them of sound judgement, deliver over unto them their fortune; and devour it not by squandering and in haste lest they should grow up. Whoso (of the guardians) is rich, let him abstain generously (from taking of the property of orphans); and whoso is poor let him take thereof in reason (for guardianship). And when ye deliver up their fortune unto orphans, have (the transaction) witnessed in their presence. Allah sufficeth as a Reckoner.'

لِّلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ
وَالْأَقْرَبُونَ مِمَّا قَلَّ مِنْهُ أَوْ كَثُرَ ۚ نَصِيبًا مَّفْرُوضًا ۝

'Unto the men (of a family) belongeth a share of that which parents and near kindred leave, and unto the women a share of that which parents and

near kindred leave, whether it be little or much—a legal share.'

وَإِذَا حَضَرَ الْقِسْمَةَ أُولُوا الْقُرْبَىٰ وَالْيَتَٰمَىٰ وَالْمَسَٰكِينُ فَارْزُقُوهُم مِّنْهُ وَقُولُوا لَهُمْ قَوْلًا مَّعْرُوفًا ۝

'And when kinsfolk and orphans and the needy are present at the division (of the heritage), bestow on them therefrom and speak kindly unto them.'

وَلْيَخْشَ الَّذِينَ لَوْ تَرَكُوا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعَٰفًا خَافُوا عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ وَلْيَقُولُوا قَوْلًا سَدِيدًا ۝

'And let those fear (in their behaviour toward orphans) who if they left behind them weak offspring would be afraid for them. So let them mind their duty to Allah, and speak justly.'

إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَٰلَ الْيَتَٰمَىٰ ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا وَسَيَصْلَوْنَ سَعِيرًا ۝

'Lo! Those who devour the wealth of orphans wrongfully, they do but swallow fire into their bellies, and they will be exposed to burning flame. *(an-Nisaa:1-10).*

Also other Ayaat in the Qur'an viz:

وَبِالْوَٰلِدَيْنِ إِحْسَٰنًا وَبِذِي الْقُرْبَىٰ

'(Show) kindness unto parents, and unto near kindred.' *(an-Nisaa: 36).*

وَبِالْوَٰلِدَيْنِ إِحْسَٰنًا

'And ye do good to parents. *(al-An'aam: 151).*

وَأُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَٰبِ اللَّهِ

'And those who are akin are nearer one to another in the ordinance of Allah.' *(al-Anfaal: 75).*

قَالَ لَا تَثْرِيبَ عَلَيْكُمُ الْيَوْمَ يَغْفِرُ اللَّهُ لَكُمْ

'Have no fear of this day! May Allah forgive you.' *(Yusuf: 92).*

وَالَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَن يُوصَلَ

'Such as unite that which Allah hath commanded should be joined'. *(ar-Ra'd: 21).*

رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ

'Our Lord! Forgive me and my parents'. *(Ibrahim: 41).*

وَبِالْوَالِدَيْنِ إِحْسَانًا

'And (that ye show) kindness to parents.' *(Bani Israel: 23)*

وَاخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ

'And lower unto them the wing of submission'. *(Bani-Israel: 24).*

وَآتِ ذَا الْقُرْبَىٰ حَقَّهُ

'Give the kinsman his due'. *(Bani-Israel: 26).*

وَكَانَ تَقِيًّا ۝ وَبَرًّا بِوَالِدَيْهِ

'And he was devout, And dutiful toward his parents'. *(Maryam: 13, 14).*

وَبَرًّا بِوَالِدَتِي

'And (hath made me) dutiful toward her'. *(Maryam: 32).*

إِذْ قَالَ لِأَبِيهِ يَا أَبَتِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي عَنْكَ شَيْئًا

'When he said unto his father: O my father! Why worshippest thou that which heareth not, nor seeth, nor can in aught avail thee'? *(Maryam: 42).*

وَكَانَ يَأْمُرُ أَهْلَهُ بِالصَّلَوٰةِ وَالزَّكَوٰةِ

'He enjoined upon his people worship and almsgiving'. *(Maryam: 55).*

وَأْمُرْ أَهْلَكَ بِالصَّلَوٰةِ

'And enjoin upon thy people worship'. *(Ta-ha: 132):*

وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا

'And who say: Our Lord! Vouchsafe us comfort of our wives and of our offspring'. *(al-Furqan: 74).*

وَأَصْلِحْ لِي فِي ذُرِّيَّتِي

'And be gracious unto me in the matter of my seed'. *(al-Ahqaf: 15*

رَبِّ اغْفِرْ لِي وَلِوَالِدَيَّ

'My Lord! forgive me and my parents'. *(an-Nooh: 28).*

Sec (b)

AYAAT ON IMPORTANCE OF MAINTAINING KINSHIP

The above Ayaat are quoted as an example, as giving more details will increase the volume of this book. These are besides the three that are fully discussed hereunder. In addition to these, Allah *Ta'ala* has stressed this subject repeatedly in the Holy Qur'an, which confirms the great importance of this topic. Ka'b Ahbar *Radhiallaho anho* swears by Allah *Ta'ala* and then says that it is mentioned in the Tauraat (old Testament) "Fear Allah and be good to kith and kin; I shall prolong your life, make it easy for you to get the things which bring comfort, and drive away all difficulties from you". Allah *Ta'ala* has, at many places in the Qur'an, ordered the maintenance of kinship. As for example it is said;

وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ

"Fear Allah Whom you beg to fulfil your needs; and be careful of kinship. (an-Nisaa: 1).

In another place it is said:

وَآتِ ذَا الْقُرْبَىٰ حَقَّهُ

"Fulfil the obligations towards the kith and kin".

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ
وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ۝

Lo! Allah enjoins justice and kindness (to the people) and to show beneficence to kith and kin". (an-Nahl: 90).

Yet in another place it is said, "Allah *Ta'ala* orders you uphold Tauheed and recite La Ilaha Illallah'.

Allah *Ta'ala* has ordered fulfilment of three obligations; He further prohibits three things: indecency, acts against Shari'ah, cruelty to people. Allah then says: "He exhorts you in order that you may take heed".

Uthman Bin Mazoun *Radhiallaho anho* has narrated that he had great love for Rasulullah *Sallallaho alaihe wasallam*, which led him to become a Muslim; Rasulullah *Sallallaho alaihe wasallam* used to ask him to accept Islam and he became a Muslim in deference to him. Islam had not yet taken root in his heart. Once he was sitting with Rasulullah *Sallallaho alaihe wasallam* who was talking to him and turned to another side, in such a manner as if he was talking to someone invisible. Later he turned to him (Uthman) and told him that Jibra'il *Alaihissalaam* had come and revealed to him the Ayat (إِنَّ اللّٰهَ يَأْمُرُ بِالْعَدْلِ) upto its end. Uthman felt very pleased with the subject matter of the Ayat and he wholeheartedly accepted Islam. After that, Uthman *Radhiallaho anho* went to Abu Talib, Rasulullah's uncle, and told him that he was with his nephew when the particular Ayat was revealed. Abu Talib told him to follow Muhammad *Sallallaho alaihe wasallam*, as he will be benefited by Allah: he might be a true Rasul or not, but he teaches you good manners and ways of kindliness. This is the advice of a person who did not accept Islam, but said that whether the claim of Muhammad to prophethood is true or false, the teachings of Islam are the best in all respects, as these bring about improvement in manners and social conduct. Alas! These days the Muslims have a very poor reputation in this respect.

(٢) وَلَا يَأْتَلِ أُولُوا الْفَضْلِ مِنكُمْ وَالسَّعَةِ أَن يُؤْتُوا أُولِي الْقُرْبَىٰ وَالْمَسَاكِينَ وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ ۖ وَلْيَعْفُوا وَلْيَصْفَحُوا ۗ أَلَا تُحِبُّونَ أَن يَغْفِرَ اللَّهُ لَكُمْ ۗ وَاللَّهُ غَفُورٌ رَّحِيمٌ

2. **And let not those who posses dignity and ease among you swear not to give the near of kin and to the needy, and to fugitives, for the cause of Allah. Let them forgive and show indulgence. Yearn ye not that Allah may forgive you? Allah is Forgiving, Merciful.** *(an-Nur: 22)*

Note: This Ayat and its translation has also been given in Chapter I, at No. 18. The purpose in its repetition here is to take heed and to remind ourselves of the behaviour of our ancestors and of the admonitions from Allah *Ta'ala* on this subject at that time. It was a very serious and important happening that the wife of Rasul-

ullah *Sallallaho alaihe wasallam* enjoying the respectability of a mother for all Muslims, was falsely blamed by (some of) her "children". Among these gossip-mongers were the near relatives too, who were being given material support by her father, Abu Bakr *Radhiallaho anho,* who was obviously deeply grieved and shocked by their wrong behaviour. Yet, Allah *Ta'ala* advised (him) to forgive them and overlook their fault, upon which Abu Bakr *Radhiallaho anho* promptly acted and increased their allowances. Do we nowadays treat our relatives in this way, when they put false blame on us or wrongly accuse our family members with something serious and dirty. On the contrary, even after reading the above Ayat of the Holy Qur'an,our enemity will extend not to their children alone but to all those who associate with them. How can we justify such an attitude, when Allah *Ta'ala*'s clear orders are that we must not stop giving them any type of help that they need? But those who have true faith and have firm conviction about the Greatness and Glory of Allah *Ta'ala* and His sacred commandments, have proved and shown practically how to obey Him with total submission. May Allah *Ta'ala* bless them with His Mercy and Kindness worthy of His Divine Honour and Dignity, and exalt them to the highest spiritual level! They, too, had hearts with all the weaknesses and deep sense of honour, but all these were subject to the pleasure of Allah *Ta'ala*.

(٣) وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ إِحْسَانًا حَمَلَتْهُ أُمُّهُ كُرْهًا وَوَضَعَتْهُ كُرْهًا وَحَمْلُهُ وَفِصَالُهُ
ثَلٰثُونَ شَهْرًا حَتّٰى إِذَا بَلَغَ أَشُدَّهُ وَبَلَغَ أَرْبَعِينَ سَنَةً قَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي
أَنْعَمْتَ عَلَيَّ وَعَلٰى وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضٰهُ وَأَصْلِحْ لِي فِي ذُرِّيَّتِي إِنِّي تُبْتُ إِلَيْكَ وَإِنِّي
مِنَ الْمُسْلِمِينَ ۝ أُولٰئِكَ الَّذِينَ نَتَقَبَّلُ عَنْهُمْ أَحْسَنَ مَا عَمِلُوا وَنَتَجَاوَزُ عَنْ سَيِّاٰتِهِمْ فِي أَصْحٰبِ الْجَنَّةِ
وَعْدَ الصِّدْقِ الَّذِي كَانُوا يُوعَدُونَ ۝

3. And We have commanded unto man kindness towards parents. His mother beareth him with reluctance, and bringeth him forth with reluctance, and the bearing of him and the weaning of him is thirty months, till, when he attaineth full strength and reacheth forty years, he saith: My Lord! Enable me that I may give thanks for the favour wherewith Thou hast favoured me and my parents, and that I may do right acceptable unto thee. And be gracious unto me in the matter of my seed. Lo! I have turned unto thee, repentant, and Lo! I am of those who are Muslims. Those are they from whom We accept

the best of what they do and overlook their evil deeds. (They are) among the owners of Jannah. This is the true promise that they were promised (in the world). *(al-Ahqaaf: 15-16).*

Note: Allah *Ta'ala* has repeatedly exhorted mankind about kindness to kith and kin and the parents, as has been explained under the previous Ayaat. In this Ayat particular emphasis has been laid on being kind to the parents. This commandment about parents appears three times in the Qur'an. First, in Surah Ankaboot, then in Surah Luqman and thirdly, here in Surah Ahqaaf, where it appears with a greater emphasis. The writer of "Khazin" has narrated that the Ayat was revealed in honour of Abu Bakr *Radhiallaho anho.* His Companionship with Rasulullah *Sallallaho alaihe wasallam* commenced when they travelled to Syria. Rasulullah *Sallallaho alaihe wasallam* was then twenty years old and Abu Bakr was only eighteen. During the journey they stopped near a Jujube tree. Abu Bakr *Radhiallaho anho* went to meet a monk who lived nearby and Muhammad *Sallallaho alaihe wasallam* rested under the tree. The Monk enquired from Abu Bakr about the person sitting under the tree. Abu Bakr told him that he was Muhammad bin Abdullah bin Abdul Muttalib. The Monk said, "By Allah! he is a Nabi; no one has sat under that tree after Isaa *Alaihissalam*. He is the last of the Ambiya!" When Rasulullah *Sallallaho alaihe wasallam* reached the age of forty and was bestowed with 'Nubuwwat' (apostleship), Abu Bakr *Radhiallaho anho* embraced Islam. After two years, when he (Abu Bakr) reached the age of forty, he prayed, "Allah! Enable me to offer proper thanks for the reward that has been bestowed upon me and my parents". Ali *Radhiallaho anho* has said that no one among the Mohajireen (Immigrants) has had the privilege of Abu Bakr, both whose parents and children were all Muslims. The Ayat in Surah 'Ankaboot is more emphatic about the parents, i.e. be kind to them even if they are non-Muslims. When the disbelieving parents are to be treated kindlly and graciously by the order of Allah *Ta'ala*, the orders about the Muslim parents are obviously of much greater importance.

Sa'd Ibne Abi Waqas *Radhiallaho anho* has said that, when he embraced Islam, his mother resolved not to eat or drink anything till Sa'd gave up the religion of Muhammad *Sallallaho alaihe wasallam.* Food and drink used to be forced into her mouth. Thereupon the Ayat in Surah 'Ankaboot' was revealed. It shows the severity of

admonition, that, even in such difficult circumstances, the parents are to be treated kindly. However, if they order a person to forsake the true faith (Unity of Allah), they are not to be obeyed. When someone asked Hasan *Radhiallaho anho* as to what was the limit of kindness to be shown to the parents, he replied, "To spend all that you possess on them and to obey every command that they make, except if it is to commit a sin". Such has been the teaching of Islam for the Muslims. They were to remain good to the polytheist parents: even if the latter tried hard to turn a Muslim son to polythesim, he must remain good to them but shun 'Shirk' (polytheism), and must not obey them in this regard.

No one is to be obeyed against an obligation to the Creator.

Despite the parent's persistent efforts to make the son polytheist, the duty of the son is to be good to them. One of the Ahadith regarding the Ayat in Surah Luqman says that this particular Ayat was revealed at the time of the incident of Sa'd *Radhiallaho anho.* The Hadith quotes Sa'd as saying that he used to treat his mother extremely cordially and, when he became a Muslim, his mother exclaimed,"What have you done ? You must leave Islam or else I shall give up eating and drinking till death comes to me, upon which the people will reproach you for being the cause of my death". Sa'd requested her not to take that step and said that he could not give up his religion. She did not eat or drink for two consecutive days. On that Sa'ad told her that, even if she had one hundred lives and gave up all, one after the other, still he would not give up Islam. When she witnessed his determination, she started taking food and drink. The famous theologian Abul Laith *Rahmatullah alaihe* says that, even if Allah *Ta'ala* did not emphasize the rights of parents, common sense indicated that their rights are important and obligatory. So much so, that Allah *Ta'ala's* commandment about this has been given in all the Divine Books, namely Taurah, Injeel, Zaboor and Qur'an, and all the Ambiya *Alaihimussalaam* received revelations about it with full emphasis.

The above three Ayaat were concerning the good treatment of the kith and kin. The next three Ayaat contain warning against their ill-treatment.

SECTION (C)
AYAAT ON RETRIBUTION FOR SEVERING FAMILY BONDS

1. **And He misleads thereby only miscreants. Those who break the covenant of Allah after ratifying it, and sever that which Allah ordered to be joined, and (who) make mischief in the earth. Those are they who are the losers.** *(al-Baqarah: 26-27).*

Note: Just Allah *Ta'ala* has ordered kindness towards the kith and kin, especially the parents, at several places in the Qur'an, similarly He has also warned repeatedly against the severing of connections with the relatives, particularly with the parents. A reference is made to a few Ayaat in that context, as has been done earlier under Ayat 1, in the beginning of this chapter, for the sake of drawing attention to this and to bear them in mind. Allah *Ta'ala* says:-

وَاتَّقُوا اللّٰهَ الَّذِىْ تَسَآءَلُوْنَ بِهٖ وَالْاَرْحَامَ

Be careful of your duty toward Allah in Whom ye claim (your rights) of one another, and toward the wombs (that bare you). *(an-Nisaa: 1).*

وَلَا تَقْتُلُوْٓا اَوْلَادَكُمْ مِّنْ اِمْلَاقٍ

And that ye slay not your children because of penury. *(al-An'am: 151).*

وَلَا تَقْتُلُوْٓا اَوْلَادَكُمْ خَشْيَةَ اِمْلَاقٍ

Slay not your children, fearing a fall to poverty. *(Bani-Israel: 31).*

وَالَّذِىْ قَالَ لِوَالِدَيْهِ

And whoso saith unto his parents: Fie upon you both! Do ye threaten me that I shall be brought forth (again) when generations before me have passed away? And they twain cry unto Allah for help (and say): Woe unto thee! Believe! Lo! the promise of Allah is true. But he saith: this is naught save fables of the men of old. *(al-Ahqaf: 17).*

أَنْ تُفْسِدُوا فِي الْأَرْضِ وَتُقَطِّعُوا أَرْحَامَكُمْ ۝

Would ye then, if ye were given the command, work corruption in the land and sever your ties of kinship? *(Muhammad: 22).*

Mohammad Baqir *Rahmatullah alaihe* was given a strong advice by his father, which has been quoted under Hadith No. 23 in the first Chapter and is based on sound experience. He narrates that his father, Zain-ul-Aabideen *Rahmatullah alaihe* advised him as follows: "Avoid the company of five types of people, do not talk to them, never walk with them, if you come across one of them by chance. Those five are: first an immoral person who will sell you for a morsel of bread, or even for less". When asked how could anyone sell a person for less than a morsel, he replied, "He will do so in hope of receiving a morsel, which he may never get". The next one is a miser who will forsake you in your time of need. The third is a liar who is a cheat; he will deceive you by making you believe the far off thing to be near and the near one to be far off. The fourth is a stupid person, who is to be shunned for fear of causing you harm when he intends to do good to you, as it is said that a wise enemy is better than a foolish friend. The fifth is the one who breaks away from his kith and kin, as the curse of Allah descends upon him, as has been mentioned at three places in the Holy Qur'an.

(٢) وَالَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ
فِي الْأَرْضِ أُولَٰئِكَ لَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ ۝

2. **And those who break the covenant of Allah after ratifying it; and sever that which Allah has commanded to be joined, and make mischief in the earth: theirs is the curse and theirs the ill abode.** ur-*Ra'd: 25).*

Note: Qatadah *Rahmatullah alaihe* has advised being extra careful in guarding against breaking an agreement, for that incurs displeasure of Allah. There are more than twenty Ayaat containing Allah *Ta'ala's* admonishment and threats of severe punishment for breach of a ratified agreement. The author believes that Allah *Ta'ala* has not admonished so many times on any other matter. Therefore, a person must fulfil an agreement under all circumstances. Anas *Radhiallaho anho* reports Rasulullah *Sallallaho alaihe wasallam* as

saying, He who is not trustworthy has no faith (Imaan) and he who does not fulfil his promises has no religion!" Abu Umamah and Ubadah *Radhiallaho anhuma* have also made the same comment *(Durre Manthur)*. Maimoon Bin Mehraan *Rahmatullah alaihe* has said that there are three orders which make no distinction between a Muslim and a non-Muslim; First, an agreement must be fulfilled, be it with a Muslim or a non-Muslim, because, in fact it amounts to a vow with Allah *Ta'ala*. Secondly, a kinship must be upheld, whether it is with a Muslim or a non-Muslim. Thirdly, a property held in trust must be returned, whether the owner of the trust is a Muslim or a non-Muslim.

There are several Ayaat in the Qur'an regarding fulfilment of covenants, one of which is:-

أَوْفُوا بِالْعَهْدِ ۖ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا

"Fulfil the trust, you will be called to account for it". (Bani Israel: 34)

Qatadah *Rahmatullah alaihe* has said that the order about maintenance of kinship concerns both the near and distant relatives. The other warning in the Ayat is about breaking relationship. Umar Ibne Abdul Aziz *Rahmatullah alaihe* has said that one should not associate with a person who causes breach of relationship between kith and kin, as he found a curse on him at two places in the Holy Qur'an: one, in the above Ayat and the other in Surah Muhammad. The reference in Surah Muhammad has already been indicated in a preceding paragraph, where it has been said, in the context to breach of relationship, that they are the people who have been cursed by Allah Ta'ala and they have been made deaf, cannot listen to Allah's commandments) and blind (that they cannot see the path of righteousness). While Umar Ibne Abdul Aziz *Rahmatullah alaihe* has mentioned the curse in two places. Zainul Abideen *Rahmatullah alaihe* has pointed out three places. Two are as above, in Surah Ra'd and Surah Muhammad, while in the third place, he is called 'a loser' and 'one gone astray' which is close to being called an accursed person, as mentioned earlier in the Ayat from Surah Baqarah.

Salman *Radhiallaho anho* has quoted Rasulullah *Sallallaho alaihe wasallam* as saying that, when words abound and practice is locked up in a treasury (that is, plenty of speeches and elaborate writings, but not followed by actions), such an approach creates agreement in words but hearts remain opposed and there is discord

and breach of kinship. In that event, Allah *Ta'ala* deprives people of His mercy and blessings and makes them blind and deaf. Hasan *Radhiallaho anho* has also quoted Rasulullah *Sallallaho alaihe wasallam* as saying that, when people display their knowledge but have no deeds, and show love verbally while having malice in the hearts and no regard for the kith and kin, Allah *Ta'ala* drives them away from His kindness and mercy, wherefore, they are unable to see the path of righteousness or what is right or wrong. One Hadith says that the fragrance of Jannah spreads upto a distance covered in five hundred years, but the one who remains disobedient to his parents and disregards kinship will never be able to experience the sweet smell of Jannah.

Abdullah Ibne Abi Aufa *Radhiallaho anho* has said that once, in the evening on the day of Arafah, we (the Sahabah) were sitting around Rasulullah *Sallallaho alaihe wasallam*. He announced,"Any one who has broken his relationship with any of his kin, should leave the company and not sit with us!" Only one man sitting at a great distance got up and went way. After a while, he returned and joined the assembly. Rasulullah *Sallallaho alaihe wasallam* asked him how only he had left the company after his statement. The man said that, after hearing the order, he went straight to his aunt who had broken her relationship with him. On seeing him she asked how it was that he had come to her against his normal practice. He repeated to her the order of Rasulullah *Sallallaho alaihe wasallam*, on hearing which, she made a Du'aa of forgiveness for him and he made a similar Du'aa for her and thus they were reconciled with each other. Rasulullah *Sallallaho alaihe wasallam* was greatly pleased with him, allowed him to rejoin the company, then said that Allah *Ta'ala* does not grant His blessings or a community among whom there is some one who has broken away from his relations.

This Hadith has been quoted by Faqeeh Abul-Laith *Rahmatullah alaihe*, who says that damaging kinship is so grave a sin that, even by sitting with a person guilty of such a sin, one is deprived of the blessing of Allah *Ta'ala*. It is essential, therefore, that anyone who is involved in such a situation, must seek forgiveness of Allah *Ta'ala* and build up his relationship with his kith and kin. Rasulullah *Sallallaho alaihe wasallam* has said that there is no good deed the reward of which comes faster, than being good to one's kith and kin; and there is no sin greater than the breach of kinship and cruelty in respect of punishment in this life and in Akhirah. Several Traditions

indicate that the punishment for breach of kinship is experienced even in this life, and in the life of Akhirah, as evident from the above Ayat. Faqih Abul-Laith *Rahmatullah alaihe* has mentioned a rare story about a very pious and honest man from Khurasan who used to live in Makkah Mukarramah. People used to leave their property as a trust with him. Once, a person left ten thousand Dinars as a trust with him and went away on a journey. When that person returned, the Trustee had died, so the person made enquiries from the family of the deceased but no one knew anything about it. As a large sum of money was involved, the owner asked a gathering of Ulama in Makkah as to what he should do. They told him that the Khurasani was a very pious person who must be in Jannah. The owner should visit the Zamzam well after midnight and call the name of the Trustee, asking him about his money. The owner repeated the process for three nights running, but received no reply. He went back to the Ulama and told them about his efforts. They were surprised and recited: إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ○

They were afraid, lest he should not be in Jannah. So, they advised him to visit a certain place where he would find a valley by the name of Barhoot and, in it, a well. He should make a loud call into the well. He did so and received a reply after the very first call, that his money was safe; not trusting his children, he had buried it in such and such place inside the house and the person should ask his son to show him that place, where he should dig his money out. The man did so and got back his wealth. He, however, in astonishment, asked the deceased how he was in such a place in spite of being a pious person. The deceased told him that he had some relatives in Khurasan, with whom he had broken his relationship and had died without mending it, which had become the cause of his punishment.

Ali *Radhiallaho anho* has said, "The best of all valleys is the Valley of Makkah Mukarramah, and that valley in India where Adam *Alaihisallam* was brought down from Jannah, where all the fragrances are, which people use. The worst of valleys are the Ahqaf and the Hazarmout, known as Barhoot. The best of all the wells is the Zamzam and the worst of all is the Barhoot well where all the spirits of non-believers are kept". But the incident related above is an instance of Divine manifestation (i.e. Allah *Ta'ala* manifesting to a saintly being, a supernatural phenomenon that transcends the conceivable or rational). Obviously, such manifestations have no dogmatic value.

(٣) إِمَّا يَبْلُغَنَّ عِندَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُل لَّهُمَا أُفٍّ وَلَا تَنْهَرْهُمَا وَقُل لَّهُمَا قَوْلًا
كَرِيمًا ۝ وَاخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُل رَّبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا ۝ رَّبُّكُمْ
أَعْلَمُ بِمَا فِي نُفُوسِكُمْ إِن تَكُونُوا صَالِحِينَ فَإِنَّهُ كَانَ لِلْأَوَّابِينَ غَفُورًا ۝

3. **If one of them or both of them (parents) attain old age with thee, say not "Fie" unto them (anything which may upset or put them to shame) nor repulse them, but speak unto them a gracious word. And lower unto them the wing of submission through mercy, and say: My Lord! Have mercy on them both, as they did care for me when I was little. Your Lord is best aware of what is in your minds. If you are righteous, then lo! He was ever forgiving unto those who turn (unto Him)".** *(Bani Israel: 23, 24, 25).*

Note: Mujahid *Rahmatullah alaihe* has said, in the explanation of this Ayat, that when the parents become aged you aught not to grumble over washing their urine and excreta, as they washed it when you were a baby. Ali *Radhiallaho anho* has said that if there were any degree of disrespect below uttering "Uff", Allah *Ta'ala* would (probably) have forbidden it. When someone asked Hasan *Radhiallaho anho* as to what was the lowest degree of disrespect, the reply was, "To deprive them of the benefit of your property and wealth, avoiding to see them and looking at them with sharp looks." Another person asked Hasan *Radhiallaho anho* as to what the 'Qaule Karim' (gracious word) meant; he replied, "To address them lovingly as 'Mummy and Papa' and to avoid calling them by their names." Zubair Ibne Muhammad *Rahmatullah alaihe* has been quoted to explain that whenever they call you, reply, "Present sir". Qatadah *Radhiallaho anho* has said that they should be spoken to politely. Someone asked Sa'eed bin Musayyab *Rahmatullah alaihe* that the Qur'an repeats many times the order for good conduct, which is understandable, but the meaning of 'Qaule Karim' is not clear. The reply was that it means the way a slave, guilty of a grave offence, speaks to his master who has a harsh temperament.

Aishah *Radhiallaho anha* has said that a person, accompanied by an old man, came to Rasulullah. He asked who the old man was? The man said that he was his father. Rasulullah *Sallallaho alaihe wasallam* told the man, "Do not walk in front of him, do not sit down

before he takes his seat, do not call him by his name and never talk to him impolitely." Urwah *Rahmatullah alaihe* was asked by someone what is meant when the Qur'an says, 'Lower unto them'? The reply was that, if and when they speak to you unpleasantly, do not look at them angrily, as the dislike first becomes apparent in the eyes. Aisha *Radhiallaho anha* quoted Rasulullah *Sallallaho alaihe wasallam* as saying, "Whoever looks at his father angrily, he is being disobedient". Abdullah Ibne Mas'ud *Radhiallaho anho* has said that once he asked Rasulullah *Sallallaho alaihe wasallam* as to what was the most acceptable deed in the eyes of Allah *Ta'ala*. Rasulullah *Sallallaho alaihe wasallam* said, 'Salaat offered on its right time'. He then asked,"What came next? The reply was, "Good behaviour towards parents". He again asked,"What came next?"The reply was "Jehaad". Another Hadith says that the pleasure of Allah *Ta'ala* lies in the pleasure of the father and Allah's displeasure is caused by the father's displeasure.

The writer of Mazahir has written that it is the children's obligation to be humble, to show love and so serve their parents that the latter remain pleased with them, always to obey them in rightful actions, never to be impolite or treat them arrogantly, even if they happen to be non-Muslims, nor to raise their own voice above their parents or to call them by name, not to precede them in any action and, if non-Muslims, to be polite in calling them to good deeds and to prevent them from committing sins; even if they do not accept your advice, still continue to be good to them and keep praying for them, seeking forgiveness of Allah *Ta'ala* on their behalf. This last is evident from the Holy Qur'an: in Surah Maryam, we are told that Ibrahim *Alaihissalam* gave good advice (Da'wah) to his father once and then said to him, "I shall offer Du'aa to Allah *Ta'ala* for you".

Some Ulama have stated that obedience to parents regarding forbidden things is not permissible, but in doubtful matters, it is obligatory to obey them, bearing in mind that 'Taqwa' and the need to be good to them are both essential. For example, if their food is of doubtful nature and your refusal to eat with them might injure their feelings, you should eat with them.

Ibne Abbas *Radhiallaho anho* has said that two doors of Jannah will remain open for every Muslim whose parents are alive and he serves them well, while if he keeps them unhappy, Allah *Ta'ala* will not be pleased with him until they are pleased with him. Someone

asked, "What if they are cruel to me? "Ibne Abbas *Radhiallaho anho* replied, "Even then you must remain good to them".Talhah *Radhiallaho anho* has said that once a man came to Rasulullah and requested permission to go for Jehaad. Rasulullah *Sallallaho alaihe wasallam* asked if his mother was alive; he replied that she was. Rasulullah then told him to persist in serving her well, as Jannah is under the mother's feet. Rasulullah *Sallallaho alaihe wasallam* repeated this a second time, even for the third time. Anas *Radhiallaho anho* has said that once a man came to Rasulullah and stated his great desire to go for Jehaad, but added that he had no means for doing so. On being asked if any one of his parents was alive, he replied that his mother was alive. Rasulullah *Sallallaho alaihe wasallam* then said, "Fear Allah *Ta'ala* in her regard;" meaning, be careful in fulfilling your obligations towards her, up to the level of Taqwa and when you attain that, you will be considered as the one who has performed Umrah and Hajj, and also participated in Jehaad That is, you will receive whatever reward is earned from all these things.

Muhammad Ibne Almunkadir *Rahmatullah alaihe* has said "My brother Umar used to spend the whole night in praying, while I used to spend the night in massaging my mother's feet and never felt envious of his nightlong prayers, nor desired to exchange his reward with mine". Aishah *Radhiallaho anha* has said that she asked Rasulullah *Sallallaho alaihe wasallam* "Of all the obligations of a woman towards other people, which one is the greatest"? He replied, "The one she owes her husband". She then asked who came next and Rasulullah *Sallallaho alaihe wasallam* replied, "Her mother". A Hadith says "Remain chaste in respect of other people's women-folk, then your own women will be chaste; if you remain good to your own parents, your own children will be good to you." *(Durre Manthur)*

Taaous *Rahmatullah alaihe* has said that a certain person had four sons. He fell ill. One of his sons told the other three that if they were prepared to nurse the father in his sickness, he would take the whole of his father's property; and, if they wanted the whole property, he was prepared to nurse him without any claim on the property. They agreed to the second course and left the nursing to him. He looked after the father most admirably until the father died. As agreed, he did not take anything from the property. He saw in a dream, one night, a person telling him that one hundred Dinaars (gold pieces) were buried at such and such place, which he could

take. He asked the person if that money was blessed. The reply was, "No,it is not so". He related the dream next morning to his wife, who insisted that he should take the money but he did not agree. He dreamt again the following night and someone told him about ten Dinaars lying buried at a certain place. When he again asked if they were blessed, the reply was in the negative. He related the dream to his wife next morning, who insisted that he should go and take them, but he refused to do so. He saw in a dream, the third night, somone telling him that a single Dinaar was lying at such and such place, he should go and take it. He again asked if it was a blessed one. The reply was, "Yes, it is". So, he went and took the Dinaar, purchased two fish with it and brought them home. When cut open for cooking, an invaluable pearl was found in the stomach of each fish. Both these pearls were sold to the king of the country in return for ninety mule-loads of gold.

Sec (d)

AHADITH CONCERNING MAINTENANCE OF KINSHIP

(١) عَنْ أَبِي هُرَيْرَةَ رضقَالَ قَالَ رَجُلٌ يَا رَسُوْلَ اللهِ مَنْ أَحَقُّ بِحُسْنِ صَحَابَتِي قَالَ أُمُّكَ قَالَ ثُمَّ مَنْ قَالَ أُمُّكَ قَالَ ثُمَّ مَنْ قَالَ أُمُّكَ قَالَ ثُمَّ مَنْ قَالَ أَبُوْكَ وَفِي رِوَايَةٍ قَالَ أُمَّكَ ثُمَّ أُمَّكَ ثُمَّ أُمَّكَ ثُمَّ أَبَاكَ ثُمَّ أَدْنَاكَ فَأَدْنَاكَ (متفق عليه كذا في المشكوة)

HADITH: 1

Abu Hurairah *Radhiallaho anho* **narrates that a man asked Rasulullah** *Sallallaho alaihe wasallam,* **"For whom should I be most concerned in maintaining good relations?" Rasulullah** *Sallallaho alaihe wasallam* **said, "Your mother". The man put the same question a second and a third time; and each time Rasulullah** *Sallallaho alaihe wasallam* **gave the same reply. When he repeated the same question the fourth time, Rasulullah** *Sallallaho alaihe wasallam* **said, "Your father and then other relatives, in order of nearness to you in kinship".**

Note: Some Ulama infer from this Hadith that a mother's share is three parts in regard to kind treatment, because Rasulullah *Sallallaho alaihe wasallam* said, 'Your mother' three times and said,

'your father' only when the question was repeated for the fourth time. The reason for this preferment, the Ulama say, lies in the fact that a mother has to go through three hardships for her child: pregnancy, child-birth and breast-feeding. The theologians have added that, if a person does not have the means to take care of both his parents he should give first preference to his mother. However, the father enjoys preference in matters relating to respect and obedience from his children. (*Mazahir-e-Haqq*). Being a woman, a mother evidently needs more help and loving care of her children. The near relatives are then to be given preference (over others) in order of their kinship, the nearer relations will be given preference over the distant ones.

Another Hadith narrates "Begin with your mother in your good treatment, then comes your father, then your sister, then your brother and then other kinsmen in order of their nearness in relationship. Do not ignore your neighbours and the needy". (*Kanz*). Another Hadith quoted by Bahz Bin Hakeem from his grand father repeats the same obligation that a person has to his parents and other relations. Another Hadith indicates that Allah *Ta'ala* will make the hour of death easy for him who possesses the following three qualities and grant him entry into Jannah:-

1. is kind to the weak;
2. treats his parents with loving care;
3. shows favour to his subordinates. (*Mishkaat*)

HADITH: 2

Rasulullah *Sallallaho alaihe wasallam* is reported to have said, "Anyone who wishes to have his means of livelihood enlarged and a prolonged life, should treat his relatives with kindness."

In this Hadith the word 'anyone who wishes to have his footprints last longer', implies prolonged life. For, he who lives longer will leave his footprints for a longer period; when a person dies, his footprints get effaced after a short time. Some people may take an exception to this Hadith saying, "Everybody's term of life is predetermined". At many places in the Holy Qur'an, it has been clearly

stated that the term of life is fixed; not a moment can be added or lessened therefrom.

Some Ulama have interpreted the term 'prolongation of life' as grant of 'Barakah' (blessings) in life. Due to Divine blessings a person may accomplish tasks within hours, which others ususally take days to perform, and may accomplish in days what is usually done in months. Others say that 'prolongation of life' term implies a laudable remembrance of his good deeds long after his death. Others say that it means 'increase in progeny and his descendants' flourishing after his death.'

It has to be admitted that, as a statement of Rasulullah *Sallallaho alaihe wasallam*, all of whose sayings are doubtlessly true, these benefits in some form will accrue from maintaining kinship. Allah *Ta'ala* is all powerful: He may create and bring about anything He wills. Whatever He wills must happen and He creates such subtle means for bringing about events that the wisest of men are taken by surprise. Therefore, there should be no ambiguity about the 'prolongation of life' granted as a reward for strengthening family bonds.

Truly the decrees of destiny are unalterable, but Allah *Ta'ala* has introduced causal relationship in the affairs of the world; for everything that happens in this world, there is a cause either hidden or apparent. For example when a person is suffering from cholera, we send for the doctors in the hope of helpful treatment to make him survive, though we know that his death-hour is fixed and cannot be delayed or hastened. There is no reason for not taking up seriously giving Sadaqah to deserving blood relations as an effective prescription for prolongation of life. This recipe was prescribed by the wisest of all men, Rasulullah *Sallallaho alaihe wasallam*, whose diagnosis and treatment for human ailments could never be wrong, whereas the physicians of this world may err while diagnosing a disease or writing a prescription. The subject matter of the Hadith quoted above has appeared in other narrations with slight variations, hence it is fully authentic.

It has been narrated in another Hadith, on the authority of Ali *Radhiallaho anho*, that for him who guarantees one thing (respect of kinship), Rasulullah *Sallallaho alaihe wasallam* has guaranteed four things, namely long life, respect among relatives, increase in means of livelihood and entry into Jannah. *(Kanz)*. Rasulullah *Sallallaho*

alaihe wasallam told Abu Bakr *Radhiallaho anho* that three results are assured: (1). If a victim of cruelty overlooks it, he will earn greater respect;(2)Whoever hankers after increase in his wealth, will find a decrease in it; (3) Whoever opens the door of Sadaqah and regard for kinship, will have abundant wealth. (*Durre Manthur*). The theologian Abul-Laith *Rahmatullah alaihe* has said that ten rewards are priceless in the obligations of kinship:-

1. It wins pleasure of Allah *Ta'ala*, who has ordered its fulfilment.
2. It promotes happiness among the kith and kin - and Rasulullah *Sallallaho alaihe wasallam* has said that the best of deeds is to make a Muslim happy.
3. The angels also feel happy about it.
4. The Muslims praise the one who keeps it up.
5. Shaitan is grieved by it.
6. It brings prolongation of life.
7. It enhances means of livelihood.
8. It brings happiness to the dead when they come to know about it.
9. It strengthens mutual help: when you do good to someone, he would help you whole-heartedly in time of need.
10. One will benefit from it after his death, as the beneficiaries will always remember him with good wishes and prayers.

Anas *Radhiallaho anho* says that three types of persons will enjoy a place in the shade of the Grand Throne of Allah *Ta'ala*:-

1. The benefactor of the kith and kin, who gets a prolonged life and enhanced livelihood and also an enlarged grave.
2. A widow who brings up young children of her deceased husband, without her remarriage, so that she has no difficulties in looking after them till they are grown up.
3. The person who invites the poor and orphans to participate in his feasts.

Hasan *Radhiallaho anho* has quoted Rasulullah *Sallallaho alaihe wasallam* to have said that Allah *Ta'ala* loves two foot-steps, the one taken for the sake of obligatory Salaat and the other taken to meet an intimate friend or a relation. Some Ulama have said that five things, if observed regularly and constantly, earn such rewards from Allah *Ta'ala* as are even bigger than high mountains, and one's

means of livelihood are also increased on account of them. These are: Constancy in giving Sadaqah, be it large or small; spending regularly on one's relatives (to strengthen family bonds), whether one spends little or much; Jehaad (striving in the path of Allah); remaining always in a state of Wudhu (ablution); constancy in obedience to one's parents. (*Tanbeeh-ul-Ghafileen*). A hadith says, "Strengthening ties of kinship is a virtue for which one is most readily rewarded and blessed by Allah; even many a sinner is granted abundance in wealth and in children, on account of kind behaviour towards relatives". (*Ihya*). It occurs in a Hadith that the following virtues cause one's misfortune to change into good fortune, prolong one's term of life and avert an evil death: giving away Sadaqah in the proper manner, adopting ways that are good and beneficial (for others), treating one's parents with kindness, and maintaining bonds of kinship.

There are several other Ahadith which assert that a man's livelihood is increased and his term of life is prolonged on account of his kindness towards his kinsmen. We have just quoted a few of them, by way of example. Rasulullah *Sallallaho alaihe wasallam* has pointed out to us an easy way of achieving these two ambitions through strengthening ties of kinship. All those who desire a long life and extensive means of livelihood can try this prescription suggested by Rasulullah *Sallallaho alaihe wasallam*, if they sincerely believe in the truth of his sayings, and spend as much as they can on strengthening kinship. For, it is bound to be recompensed with increase in means of livelihood and, furthermore, it guarantees a prolonged term of life.

(٣) عَنِ ابْنِ عُمَرَ رضی قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ مِنْ اَبَرِّ الْبِرِّ صِلَةَ الرَّجُلِ اَهْلَ وُدِّ اَبِيْهِ بَعْدَ اَنْ يُّوَلِّيَ (رواه مسلم كذا فى المشكوة)

HADITH: 3

Ibne Umar *Radhiallaho anho* narrates that Rasulullah *Sallallaho alaihe wasallam* once said, "An excellent way of showing kindness to one's father in his absence is to treat his friends and acquaintances in a kindly way".

Note: Absence may be temporary or permanent from this world i.e. death. In the latter case, showing kindness to one's father's friends will be a higher virtue. For, if a person treats his father's

friends kindly, in the absence of his father when alive, he may be doing so in order to win the favour of his father for his own selfish designs, whereas, if he treats them kindly even after the death of his father, this will not be for any selfish design, but will be out of genuine regard and esteem for him. In another Hadith, Ibne Dinar *Rahmatullah alaihe* relates that Abdullah Ibne Umar *Radhiallaho anho* was going on a journey to Makkah when he saw a bedouin going on the way. Ibne Umar *Radhiallaho anho* gave him his own riding-beast, took off his own turban and gave it to him as a gift. Ibne Dinar *Rahmatullah alaihe* said to him, "This man might have been pleased with something less". Ibne Umar *Radhiallaho anho* said, "This man's father was a friend of my father and I have heard Rasulullah *Sallallaho alaihe wasallam* saying, "Showing kindness to the frien^ds of ones father gets the best return" Abu Hurairah *Radhiallaho anho* says that, on one of his visits to Madinah, Ibne Umar came to see him and said, "Do you know why I have come to see you? I have heard Rasulullah *Sallallaho alaihe wasallam* saying, "If anyone wishes to show kindness to his father who is dead, let him treat his father's friends in a kindly manner, and (you know that) my father (Umar) was a friend of yours". *(Targheeb).*

A Hadith reports Abu Usaid Maalik bin Rabi'ah *Radhiallaho anho* as saying, "While we were sitting in company with Rasulullah *Sallallaho alaihe wasallam*, a man of the Banu Salma Tribe came to him and said, "O Rasulullah, is there any way left for me to show kindness to my parents after their death?" He replied, "Yes, you can invoke Allah's blessings on them, make 'Istighfaar' for them (ask Allah's forgiveness for them), fulfil the promises (if any) made by them with people, treat their relatives and dependents with kindness and show respect to their friends". *(Mishkaat).* A version adds: At this the man said, "What an excellent idea!" and Rasulullah *Sallallaho alaihe wasallam* replied, "Practice it, then". *(Targheeb)*

(٤) عَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ الْعَبْدَ لَيَمُوْتُ وَالِدَاهُ اَوْ اَحَدُهُمَا وَاِنَّهٗ لَهُمَا لَعَاقٌّ فَلَا يَزَالُ يَدْعُوْ لَهُمَا وَيَسْتَغْفِرُ لَهُمَا حَتّٰى يَكْتُبَهُ اللّٰهُ بَارًّا (رواه البيهقى فى الشعب كذا فى المشكوٰة)

HADITH: 4

Rasulullah *Sallallaho alaihe wasallam* says, "If the parents of a person die, or one of them dies, and he has not been dutiful to them, but he goes on asking

forgiveness for them and making other supplications (Du'aa) for them, Allah *Ta'ala* will record him as a dutiful son".

Note: How bounteous are the blessings and favours of Allah *Ta'ala* to His men! Very often, circumstances arise which cause a certain unpleasantness between parents and children, but the parent and children relationship is deep-rooted to allow for permananet estrangement from each other. So, when a man's father or mother dies, filial love re-asserts itself, he feels deep remorse and is distressed to remember their loving care for himself. Allah Ta'ala has, in His infinite Mercy and Compassion for man, shown a way for redeeming such situations. He has ordained that, if a person prays for Allah's blessing for his parents after their death, makes 'Istighfaar' for them and, after doing a good deed involving expenditure of money or otherwise, requests Allah to transfer its rewards to their credit (called *'Eesaal-e-Thawab'*),these good deeds will compensate for his failure to fulfil the duties he owed them in their lifetime and he will be recorded as a dutiful son. It is one of the greatest favours of Allah *Ta'ala* to His men that He has opened a way for the undutiful sons and daughters to atone for their sins, even after the death of their parents when, normally, it is said to be too late. What a shame would it be if we were too hard-hearted not to avail of this opportunity for atonement! For, there are very few whose behaviour to their parents is always correct and who give their parents their due rights. It is, therefore, advisable that each one of us should make a routine of performing some good deeds regularly and pray to Allah to transfer the blessings earned in this way to the credit of his deceased parents. It would be an excellent routine, in view of its splendid consequences.

A Hadith says that if anyone performs Hajj on behalf of his parents, it is treated as a 'Hajj-e-Badal' (i.e. it atones for their failure to perform Fardh Hajj during their life), the glad tidings whereof are conveyed to their souls in the Heavens above, and he is recorded as a dutiful son, even though he may have been undutiful heretofore. Another Hadith says that if a person performs Hajj on behalf of either of his parents, the father (or mother) receives reward for one Hajj, while his own reward for it is equal to that of a person performing Hajj nine times. Allama Ainee *Rahmatullah alaihe* has quoted a Hadith in his explanatory notes on Bukhari, to the following effect:-

Whosoever recites the following Du'aa, and then requests Allah *Ta'ala* to transfer the reward earned thereby to the credit of his parents, is like one having fulfilled his obligations to them:

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ رَبِّ السَّمٰوٰتِ وَرَبِّ الْاَرْضِ وَرَبِّ
الْعَالَمِيْنَ وَلَهُ الْكِبْرِيَاءُ فِي السَّمٰوٰتِ وَالْاَرْضِ وَهُوَ الْعَزِيْزُ الْحَكِيْمُ ۝ وَ
لِلّٰهِ الْحَمْدُ رَبِّ السَّمٰوٰتِ وَرَبِّ الْاَرْضِ رَبِّ الْعَالَمِيْنَ ۝ وَلَهُ الْعَظَمَةُ
فِي السَّمٰوٰتِ وَالْاَرْضِ وَهُوَ الْعَزِيْزُ الْحَكِيْمُ ۝ هُوَ الْمَلِكُ رَبُّ السَّمٰوٰتِ وَ
رَبُّ الْاَرْضِ وَرَبُّ الْعَالَمِيْنَ ۝ وَلَهُ النُّوْرُ فِي السَّمٰوٰتِ وَالْاَرْضِ وَهُوَ الْعَزِيْزُ
الْحَكِيْمُ ۝

All praise be to Allah, the Sustainer of the worlds; the Lord of the heavens and the earth; to Him alone belongs the true greatness in the heavens and in the earth and He alone has supremacy and is Wise. All praise be to Allah, the Lord of the heavens and the Lord of the earth, the Sustainer of the Worlds, to Him alone belongs Majesty in the heavens and in the earth, and He is Supreme and Wise; He alone is the Sovereign, Lord of the heavens and the earth and the Sustainer of the Worlds; to Him alone belongs the celestial light (Nur) of the heavens and the earth and He is the Majestic, the Wise.

Another Hadith relates: What does it cost a person if, having spent something as a Nafl Sadaqah, he prays to Allah *Ta'ala* to transfer the reward to his parents, provided they be Muslims? For, in that case, they will receive the blessings while his own reward will not decrease. (*Kanz*). According to this Hadith, a man does not need to perform any virtuous deed exclusively for his parents; he should just pray to Allah *Ta'ala* to transfer to his parents the rewards earned by him by spending for a good cause.

Abdullah Ibne Salaam *Radhiallaho anho* says: I swear by the name of the Immaculate Being, Who sent Rasulullah *Sallallaho alaihe wasallam* with the message of truth, it is implied in the Sacred Book of Allah, 'Do not sever kinship with him who has done a favour to strengthen kinship with your father, for that might cause your loss of faith'. It occurs in another Hadith that: "Whosoever goes to visit the graves of his parents, or the grave of either of them, on every Friday, his sins will be forgiven and he will be counted among the dutiful".

Allama Auzaa'ee *Rahmatullah alaihe* says, "I have heard it said that, if a person who has been undutiful towards his parents makes 'Istighfaar' for them after their death, pays off their debts and does not speak ill of them, he will be counted as dutiful; and that, if a person who has been dutiful towards his parents speaks ill of them after their death, does not pay off the debt they owed, nor makes 'Istighfaar' for them, he will be treated as undutiful. *(Durre Manthur)*

(٥) عَنْ سُرَاقَةَ بْنِ مَالِكٍ أَنَّ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ أَلَا أَدُلُّكُمْ عَلٰى أَفْضَلِ الصَّدَقَةِ اِبْنَتُكَ مَرْدُوْدَةٌ إِلَيْكَ لَيْسَ لَهَا كَاسِبٌ غَيْرُكَ. رواه ابن ماجة كذا فى المشكوٰة

HADITH: 5

Rasulullah *Sallallaho alaihe wasallam* once said, "Shall I not advise you on an excellent Sadaqah? It is what you spend to provide for a daughter who has been sent back to you, and who has no one but you to earn her livelihood".

Note: 'Has been sent back to you' means sent back to you after being widowed or divorced by her husband. It may also mean that some other circumstances have necessitated her coming back to her parents. In these cases, all that is spent to meet her requirements is treated as an excellent Sadaqah, for it combines many acts of virtue: (1) Sadaqah, (2) helping a person in distress, (3) strengthening family bonds, (4) loving care for one's children, and (5) sympathy with the grieved, for earlier, when the children lived with their parents, they felt happy to look after their needs; but, when they come back to the parents, after having been married and having started to live happily in their own homes, both the children and the parents feel extremely grieved. Rasulullah *Sallallaho alaihe wasallam* once said, 'For anyone helping a distressed person Allah *Ta'ala* records seventy-three grades of forgiveness, one of which shall suffice him for his well-being in all worldly affairs and seventy two will raise him spiritually on the Day of Judgment'.

We have already referred to a number of Traditions bearing upon this subject in Chapter one, under the Hadith quoted at Serial No. 26. Umme Salamah *Radhiallaho anha* once asked Rasulullah *Sallallaho alaihe wasallam* 'Shall I gain any reward for what I spend

on the sons of Abu Salamah my previous husband, for they are my sons"? He replied, 'Spend on them, you will be rewarded for spending on them'. *(Mishkaat)*. Besides, it is a praiseworthy act, according to Shariah, to treat one's children with kindness and loving care, even when they are not in need of help. Once Rasulullah *Sallallaho alaihe wasallam* caressed his grandsons, Hasan or Husain *Radhiallaho anhuma* who were with him and Aqra Ibne Haabis, the chief of Banu Tameem, who was also with him at that time said, "I have ten children and I have never shown affection to any one of them". 'Rasulullah *Sallallaho alaihe wasallam* regarded him with sharp looks and said, "He who does not show mercy, will not be shown mercy". It occurs in another Hadith that a nomadic Arab asked Rasulullah, Do you kiss your children? We do not kiss them": Rasulullah *Sallallaho alaihe wasallam* replied, "How can I help it when Allah *Ta'ala* has made your heart devoid of tender feelings". If a person treats children kindly when they are in distress, he gets a specific reward in addition to that for showing kindness to his children normally.

HADITH: 6

Rasulullah *Sallallaho alaihe wasallam* **has said, "A Sadaqah given to a poor man is merely Sadaqah, but when it is given to a relative, it serves two purposes: it is both a Sadaqah and an extra act of kindness for kinship".**

Note: While giving Sadaqah, the poor relatives should be given preference over the poor ones among the common people, as it is more virtuous to spend on one's kinsmen. This is the subject of many a Tradition, and it has been treated in the Ahadith in various ways. Rasulullah *Sallallaho alaihe wasallam* said, "Of the (four) Dinaars, a Dinaar you contribute in the path of Allah, a Dinaar spent to set free a slave, a Dinaar given as Sadaqah to a poor man and a Dinaar spent to provide for your family -- the one spent to support your family will bring the greatest reward, provided it is spent solely for the pleasure of Allah *Ta'ala* and they need help". It has been narrated in another Hadith that once, when Maimunah

Radhiallaho anha set free a slave-girl, Rasulullah *Sallallaho alaihe wasallam* said, "It would have given you greater reward if you had given her to your maternal uncle". Once Rasulullah *Sallallaho alaihe wasallam* specifically exhorted women to give Sadaqah. After listening to the exhortation, Zainab returned to her husband Abdullah Ibne Mas'ood, an eminent Sahabi and a great Faqeeh, and said to him, "Rasulullah *Sallallaho alaihe wasallam* has commanded us to give Sadaqah and you are financially weak; so go and ask him if my spending on you will count as Sadaqah. Abdullah Ibne Mas'ood *Radhiallaho anho* told her that she had better go and ask it herself. (Possibly he felt shy to ask the question himself or might have thought it would appear selfish of him to ask such a question). So she went to Rasulullah *Sallallaho alaihe wasallam* and found a woman standing at his door, who had come for the same purpose, but they dare not ask him. Meanwhile Bilal *Radhiallaho anho* came out, so they said to him, "Go to Rasulullah *Sallallaho alaihe wasallam* and tell him that there are two women at the door who have come to ask whether it would count as Sadaqah if they gave something to their husbands and to the orphans, who are in their charge, from among the children of their late husbands". Bilal *Radhiallaho anho* went in and conveyed the message to Rasulullah *Sallallaho alaihe wasallam*, who asked him who the women were, whereupon Bilal told him that there was a woman from the Ansar and Zainab, the wife of Abdullah bin Mas'ood. Rasulullah *Sallallaho alaihe wasallam* then said, "Yes; and they will get two rewards: one for the kinship and the other for Sadaqah". *(Mishkaat).*

Ali *Radhiallaho anho* says, "I would love to help my brother with a Dirham rather than spend twenty Dirhams on another person. I would rather help him (a brother) with a hundred Dirhams than set free a slave". *(Ihya).* It occurs in another Hadith that (while spending money) the first preference should be given to one's own needs; if the money exceeds one's needs, it should be spent on one's family; if there is still something extra, it should be spent on other relatives; and if there is still some left, it should be distributed among other people. *(Kanz).* There are many other Ahadith on this subject related in Kanz-ul-Ummal and some other collections of Ahadith; but the Ahadith mean that, when spending money, a person can prefer his family above others only if he knows for certain that his family is more in need of help. But if others are in greater need of help or he himself, in spite of his need, has patience with perfect trust in Allah *Ta'ala*, it is highly commendable to prefer

others' needs to his own. We have already discussed this point in Chapter one under the Ayat: 28 beginning: وَيُؤْثِرُونَ عَلٰى أَنْفُسِهِمْ

Ali *Radhiallaho anho* relates: "Shall I tell you an incident about myself and my wife, Fatimah *Radhiallaho anha*, the dearest and most loved daughter of Rasulullah *Sallallaho alaihe wasallam* , who lived with me in my house. She used to grind the corn herself so that calluses grew on the palms of her hands; she fetched water for the house in a goatskin bag, the straps of which had left a mark on her body; she swept the house herself, which soiled her clothes; she cooked the food so that her dress became black with smoke. In short, she did all the strenuous household jobs herself. Once some war-captives were brought to Rasulullah *Sallallaho alaihe wasallam* and I asked her to go to him and ask him for a helper. She went to Rasulullah *Sallallaho alaihe wasallam* but, as there were many people round him, she could not ask him for shyness. (A version has: She mentioned the matter to Aishah *Radhiallaho anha* and came back) Next day, Rasulullah *Sallallaho alaihe wasallam* visited us and said, "Fatimah, what did you want to tell me yesterday?" She felt shy and kept quiet. I told Rasulullah *Sallallaho alaihe wasallam* about her daily labours and her having to fetch water, etc., and said that I had sent her to ask for a servant. Rasulullah *Sallallaho alaihe wasallam* said, 'Let me suggest something that is better than a servant: when you go to bed, say: (سُبْحَانَ اللهِ) (Glory be to Allah) thirty-three times. (اَلْحَمْدُ لِلّٰهِ) (Praise be to Allah) thirty three times and (اَللهُ اَكْبَرُ) (Allah is Great) thirty four times. That will be better for you than a servant". *(Abu-Dawood)*. Another version of the Hadith adds: Rasulullah *Sallallaho alaihe wasallam* said, "I cannot give you a servant at this time when the 'Companions of the Suffah' are suffering from pangs of hunger. I shall sell the slaves and spend the price on their requirements". *(Fath-ul-Bari)*

(٧) عَنْ اَسْمَاءَ بِنْتِ اَبِىْ بَكْرٍ قَالَتْ قَدِمَتْ عَلَىَّ اُمِّىْ وَهِىَ مُشْرِكَةٌ فِىْ عَهْدِ قُرَيْشٍ فَقُلْتُ يَارَسُوْلَ اللهِ اِنَّ اُمِّىْ قَدِمَتْ عَلَىَّ وَهِىَ رَاغِبَةٌ اَفَاَصِلُهَا قَالَ نَعَمْ صِلِيْهَا۔

(متفق عليه كذا فى المشكوٰة)

HADITH: 7

Asmaa *Radhiallaho anha*, daughter of Abu Bakr, says that, when Rasulullah *Sallallaho alaihe wasallam* was negotiating a treaty with the Quraish, her mother, who was a non-believer, came (from Makkah) to visit her (in Madinah) and she asked, "O Rasulullah, my

mother has come to me, expecting me to help her; shall I help her?" Rasulullah *Sallallaho alaihe wasallam* replied, "Yes, do help her".

Note: In the early days of Islam, Muslims were mercilessly persecuted by the non-believers and books on History are full of painful details of their miseries. Even when the Muslims migrated to Madinah Munawwarah, the non-believers did not allow them to live in peace. They attacked them and harassed them in all possible ways. Once Rasulullah *Sallallaho alaihe wasallam* came to Makkah with a small number of his Sahabah *Radhaillaho anhum*, with the sole intention of performing Umrah, but the non-believers prevented their entry into the Sacred City and compelled them to return to Madinah without performing the rites of Umrah. On this occasion, however, Rasulullah *Sallallaho alaihe wasallam* made a treaty with the Quraish to stop hostilities for a few years, on certain conditions. This is a well-known event of Islamic history, to which Asmaa *Radhiallaho anha* has referred in the above-quoted Hadith.It was during those days of treaty that the divorced wife of Abu Bakr *Radhiallaho anho,* who was the mother of Asmaa *Radhiallaho anha* but who had not embraced Islam, came to visit her in Madinah Munawwarah in the hope of gaining some financial help. As she was a non-believer, Asmaa *Radhiallaho anha* could not decide whether she should help her or not, and so asked Rasulullah *Sallallaho alaihe wasallam* about it, who advised her to help her mother. Commenting on this incident, Imaam Khattabi *Rahmatullah alaihe* writes: "We can infer from this incident that it is necessary to give material help to our kinsmen, irrespective of their being Muslims or non-Muslims". A Tradition says that the following Ayat was revealed concerning this incident:

لَا يَنْهٰكُمُ اللّٰهُ عَنِ الَّذِيْنَ لَمْ يُقَاتِلُوْكُمْ فِي الدِّيْنِ وَلَمْ يُخْرِجُوْكُمْ مِّنْ دِيَارِكُمْ اَنْ تَبَرُّوْهُمْ وَتُقْسِطُوْٓا
اِلَيْهِمْ ۭ اِنَّ اللّٰهَ يُحِبُّ الْمُقْسِطِيْنَ ۝

Allah does not forbid you to show kindness to and deal justly with those who did not make war against you on account of Deen (religion) and did not drive you out from your homes. Lo! Allah loves those who deal justly. (al-Mumtahinah: 8)

Commenting on the Ayat, Maulana Ashraf Ali Thanwi *Rahmatullah alaihe* writes, 'It refers to the non-believers who have become 'Zimmis' (non-Muslim subjects living in a Muslim state) or those

non-Muslims who have agreed to live at peace with the Muslims. It is commendable to treat these classes kindly. In this context, 'Show kindness and deal justly' means that they be treated kindly, in view of their being subjects of a Muslim state or are reconcilable. Not to speak of a Zimmi, it is incumbent upon a Mo'min to deal justly with every man, Muslim or non-Muslim, and even with animals". (*Bayan-ul-Qur'an*). The name of Asmaa's mother is said to be 'Qailah' or 'Qutailah', daughter of Abdul-Uzza, who had been divorced by Abu Bakr *Radhaiallaho anho* as she had not embraced Islam. Some traditions relate that when she came to visit her daughter Asmaa *Radhialaho anha,* with some cheese and purified butter as gifts for her, Asmaa did not allow her to enter her house, but sent a messenger to her half-sister, Aishah *Radhiallaho anha* requesting her to ask Rasulullah *Sallallaho alaihe wasallam* whether she (Asmaa) could allow her non-Muslim mother into her house. When asked, Rasulullah *Sallallaho alaihe wasallam* gave her the permission and the above-quoted Ayat was revealed concerning this incident. (*Fatah and Durre Manthur*). The incident speaks of the firm faith of the ladies of those times, which is really enviable. Just imagine! Her mother comes to her house just to see her (for, she has not yet asked her for any help) but the lady does not allow her to come in till she has ascertained, by sending a messenger and asking Rasulullah *Sallallaho alaihe wasallam,* whether it is permissible to entertain one's non-Muslim relatives. Many traditions have it that, in the early days of Islam, the Sahabah did not like to give Sadaqah to their non-Muslim relatives, till the following Ayat was revealed:

لَيْسَ عَلَيْكَ هُدٰىهُمْ وَلٰكِنَّ اللّٰهَ يَهْدِىْ مَنْ يَّشَآءُ وَمَا تُنْفِقُوْا مِنْ خَيْرٍ فَلِاَنْفُسِكُمْ

Their acceptance of Islam is not thy duty (O Muhammad), but Allah grants whom He will. And whatsoever good thing you spend (as Sadaqah, etc) it is for yourselves, when you spend not axcept for seeking Allah's pleasure. (al-Baqarah: 272)

The Ayat implies that whatever a man spends as Sadaqah, etc., for the sake of Allah *Ta'ala* may be given to any needy person, Muslim or non-Muslim. Ibne Abbas *Radhiallaho anho* says: People did not like to treat their non-Muslim relatives with favour, so that they, too, might come into the fold of Islam. Some of them asked Rasulullah *Sallallaho alaihe wasallam* about it and, on this occasion, the Ayat (لَيْسَ عَلَيْكَ هُدٰىهُمْ) was revealed. The same subject has appeared in several other Ahadith. (*Durre Manthur*). Imaam Ghazali *Rahmat-*

ullah alaihe writes: "Once a fire-worshipper (Magian) came to Ibrahim *Alaihissalam* and requested to be entertained as a guest. Ibrahim *Alaihissalam* refused to entertain him saying, "If you embrace Islam, I shall be pleased to entertain you". The Magian went away, but a revelation came to Ibrahim *Alaihissalam* from Allah *Ta'ala* saying, 'Ibrahim, you would not feed a non-Muslim for a night until he accepted your creed, while I have been feeding him for the last seventy years, notwithstanding his being a non-believer. It would not have mattered much if you had given him a meal". Ibrahim *Alaihissalam* got up at once and went in search of the Magian and asked him to come back and share a meal with him. The Magian came back and, having taken the meal, asked Ibrahim *Alaihissalam* what had made him go out and search for him. At this, Ibrahim *Alaihissalam* told him about the revelation, on hearing which the fireworshipper embraced Islam and said, "As He has been treating me so kindly, I accept Islam. Please give me necessary instructions". *(Ihya)*. A Hadith relates three matters, which are a must for everybody: (1) treating one's parents with kindness, be they Muslims or non-Muslims; (2) fulfilling one's undertaking, whether it is for a Muslim or a non-Muslim; (3) returning a thing kept in trust, to its owner, be he a Muslim or a non-Muslim. *(Jaame-us-Saghir)*. The three divines, Muhammad Ibne Hanafiyyah, Ataa and Qatadah *Rahmatullah alaihim*, are agreed that the following Ayat from the Qur'an requires the Muslims to deal kindly with those of their relatives who are Jews, Cristians or other non-Muslims:

إِلَّآ أَن تَفْعَلُوٓا إِلَىٰٓ أَوْلِيَآئِكُم مَّعْرُوفًا

Except that you should deal kindly with your friends. (al-Ahzaab: 6)

(٨) عَنْ أَنَسٍ وَعَبْدِ اللهِ قَالَا قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ الْخَلْقُ عِيَالُ اللهِ فَأَحَبُّ الْخَلْقِ إِلَى اللهِ مَنْ أَحْسَنَ إِلَى عِيَالِهِ. (رواه البيهقي في الشعب كذا في المشكوة)

HADITH: 8

Rasulullah *Sallallaho alaihe wasallam* has said, "All creatures are Allah's family (dependents) and those are dearest to Allah who treat His family men with kindness."

Note: The phrase "All creatures" includes Muslims, non-Muslims, all mankind, and animals. Islam teaches us to behave kindly towards all creatures, so as to earn love from Allah. We have already quoted a Hadith at serial No. 10 in Chapter one, which relates how an unchaste woman was granted forgiveness by Allah *Ta'ala*, by virtue of an act of kindness i.e. giving some water to a thirsty dog. Another Hadith, quoted at serial No. 8 in Chapter two above, relates that a woman was punished for starving her pet cat to death. Such are the rewards for showing kindness to animals; one can imagine how bountiful will be the reward for the good treatment and kindness shown to human beings, who are the best of creation. An oft-quoted Hadith says:

ارحموا من في الارض يرحمكم من في السماء

"Show mercy to those who are on the earth; He Who is in the Heavens will have mercy on you".

According to another Hadith, Rasulullah *Sallallaho alaihe wasallam* once said, "Allah *Ta'ala* will not show mercy to him who does not show mercy to other people". Still another Hadith has: "Mercy is taken away from the heart of an ill-fated person." *(Mishkaat).* Each and every incident from the life history of Rasulullah *Sallallaho alaihe wasallam* bears testimony to the fact that his blessed life was a mercy for the entire world. Therefore, it is important that every member of the Muslim Ummah should try to learn the details of his everyday life and follow his blessed example. Allah *Ta'ala* says:

وما ارسلنك الا رحمة للعلمين

And we have sent you (for no other purpose than) to show mercy to all the people of the entire world. (al-Ambyia: 107)

Commenting on this Ayat, Ibne Abbas *Radhiallaho anho* says: Undoubtedly the sacred personality of Rasulullah *Sallallaho alaihe wasallam* is a mercy both in this world and in the Akhirah for those who believe in him as a Rasul of Allah *Ta'ala*. What is more, his life is also a mercy for those who do not believe in him. For, through the benedictions of Rasulullah *Sallallaho alaihe wasallam*, they have been saved from suffering drastic punishments in this life, which were inflicted on the Ummahs of the past for their sins, such as being swallowed up by the earth or being changed into animals, or being stoned to death from above.

Abu Hurairah *Radhiallaho anho* says that Rasulullah *Sallallaho alaihe wasallam* was asked, "Invoke Allah's curse upon the Quraish, for they have been very cruel in persecuting the Muslims and have caused them great harm, but he replied, "I have not been sent to curse people. I have been sent as a mercy to mankind!" And there are many other Traditions on the same subject. (*Durre Manthur*). In the 'Stories of Sahabah' the harrowing tale of the sufferings of Rasulullah *Sallallaho alaihe wasallam* on his visit to Ta'if has been related, describing how the wretched people of Taa'if treated him mercilessly and pelted him with stones, so that his body was covered with blood. But when the angel of the mountains came and said to him that, if he wished, he (the angel) would cause the hills on both sides of Ta'if to collide so that all the humans within would be crushed to death, Rasulullah *Sallallaho alaihe wasallam* said, "No, if they do not embrace Islam, I hope among their progeny there will be such who will do so and pray to Him.'

In the Battle of Uhud,when the Quraish made a severe attack on Rasulullah *Sallallaho alaihe wasallam* and one of his blessed teeth was broken, he was asked to curse them, but all he said was, "O Allah, show my people the path of Hidayat (of Truth). They do not know me". Once Umar *Radhiallaho anho* said, "O Rasulullah, if you had invoked Allah *Ta'ala* against us (in our pre-Islamic days) as Nooh *Alaihissalam* did, all of us would have been ruined. But you tolerated all manner of torture at our hands, and still, always implored Allah, saying, 'O Allah forgive my people, for they do not know!" Qazi Ayaaz *Rahmatullah alaihe* says,'If we carefully consider all these incidents, we find in them the great height of moral attainments of Rasulullah *Sallallaho alaihe wasallam*, showing his great forbearance, nobility of disposition and magnanimity. The non-believers treated him in the cruellest possible way ,but Rasulullah *Sallallaho alaihe wasallam* always implored Allah *Ta'ala* to forgive them and grant them proper guidance (*i.e Hidayat*).

The story of Ghawath bin Harith is well-known in the life history of Rasulullah *Sallallaho alaihe wasallam*. Once Rasulullah *Sallallaho alaihe wasallam* was on a journey and went to sleep all by himself; Ghawath came along unsheathing his sword and awakening him said, "Who can protect you from me?" Rasulullah *Sallallaho alaihe wasallam* said, "Allah!" On hearing this, Ghawath began to tremble with fear and the sword fell from his hand! Rasulullah then took up the sword and said, 'Who will protect you from me?" The

man, seeking his forgiveness, said, "You are the best among those who grasp a sword", upon which Rasulullah *Sallallaho alaihe wasallam* pardoned him and let him go. It is also well-known that a Jewish woman poisoned Rasulullah *Sallallaho alaihe wasallam* and, when questioned, she admitted her crime but he did not take revenge from her. Labeed Ibnal-A'sam, the Jew, cast a spell on Rasulullah *Sallallaho alaihe wasallam*, who was told about it but did not even like the people to know about it. In short, there are numerous incidents in history which speak of the noble and merciful behaviour of Rasulullah towards his enemies.

Rasulullah *Sallallaho alaihe wasallam* also said: "You cannot be a (perfect) Mo'min unless you behave mercifully to one another." The Sahabah *Radhiallaho anhum* submitted, "O Rasulullah every one of us shows mercy to others", but Rasulullah *Sallallaho alaihe wasallam* said, "True mercy does not consist in showing mercy to one's own friends, kinsmen, fellow-Muslims; true mercy is that which is all-embracing". Once Rasulullah *Sallallaho alaihe wasallam* went to a house where some people of the Quraish were sitting together, and said to them, "Power shall remain among the Quraish and they shall rule, as long as they show mercy to those who ask for mercy, act justly towards people while giving decisions, give due share to everybody while distributing things; and he who does not observe these will be cursed by Allah *Ta'ala*, cursed by the angels and cursed by all mankind".

Once Rasulullah *Sallallaho alaihe wasallam* went to a house where some Ansaar were sitting in company with Muhajireen. When they saw him coming, everybody moved from his place to make room, each one wishing that Rasulullah *Sallallaho alaihe wasallam* should sit close to him, but he stood in the doorway, resting his hands on the bars of the door, and said, "You owe me a lot! The Quraish will rule as long as they observe three things particularly: (1) Showing mercy to him who asks for it; (2) Acting justly while giving a decision; (3) Holding fast to a treaty made with other people. He who does not observe these things shall be cursed by Allah *Ta'ala*, cursed by the angels and cursed by all mankind". Rasulullah *Sallallaho alaihe wasallam* has said, "Whosoever kills a sparrow without justification will have to account for it on the Day of Judgment". When asked by the Sahabah what does a man owe to a sparrow. Rasulullah *Sallallaho alaihe wasallam* replied, "It should be eaten after being killed properly and not thrown away uselessly".

There are numerous Ahadith to the effect that: "Feed those of your servants who are under your control from what you eat, clothe them as you wear; dispose of them when they do not suit you, but do not punish them, for you have no right to do so". (*Targheeb*)

According to another Hadith, Rasulullah *Sallallaho alaihe wasallam* once said, 'When your servant cooks some food, having suffered heat and smoke, you should ask him to partake of it. But if the food is small in quantity, you should give him a small part of it. (*Mishkaat*). Another Hadith has: "Treating those under one's authority well is blessed, while treating them badly invites misfortune". (*Mishkaat*). To conclude, Rasulullah *Sallallaho alaihe wasallam* has insisted that the believers (*Mo'mineen*) show mercy to all creatures and has exhorted them, in various ways, to be generous to all.

(٩) عَنِ ابْنِ عُمَرَؓ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَيْسَ الْوَاصِلُ بِالْمُكَافِيْ وَلٰكِنَّ الْوَاصِلَ الَّذِيْ إِذَا قُطِعَتْ رَحِمُهٗ وَصَلَهَا (رواه البخاري كذا في المشكوة)

HADITH: 9

Rasulullah *Sallallaho alaihe wasallam* is reported to have said: "He who gives equal treatment in response does not really strengthen family bonds; but he is the one who through kind behaviour strengthens his ties of kinship with those who sever relations with him."

Note: Obviously, if you believe that you should treat your relatives just as they have treated you, you have done little for strengthening family bonds. For, this principle applies even to strangers: you are morally bound to do good to a person who has done a good turn to you. But, if you do good to a kinsman who does not show much concern for you, remains aloof from you or even severs relations with you, your kind behaviour towards him would spring from a regard for the sanctity of family bonds. It is, therefore, desirable that you should never think of how a kinsman treats you but think of what you owe him and continue to fulfil your obligations to him, lest you should be called to account on the Day of Judgment for negligence in observing your duty to him. Never for a moment

entertain a thought of what he owes you on account of your kinship with him; you should rather feel happy if you are not receiving what is due from him. For, on the Day of Judgement your reward for foregoing your rights will be far greater than the material benefits you would have gained if he had fulfilled them.

Once a Sahabi *Radhiallaho anho* said to Rasulullah *Sallallaho alaihe wasallam*, "O Rasulullah, I have some relatives; I try to strengthen bonds of kinship with them but they ignore me; I treat them with kindness but they treat me badly; I exercise forbearance in my behaviour towards them but they are rude to me". Rasulullah *Sallallaho alaihe wasallam* said, "If you are treating them as you say, you are throwing dust in their faces (they will be humiliated) and Allah *Ta'ala* will continue to support you against them as long as you remain steadfast in your behaviour." *(Mishkaat)*. And, what harm can come to a person who is continuously supported by Allah *Ta'ala* in all his affairs! How can anybody who severs relations with him deprive him of any benefit? An Urdu poet says:

"I would not have Thee forsaking me, O Lord; O what a calamity (it would) be to be forsaken by you! If Thou art mine, I wo'nt mind being forsaken by the entire world".

There is no denying the fact that, if Allah *Ta'ala* supports a person, he does not need help from anyone else. For, all the world will work for his good and, even if all people were to unite against him, they would not be able to do him any harm. Another Hadith reports Rasulullah *Sallallaho alaihe wasallam* as saying, "Allah My Lord has commanded me to observe nine things: (1) To fear Allah openly and in private (i.e.fear Him from my heart and in my outward behaviour; or fear Him in my lonely hours and while sitting in company with people); (2) to speak justly, both when I am pleased and when angry (when pleased, a person hides the faults and extols the virtues and when angry he frames false accusations; I must speak justly under all condtions); (3) to adopt moderation both in poverty and in prosperity (i.e. not to be miserly in poverty, nor extravagant in prosperity; or, it may mean 'not to grumble or complain when poor, nor take pride when rich); (4) to strengthen ties of kinship with him who has severed relations with me; (5) to

show favour to him who has denied me his favours; (6) to forgive him who has wronged me; (7) that my silence should be devoted to meditation (on the signs of Allah *Ta'ala* or the circumstances of the Akhirah, etc.);(8) that my speech should be devoted to Glorifying Him or explaining His commandments to people; (9) that my looking at things should be for taking a lesson; (10) that I should enjoin what is good".

The Hadith mentions nine commands but seems to give ten. It may be that the tenth command is meant to sum up the details given in the first nine. Or, the commands given at serial no. 7 and 8 may be taken as one command , as in case of the first command (which enjoins fear of Allah, both in public and in private) two commands have been combined into one and, again in case of the second command (speaking justly both when pleased and when angry), two commands have been combined into one. Hakim bin Hazaam *Radhi-allaho anho* says that someone asked Rasulullah *Sallallaho alaihe wasallam* as to what kind of Sadaqah was the best, to which he replied, "Behaving kindly towards a relative who harbours enmity towards you". *(Targhib)*. A Hadith narrates that Rasulullah *Sallallaho alaihe wasallam* said, "Anyone who wants to have high grades and lofty apartments awarded to him on the Day of Judgment should forgive a person who wrongs him and show kindness to him who denies him his favours and strengthen ties of kinship with him who has broken it off with him. *(Durre Manthur)*. According to another Hadith,when this Ayat was revealed:

خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجٰهِلِيْنَ ﴿١٩٩﴾

Keep to forgiveness (O Muhammad and enjoin kindness, and turn away from the rudely ignorant. (al-A'raf: 199)

Rasulallah *Sallallaho alaihe wasallam* asked Jibra'il *Alaihis-salam* to explain it to him. Jibra'il *Alaihisalam* said, 'I shall tell you about it after asking the One Who knows'. So Jibra'il *Alaihissalam* went away and came back and told Rasulullah *Sallallaho alaihe wasallam* that Allah *Ta'ala* was commanding him (in this Ayat) to forgive those who wrong him, to grant favours to those who deny him their favours and to strengthen ties of kinship with those who sever relationship with him".

Another version of the Hadith adds, "After this revelation Rasul-ullah *Sallallaho alaihe wasallam* addressed the people thus: Shall I

guide you to the excellent qualities of character for this life and for the Akhirah? " The Sahabah said, "Certainly!" and he continued, "They are, to forgive him who has wronged you, to give a favour to him who has denied you of his favours, to reunite ties of relationship with him who has broken it off with you". Ali *Radhiallaho anho* says that once Rasulullah *Sallallaho alaihe wasallam* said, "Shall I guide you to the excellent qualities of character possessed by the noble people of the earlier and the later times?" I said, 'Certainly' and he said, 'They are: to favour him who has deprived you of his favours; to forgive him who has wronged you and to rejoin ties of kinship with him who has severed relations with you. Uqbah *Radhiallaho anho* says that Rasulullah *Sallallaho alaihe wasallam* asked, 'Shall I guide you to the excellent qualities of character for this life and the Hereafter? And then mentioned the aforesaid qualties. A number of Sahabah *Radhiallaho anhum* have related Ahadith to the same effect. Abu Hurairah *Radhiallaho anho* reports Rasulullah *Sallallaho alaihe wasallam* as saying, "Nobody can attain perfect sincerity in faith (Imaan) until he observes the following: Joins ties of kinship with those who have severed it with him, forgives those who wrong him, pardons those who abuse him and does good to those who ill-treat him. *(Durre Manthur)*

(١٠) عَنْ اَبِىْ بَكْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ ذَنْبٍ اَحْرٰى اَنْ يُّعَجِّلَ اللّٰهُ لِصَاحِبِهِ الْعُقُوْبَةَ فِى الدُّنْيَا مَعَ مَا يَدَّخِرُ لَهٗ فِى الْاٰخِرَةِ مِنَ الْبَغْىِ وَقَطِيْعَةِ الرَّحِمِ. (رواه الترمذى وابوداؤد كذا فى المشكوٰة)

HADITH: 10

Rasulullah *Sallallaho alaihe wasallam* said, "There is no sin for which the doer more deserves punishment in this world, in addition to that reserved for him in the Akhirah, than the committing of oppression and severing kinship.

Note: The Hadith means that the two sins, oppression and severing family bonds, are more readily punished in this world (in addition to the punishment in the Akhirah) than any other sin. Another Hadith says: Of all the sins, Allah *Ta'ala* forgives whichever He likes except the sin of severing kinship with one's parents, which is punished in this life before the death of the sinner". *(Mishkaat).* Still another Hadith says, "The punishment for every sin is delayed by **Allah *Ta'ala*** till the Day of Resurrection, except for the sin of

undutifulness to parents, the doer of which is readily punished in this world. (*Jami-us-Sagheer*). There are quite a few Ahadith to the effect that, on the Day of Judgement, Allah *Ta'ala* will grant'Rehem' (a symbol of kinship) the power to speak; it will catch hold of the Throne ('Arsh) of Allah *Ta'ala* an beseech Him repeatedly,thus "O Allah, grant your reconciliation to him who reconciled with me, and ignore him who ignored me! "Also there are several Ahadith which report Allah *Ta'ala* as saying, 'Rehem' (symbol for family bonds) is a derivative of Ar-Rahman (The Compassionate one), one of My Attributive Names. I, who am Rahman, shall look after him who looks after kinship; and ignore him who ignores family kinship. It occurs in another Hadith that Allah's Mercy does not descend upon a poeple among whom there is a person who has severed ties with his kinsmen. Another Hadith reports Rasulullah *Sallallaho alaihe wasallam* as saying, "Men's deeds are submitted to Allah *Ta'ala* every Thursday, but no good act is accepted from a person who severs family connections." (*Durre Manthur*)

Faqih Abul-Laith *Rahmatullah alaihe* says: "The sin of a person severing family bonds is the most abominable one; so much so that those who sit in company with him are also deprived of blessings from Allah *Ta'ala*. Therfore, everyone must repent of this sin, as soon as possible, and make efforts to reunite ties of relationship with his kinsmen. For, Rasulullah *Sallallaho alaihe wasallam* has said, 'There is no virtue more readily rewarded than the act of reuniting family bonds; and there is no sin of which the doer is more readily punished in this world, besides having punishment stored up for him in the Akhirah, than the one committing oppression and the one severing ties of kinship." (*Tanbeh-ul-Ghafileen*). One day after Fajr Salaat, Abdullah Ibne Mas'ud *Radhiallaho anho* was sitting in company with a number of people when he said, "O people, take an oath, if anyone of you has severed ties of relationship with his kinsmen, he should go away and leave us alone. For, we are going to beseech a favour of Allah *Ta'ala* and the gates of the heavens are closed for him who has broken kinship". (*Targheeb*) He meant that the prayers of such a person do not reach the heavens, because the doors of the heavens are closed even before his Dua'a reaches there. And, if their prayers also went up along with his, all would be turned back from the heavens.

There are many other Traditions on this subject and numerous incidents occuring in this world testify to the fact that a person

severing relations with his family, falls a prey to misfortunes and feels miserable throughout his life. In their ignorance, such people do not realize that, howsoever hard they struggle, they will not find an escape from their misery (which is a consequence of the breach in family-bonds) unless they repent and compansate the wrong. And if, under the evil influence of this sin, a man begins to practice something irreligious, taking it to be a genuine act of religion, it will be far more harmful for him, as he might die without entertaining a thought of repentance (why should he repent of what he believes to be a virtue?) May Allah, in His infinite Bounty, grant us protection!

CHAPTER FOUR

EXHORTATION TO PAY ZAKAAT AND THE VIRTUES OF ZAKAAT

'Zakaat' is one of the most important fundamentals of Islam. It is well known that Allah *Ta'ala* has enjoined Salaat and payment of Zakaat in eighty-two different places in the Holy Qur'an. In addition, in many other places, Zakaat is mentioned exclusively. An oft-quoted Hadith of Rasulullah *Sallallaho alaihe wasallam* says: "Islam is based on five fundamentals: the declaration of belief in ' Kalimah Tayyebah'(the testimony that there is none to be worshipped except Allah and that Muhammad *Sallallaho alaihe wasallam* is His Rasul) the observance of Salaat, the payment of Zakaat, fasting during Ramadhan and the performance of Hajj". Another Hadith says, "Allah *Ta'ala* does not accept Salaat from a person who does not pay Zakaat, for he has put in the Holy Qur'an the command to pay Zakaat alongwith the command to observe Salaat; so do not differentiate between the two". *(Kanz).* The Ulama are agreed that it is an act of Kufr (heresy) to deny the obligatoriness of any one of these five fundamentals. For, these are, as it were, the five pillars supporting the entire structure of Islam and constitute the most important forms of worship. Upon close consideration, these forms provide us two opportunities to approach the presence of Allah *Ta'ala* after making declaration of faith (Imaan). Firstly, a Mo'min is in the spiritual presence of Allah *Ta'ala* while he is performing Salaat. Rasulullah *Sallallaho alaihe wasallam* said, "A person performing Salaat has a direct conversation with Allah *Ta'ala*; and, for the same reason Salaat is called 'Me'raj-ul-Mo'mineen'. Through Salaat, a man is granted an audience by Allah *Ta'ala* and can present his needs to Him. And, as human needs are numerous and keep arising from time to time, a man has the opportunity to appear in the presence of Allah, again and again, to ask favours of Him. Many Ahadith mention the fact that whenever Rasulullah *Sallallaho alaihe wasallam* faced any difficulty, he would atonce take up Salaat. Similarly, all the Rasuls of the past used to offer Salaat when they faced any difficulty. When a Mo'min is granted audience by Allah *Ta'ala* through his Salaat, he praises and glorifies Him and then implores Him for help, as in Surah Fatihah. The Ahadith explaining Surah Fatihah state that, Allah *Ta'ala* responds by promising him that his Dua'a (supplication) will be accepted. For the same reason,

when the Azaan is called out and the Muazzin says, "Come to Salaat", he also adds: "Come for Falah", which means 'Come for success in this world and in the Akhirah'. Many Ahadith explain this point. Now as Allah *Ta'ala* grants, through Salaat, both worldly requirements and wellbeing in Akhirah, a Mo'min pays Zakaat as a token of his gratitude to Allah *Ta'ala* for granting him worldly gains, as a consequence of his Salaat. Thus the command: 'Observe Salaat and pay Zakaat'; may be taken to imply:

'Observe Salaat and out of the bounties We grant you, as a reward thereof, spend a paltry fraction (two and half percent) for the good of the poor people who are attached to Us. In this way Zakaat becomes a mode of expressing gratefulness to Allah *Ta'ala* for the favours bestowed upon a person through the audience. It is quite natural, and stands to reason, that a man should give something, out of the ample rewards bestowed upon him by the Sovereign, to those attached to His court. Therefore, at many places in the Holy Qur'an, the Mo'mins are commanded simultaneously to observe Salaat and to pay Zakaat, which may be interpreted as thus: Ask favours of Us through Salaat and, out of what We bestow upon you, spend something on those of you who are attached to Us and need assistance.

Allah *Ta'ala* has promised additional great rewards for this paltry amount that we spend as an expression of our gratitude to Him, for the favours already bestowed upon us. Secondly, we go for Hajj to make our physical appearance in the House of Allah *Ta'ala*. As Hajj involves a lot of toil and expenditure of money, its performance has been made obligatory (*Fardh*) once in a lifetime and only for those who can afford to undertake the journey. Before going into the presence of Allah, we purify ourselves of the filth of worldly passions through fasting during Ramadhan, which is also obligatory for a believer. To purify ourselves, we restrict our quantity of food and restrain our passions, for these are the two principal causes of spiritual laxity. It is for the above reason that the Hajj season closely follows the month of fasting. The learned scholars of Islamic Jurisprudence also follow the same sequence when they treat these subjects in their books.

The purifying effect of fasting, however, does not preclude other benefits of the month of Ramadhan, which are equally important. Most of the Ulama are of the view that the Ayaat containing threats of punishment for not spending money as Sadaqah, some of which

have been quoted in Chapter Two above, were revealed concerning the non-payment of Zakaat. Obviously, it is not easy to mention all such Ayaat and Ahadith. We shall therefore, refer only to a few of them, by way of example. A single Ayat or Hadith may suffice for a true Muslim to take heed; but it is no use quoting the whole lot of Ayaat and Ahadith for a person who is a Muslim just in name. It is enough for an obedient servant to know that his master has commanded him to act in such and such a way; but the disobedient ones will not heed a thousand warnings until they are afflicted with punishment.

Section (a)

AYAAT ON PAYING ZAKAAT

(1) وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ

AYAT: 1

Establish Salaat, and pay Zakaat, and bow your heads with those who bow (in worship). *(al-Baqarah: 43).*

Note: Commenting on this verse, Maulana Ashraf Ali Thanawi *Rahmatullah alaihe* writes:

In Islam, the devotional pratices (A'maal) fall under two broad divisions, the physical and the spiritual. The physical may be subdivided into two sections, those performed with the body alone and those involving expenditure of money. In this way, the A'amal fall into three broad categories: The Ayat mentions all the three categories of A'maal referring to one act of each kind: Salaat is a physical act of devotion, Zakaat means giving away money to the poor, and Khushu' is an inner spiritual quality. The phrase: (مَعَ الرَّاكِعِينَ) meaning 'With those who are engaged in practising humility,' suggests, very aptly, that inward humility is better attained through association with the humble-minded. *(Bayan-ul-Qur'an).* According to the above explanation, the Arabic word 'Ruku' means devotional humility and there are many other subtle points about the Ayat, for example:-

(i) Salaat is the most important devotional practice for a Muslim; that is why it has been mentioned foremost.
(ii) Zakaat comes next to Salaat, in order of importance.

(iii) Payment of Zakaat is an expression of gratitude for the favours of Allah *Ta'ala*, as detailed ealier.

(iv) By inference, we can conclude that all physical acts of devotion have higher value than spending money as a religious practice.

(v) The outward or formal aspect of a religious practice has higher value than the inward aspect associated with it, as 'humility' (which is an inner aspect of Salaat) has been mentioned after Salaat and Zakaat (which have physical form).

(vi) Associating with those who practice humility in their worship of Allah *Ta'ala* is highly important for cultivating this quality in oneself. For the same reason, some divines stress the need to establish 'Khankahs', where this quality can be easily acquired in their company.

(vii) The collective form of address in the Ayat; "Observe Salaat, all of you" indicates that the instructions are meant for all the members of the Community as general practices, rather than for those of the chosen few. If we ponder further, we can infer more subtle points from the Ayat.

Another view is that the instruction (مَعَ الرّٰكِعِيْنَ) means perform Ruku' which denotes the formal act of bowing in Salaat. Commenting on the Ayat, Shah Abdul Aziz *Rahmatullah alaihe* writes, in his Tafseer-e-Azizi", Briefly the Ayat means: Perform Salaat along with those who perform it; that is, perform it in a congregation. The command stresses the need to practice Salaat with Jama'at (in congregation). Congregational Salaat is a distinguishing feature of Islam, while other religions do not enjoin congregational prayers. The Ayat refers to Ruku in particular, because the preceding Ayaat were revealed concerning the jews, and Ruku or bowing is not a part of their form of worship. Thus, the Ayat implies: 'Observe Salaat like the Muslims'. As has been explained in the book 'Virtues of Salaat', the Salaat is best performed with Jama'at So much so, the theologians regard a Fardh Salaat performed without Jama'at to be a defective performance.'

(٢) وَرَحْمَتِىْ وَسِعَتْ كُلَّ شَىْءٍ فَسَاَكْتُبُهَا لِلَّذِيْنَ يَتَّقُوْنَ وَيُؤْتُوْنَ الزَّكٰوةَ وَالَّذِيْنَ هُمْ بِاٰيٰتِنَا يُؤْمِنُوْنَ ۝

AYAT: 2

And My mercy embraces all things; therefore, I shall ordain it for those (in particular) who fear Allah and pay Zakaat, and those who believe our revelations. *(al-A'raaf: 156)*

Note: Hasan *Radhiallaho anho* and Qatadah are reported to have said that, in this world, Allah's Mercy descends upon everybody, good or bad, but in the Akhirah, Allah's blessings will be showered only upon the righteous people who fear Allah. Once a desert nomad came to Masjid-an-nabavi and, after performing Salaat, prayed thus, 'O Allah, have mercy on me and on Rasulullah *Sallallaho alaihe wasallam* and let no one else share Thy Mercy with us'. Rasulullah *Sallallaho alaihe wasallam* heard him praying and said, "You have restricted the extent of your Lord's Mercy, which is infinite. Allah *Ta'ala* divided His mercy into a hundred portions, of which He sent down one portion and distributed it in the world. By it, all created beings—jinn, men and animals—show kindness to one another (to their children, kinsmen and others) while Allah *Ta'ala* has kept back ninety-nine portions of His mercy."

Another version has: "Allah *Ta'ala* has hundred parts of mercy, of which He sent down one part to the world; by it, the created beings are kind to one another and the animals show mercy to their young ones. And, He has kept back ninety-nine parts for use on the Day of Judgment. "There are quite a few more Ahadith corroborating this subject. *(Durre Manthur).*

Indeed, we should rejoice to know that Allah's Mercy is so vast in extent. The loving care of a mother who feels restless when she finds her child in the slightest trouble, a father's deep affection for his children upsets him when he finds them in trouble, the mutual love of blood relations, the conjugal love between man and wife, the various human sympathies and feelings of kindness for one another, which make it unbearable for one to see others in pain___ all these are manifestations of Allah's Mercy asserting itself through the hearts of living beings. And, all those affections, loves and sympathies, put together, make but a hundredth portion of Allah's Infinte Mercy, of which He has kept back the remaining ninety-nine portions with Himself. What a shame to disobey the commandments of the Lord who is so infinitely Merciful, so full of compassion for His men!

Imagine a mother who treats her son most affectionately and think how great would be her sorrow if the son disobeyed her! Then, how shocking would be the behaviour of a person who neglects the commands of Allah *Ta'ala*, in spite of the fact that His Compassion and Mercy to men is much vaster, to which a mother's affection for her children stands no comparison.

(٣) وَمَآ ءَاتَيْتُم مِّن رِّبًا لِّيَرْبُوَا۟ فِىٓ أَمْوَٰلِ ٱلنَّاسِ فَلَا يَرْبُوا۟ عِندَ ٱللَّهِ ۖ وَمَآ ءَاتَيْتُم مِّن زَكَوٰةٍ تُرِيدُونَ وَجْهَ ٱللَّهِ فَأُو۟لَٰٓئِكَ هُمُ ٱلْمُضْعِفُونَ ﴿٣٩﴾

AYAT: 3

> **That which you give in usury, in order that it may increase on(other)people's property, has no increase with Allah; but that which you give as Sadaqah (Zakaat, etc), seeking Allah's Countenance, has increase manifold.** *(Ar-Rum: 39)*.

Note: Mujahid *Rahmatullah alaihe* says, commenting on this Ayat: "Giving in order that it may increase" includes all manner of spending aimed at receiving more or better than what one has spent, whether the spender hopes to have increase in this world or expects to receive bountiful rewards in the Akhirah. For, in both cases, money is spent in order that it may increase. That is why usury and Zakaat have been mentioned together. Another tradition reports Mujahid *Rahmatullah alaihe* as saying that the Ayat refers to gifts. *(Durre Manthur)*. That is to say, if someone gives a gift to a person in the hope of receiving a bigger gift in return, he shall, as a rule, receive no increase in his money from Allah *Ta'ala*. Similarly, the gift-money given to a married couple on their marriage and the money spent on arranging a feast for a person, in the hope of receiving from him a gift, calculated to be costlier than the food to be served, shall bring no reward from Allah *Ta'ala*, who grants manifold increase to those alone who spend money solely to seek His pleasure.

Sa'eed Ibne Jubair *Rahmatullah alaihe* says; "If a gift is given with the intention of receiving a return only in this world, it shall bring no reward in the Akhirah. Obviously, when a person does not wish to be recompensed in the Akhirah, why should he receive a reward in that life?" Ka'b Qurazi *Rahmatullah alaihe* says, "He who gives a gift to a person with the intention of receiving a bigger gift in return, shall not receive any increase from Allah *Ta'ala*; but he who gives a gift to someone solely for the sake of Allah *Ta'ala*, hoping for no return or favour from the beneficiary, shall receive ever increasing returns from Allah *Ta'ala*". *(Durre Manthur)*. It becomes evident from the above that those who give Zakaat, gifts, etc., to the people in order to win their gratitude, are, in fact, losing their own benefits owing to their insincere intention. The Ayat quoted at Sr. No. 34 in chapter one is also very relevant here:

إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ لَا نُرِيدُ مِنكُمْ جَزَاءً وَلَا شُكُورًا

(they say) we feed you, for the sake of Allah only. We wish for no reward nor thanks from you. (ad-Dahr: 9)

And Allah *Ta'ala* has specifically asked Rasulullah *Sallallaho alaihe wasallam* not to spend money with the intention of receiving an increase in return. In another place in the Holy Qur'an, Allah *Ta'ala* says, addressing Rasulullah *Sallallaho alaihe wasallam*:

وَلَا تَمْنُن تَسْتَكْثِرُ

"And show not favour, seeking worldly gain". (al-Muddathir: 6)

As regards the rewards for spending in the cause of Allah *Ta'ala* and the increase promised for that, in this world and the Akhirah, we have already quoted a number of Ayaat and Ahadith to that effect, in Chapter one above. Therefore, those who spend for the cause of Allah *Ta'ala* should be very particular about the purity of their intentions and should not at all expect a feeling of obligation from those who receive their gifts, nor expect to get any material gain in return for their favours. Undoubtedly, it is binding upon the one receiving a gift to be grateful to the giver and express his thanks to him. But if the giver has any intention of expecting or receiving such thanks, his spending shall cease to be regarded as an act of devotion performed for the sake of Allah; it will rather count as a deed performed for worldly gains. Especially, in case of Zakaat, a man should not, in the least, think of obliging the poor because, while paying Zakaat, he is performing his obligatory duty (Fardh) and doing no favour to anyone. Quite significantly, the Ayat promises manifold increase to those who pay Zakaat, thereby seeking Allah's pleasure.

Section (b)

AHADITH ON THE VIRTUES OF ZAKAAT

(١) عن ابن عباس قال لما نزلت والذين يكنزون الذهب والفضة كبر
ذلك على المسلمين فقال عمر انا افرج عنكم فانطلق فقال يا نبي الله انه
كبر على اصحابك هذه الاية فقال ان الله لم يفرض الزكوة الا ليطيب
ما بقي من اموالكم وانما فرض المواريث وذكر كلمة لتكون لمن بعدكم
فقال فكبر عمر ثم قال له الا اخبرك بخير ما يكنز المرء المرأة الصالحة
اذا نظر اليها سرته واذا امرها اطاعته واذا غاب عنها حفظته. (رواه
ابوداود وكذا في المشكوة)

HADITH: 1

Ibne Abbas *Radhiallaho anho* says: "When the Ayat meaning: and those who hoard gold and silver..... was revealed, the Sahabah *Radhiallaho anhum* felt greatly concerned; so Umar *Radhiallaho anho* said that he would solve their difficulty. He, therefore, went and told Rasulullah *Sallallaho alaihe wasallam* that the Sahabah were upset by the Ayat. Rasulullah *Sallallaho alaihe wasallam* said, "Allah *Ta'ala* has made Zakaat obligatory in order to purify the property that remains with you after payment of Zakaat; and the procedure for inheritance exists in order that property should remain with those who inherit it after you. 'Upon this, Umar *Radhiallaho anho* said, "Allaho-Akbar (Allah is great)" with joy. Rasulullah *Sallallaho alaihe wasallam* then added, "Shall I not inform you about the best thing a man can keep as a treasure?"It is a woman of virtue who pleases her husband when he looks at her, obeys him when he asks her to do a thing and guards his things (also her virtue) when he goes away from her."

Note: The Ayat mentioned in the Hadith has been quoted at Sr. No. 5 in Chapter Two above. It seems to mean that all manner of hoarding, however indispensable, shall be severely punished in the Hereafter; so the Sahabah *Radhiallah anhum* were seriously upset

because, sometimes, hoarding of money become indispensable; they feared lest they should find it difficult to fulfil this commandment, whereas obedience to Allah *Ta'ala* and to His Rasul *Sallallaho alaihe wasallam* was a matter of life and death for them. So, Umar *Radhiallaho anho* approached Rasulullah *Sallallaho alaihe wasallam* to dispel their anxiety by explaining the Ayat. Rasulullah thereupon assured them that Zakaat has been made obligatory in order to purify the property that remains with a person after paying what is due on it. This proves the admissibility of withholding money, because Zakaat falls due on the property that remains with a person for one complete year. If hoarding were disallowed in all circumstances, there would be no need to enjoin Zakaat. The Hadith thus indicates the virtues of Zakaat. Apart from the reward one gets for performing it, Zakaat also purifies the remaining property. In the Holy Qur'an, there is a clear reference to the purifying effect of Zakaat in the following Ayat.

خُذْ مِنْ اَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيْهِمْ بِهَا وَصَلِّ عَلَيْهِمْ اِنَّ صَلٰوتَكَ سَكَنٌ لَّهُمْ وَاللّٰهُ سَمِيْعٌ عَلِيْمٌ ۝

'Take Sadaqah of their wealth, wherewith you may purify them (of the effect of sins').' (at-Taubah: 103)

A Hadith reports Rasulullah *Sallallaho alaihe wasallam* as saying, 'Pay Zakaat out of your wealth; it is a means of purification for you'. *(Kanz)*. According to another Hadith, Rasulullah *Sallallaho alaihe wasallam* said, 'Pay Zakaat; it is a great purifier and, through paying it, Allah *Ta'ala* will purify you (of sins)'. Still another Hadith has: Protect your wealth from the uncleanliness of sins, or from going waste, by paying Zakaat and treat your sick with giving away money as Sadaqah, and make supplications (Dua'a) to guard yourself against calamities. *(Kanz)*. Another Hadith puts it as follows:

'Protect your property by means of Zakaat, treat your sick with spending in Sadaqah and seek help from Allah against calamities by beseeching Him through humility. *(Kanz)*.

Then, in the main Hadith quoted above, Rasulullah *Sallallaho alaihe wasallam* gives another proof of the admissibility of withholding money through the requirements of inheritance. If withholding money were not permissible, there would be nothing to inherit. Rasulullah *Sallallaho alaihe wasallam* then warned the Sahabah that, though hoarding of money is admissible as the last resort, it is not a thing to be kept stored in coffers; it is better to

spend it. The best thing for safe custody is a virtuous wife. Some versions of the Hadith say that the Sahabah asked as to what was the best thing to be treasured and Rasulullah *Sallallaho alaihe wasallam* replied that it was a virtuous woman. Thauban *Radhiallaho anho* relates that they were on a journey with Rasulullah *Sallallaho alaihe wasallam* when the Ayat was revealed:

وَالَّذِيْنَ يَكْنِزُوْنَ الذَّهَبَ وَالْفِضَّةَ ......

'And those who hoard gold and silver..........

Some of the Sahabah *Radhiallaho anhum* said, O Rasulullah, we wish we knew what are the best things to be treasured and taken care of. Rasulullah *Sallallaho alaihe wasallam* replied,"A tongue that remains occupied with the remembrance (Zikr) of Allah *Ta'ala*, a heart filled with gratitude (to Allah *Ta'ala*) and a virtuous wife who aids her husband in the performance of religious practices. *(Durre Manthur)*. It has been related in another Hadith that when the Ayat (mentioned above) was revealed, Rasulullah *Sallallaho alaihe wasallam* said, repeating his words thrice, 'Woe to gold and silver, 'How cursed are they'! The Sahabah *Radhiallaho anhum* asked, "What is the best thing to be protected and prized as treasure?" Rasulullah *Sallallaho alaihe wasallam* replied, "A tongue that remains occupied with the remembrance (Zikr) of Allah, a heart filled with fear of Allah and a virtuous wife who helps her husband in the observance of religious obligations and devotions." *(Tafseer-e-Kabir)*

How fine are the sayings of Rasulullah and how aptly stated! In a few words, he has indicated the admissibility of withholding money, together with the commendability of keeping nothing back with oneself, and also defined a mode of living which ensures peace in this life and success in the Akhirah. This life-pattern consists in keeping one's tongue occupied with Zikr, having a heart filled with gratitude to Allah and living with a devout, virtuous, sensible and submissive wife who guards her own virtue as well as the possessions of her husband, thus making his life full of comforts and all manner of joys, without exposing him to trials and temptations which wealth brings.

(٢) عَنْ أَبِي الدَّرْدَاءِ عَنْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ الزَّكٰوةُ قَنْطَرَةُ الْإِسْلَامِ. (رواه الطبراني في الاوسط الكبير كذا في الترغيب)

HADITH: 2

Rasulullah *Sallallaho alaihe wasallam* has said, "Zakaat is a (great and strong) bridge of Islam".

Note: Just as a strong bridge is a convenient means of going across to a place, so paying Zakaat is a short and easy way to attain to the reality of Islam or the easiest and surest means of attaining nearness to Allah *Ta'ala*. Abdul Aziz Ibne Umair *Rahmatullah alaihe* who was a grandson of Khalifah Umar Ibne Abdul Aziz *Rahmatullah alaihe* has said, "Salaat will take you half way to the presence of Allah *Ta'ala*, fasting will take you to the entrance of His court and Sadaqah will enable you to gain audience with Him". *(Ithaaf)*. There is a subtle affinity between Zakaat and a bridge, which becomes evident from the following remark by the great Sufi Shiekh Shaqiq Balkhi *Rahmatullah alaihe*-

"We have searched for five things and discovered them in five places; abundance of livelihood through forenoon Nafl (Salaat-udh-Dhuhaa) and illumination of the grave through Tahajjud Salaat; satisfactory answers to Munkar and Nakeer (the two angels who visit the grave for Reckoning) through recitation of the Holy Qur'an; easy crossing of the 'Siraat' (the bridge over Jhannam) through fasting and Sadaqah; and a place in the shade of the Arsh (Throne) of Allah on the Day of Resurrection through meditation in solitude". *(Fazail-e-Salaat)*

(٣) عَنْ جَابِرٍ رضی قَالَ قَالَ رَجُلٌ يَارَسُوْلَ اللهِ اَرَاَيْتَ اِنْ اَدّٰى الرَّجُلُ زَكٰوةَ مَالِهٖ فَقَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَنْ اَدّٰى زَكٰوةَ مَالِهٖ فَقَدْ ذَهَبَ عَنْهُ شَرُّهٗ . (رواه الطبرانی فی الاوسط وابن خزيمة فی صحيحه والحاكم مختصرا وقال صحيح علی شرط مسلم كذا فی الترغيب)

HADITH: 3

Rasulullah *Sallallaho alaihe wasallam* said, "If a man pays the Zakaat due on his property, it causes its evil influence to vanish".

Note: Some traditions have it thus: "When you have paid the Zakaat due on your wealth, you have caused the evil influences attached to it to disappear". *(Kanz)*. That is to say, wealth can cause many evils to happen but, if one pays Zakaat regularly, he remains

safe from its evil influence. Obviously, one shall be saved from punishment, in the Akhirah, for possessing a property, if he has paid the Zakaat due on it. In this world also, Zakaat ensures protection of his property . This fact forms the content of the Hadith that follows immediately. And, if Zakaat is not paid, the property gets destroyed, according to the Hadith quoted at serial no. 6 in Chapter six below.

(٤) عَنِ الْحَسَنِ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ حَصِّنُوْا اَمْوَالَكُمْ بِالزَّكٰوةِ وَدَاوُوْا مَرْضَاكُمْ بِالصَّدَقَةِ وَاسْتَقْبِلُوْا اَمْوَاجَ الْبَلَاءِ بِالدُّعَاءِ وَالتَّضَرُّعِ (رواه ابوداؤد فى المراسيل ورواه الطبرانى والبيهقى وغيرهما عن جماعة من الصحابة مرفوعا متصلا والمرسل اشبه كذا فى الترغيب)

HADITH: 4

Rasulullah *Sallallaho alaihe wasallam* said, "Protect your possessions by payment of Zakaat, treat your patients by giving Sadaqah and face the waves of afflictions with supplications and crying unto Allah in humility."

Note: The Arabic word 'Hassinoo' (حَصِّنُوْا) is derived from 'Tahseen' which means building 'fortifications all around. The Hadith means that, as a man living in a fort is safe against attacks from all sides, similarly, the property becomes safe after Zakaat has been paid on it, like a treasure kept in a fortress. A Hadith says, "Once Rasulullah *Sallallaho alaihe wasallam* was sitting at al-Hateem in the Holy Masjid of Ka'bah when a man mentioned some people who had suffered a great loss because the sea-waves had washed away their property. Rasulullah *Sallallaho alaihe wasallam* said, 'Whenever any property is destroyed in a Jungle or on the sea, it is because of the non-payment of Zakaat; so protect your property by payment of Zakaat, treat your patients with Sadaqah and check the calamities by making Dua'a unto Allah, because Dua'a removes a calamity that has befallen and checks it, if it is about to descend. When Allah *Ta'ala* wills the survival of a people or wills that they thrive, He grants them chastity and adorns them with the manly qualities of liberality and large-heartedness. And when He wills the annihilation of a community, they indulge in breach of trust.' (*Kanz*)

(٥) رُوِيَ عَنْ عَلْقَمَةَ اَنَّهُمْ اَتَوْا رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ فَقَالَ

لَنَا النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ اِنَّ تَمَامَ اِسْلَامِكُمْ اَنْ تُؤَدُّوْا زَكٰوةَ اَمْوَالِكُمْ

(رواه البزار كذا فى الترغيب)

HADITH: 5

Alqamah *Radhiallaho anho* says that when our group of people visited Rasulullah *Sallallaho alaihe wasallam* he said to them, "Verily you can make your Islam perfect by your payment of the Zakaat due on your property."

Note: Obviously, a complete adherence to Islam is not possible without payment of Zakaat, which is one of the five essential obligations enjoined by Islam; the other four being: belief in 'La-ilaha-Illallaho Muhammad-ur-Rasulullah', Salaat, Fasting and Hajj. And if a person omits any one of these five fundamentals, he cannot be a perfect Muslim. Abu Ayyub *Radhiallaho anho* reported that a person came to Rasulullah *Sallallaho alaihe wasallam* and said, "Tell me what I should do to enter Jannah". Rasulullah *Sallallaho alaihe wasallam* replied, "Worship Allah and associate no partners with Him, observe Salaat, pay Zakaat regularly and strengthen bonds of kinship." Another Hadith says, "An Arabian nomad came and said to Rasulullah, "Tell me what I should do to enter Jannah." Rasulullah *Sallallaho alaihe wasallam* said, 'Worship Allah and associate no partners with Him, observe the Fardh Salaat regularly, pay Zakaat and fast during Ramadhan." The man said, 'By Him in whose hand my soul is, I shall not add anything to this, nor fall short of it'. Then when he turned away, Rasulullah *Sallallaho alaihe wasallam* said, "If anyone wishes to look at a man of Jannah, let him look at this man". *(Targheeb)*

(٦) عَنْ عَبْدِ اللهِ ابْنِ مُعَاوِيَةَ الْغَاضِرِيِّ قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ثَلَاثٌ مَنْ فَعَلَهُنَّ فَقَدْ طَعِمَ طَعْمَ الْاِيْمَانِ مَنْ عَبَدَ اللهَ وَحْدَهُ وَعَلِمَ اَنْ لَا اِلٰهَ اِلَّا اللهُ وَاَعْطٰى زَكٰوةَ مَالِهِ طَيِّبَةً بِهَا نَفْسُهُ رَافِدَةً عَلَيْهِ كُلَّ عَامٍ وَلَمْ يُعْطِ الْهَرِمَةَ وَلَا الدَّرِنَةَ وَلَا الْمَرِيْضَةَ وَلَا الشَّرَطَ اللَّئِيْمَةَ وَلٰكِنْ مِّنْ وَّسَطِ اَمْوَالِكُمْ فَاِنَّ اللهَ لَمْ يَسْأَلْكُمْ خَيْرَهُ وَلَمْ يَاْمُرْكُمْ بِشَرِّهٖ۔

(رواه ابو داؤد كذا فى الترغيب)

HADITH: 6

Rasulullah *Sallallaho alaihe wasallam* said, "He who observes three things will taste the sweetness of Imaan (faith): One who worships Allah alone and believes (from his heart) that there is no one to be worshipped but Allah and one who pays the Zakaat on his property, willingly, every year. In Zakaat on the animals, one should not give an aged animal or one suffering from itch or any other ailment, or an inferior one, but should give animals of average quality. Allah *Ta'ala* does not demand from you the best of your animals, nor does He command you to give animals of the worst quality".

Note: Though the Hadith is about the Zakaat of animals, the rule applies to all things given as Zakaat. It is not necessary to give away things of the best quality, nor is it permissible to give things of the worst quality; the true spirit of Zakaat lies in giving away things of average quality (of ones possessions). However, if someone gives away things of good quality, of his own sweet will, in order to win the pleasure of Allah *Ta'ala* and to earn His blessings, it would be a sign of his being a blessed soul, specially favoured by Allah *Ta'ala*. In this regard, one should keep in view the lives of the Sahabah *Radhiallaho anhum* and consider their examples carefully.

At this point, we shall relate two incidents from the lives of the Sahabah by way of illustration. Muslim Ibne Shu'bah *Rahmatullah alaihe* says: "Nafey Ibne`Alqamah had appointed my father as headman of his tribe, and ordered him once to collect Zakaat from the entire tribe. My father sent me to collect Zakaat from them, so I came to an old man, called Si'r *Radhiallaho anho* and told him that my father had sent me to collect Zakaat from him. Si'r *Radhiallaho anho* said, 'What kind of animal will you take, my nephew? I replied, I shall select the best animals and I shall also examine whether the udders of the goats are long enough. 'He said, 'Let me first relate a Hadith to you (so that you may know the general rule and then you may do as you like). I lived in this land during the time of Rasulullah *Sallallaho alaihe wasallam* when two persons came to me and they said, 'We are messengers of Rasulullah *Sallallaho alaihe wasallam* to you and he has sent us to collect Zakaat from you'. I showed them all my goats and asked them what was due on me for them. They counted the goats and said, 'One goat'. I selected a goat which I knew

was full of milk and fat and brought it to them. They saw it and said, "This is a pregnant goat and we have been prohibited by Rasulullah *Sallallaho alaihe wasallam* to accept such goats. I asked, 'What kind of goat will you take, then? 'They said, 'A kid that is six months old or a goat in its first year. 'I then went and brought a kid that was six months old. They took it and went away. "Evidently, Si'r *Radhiallaho anho* wanted to give the best goat of the entire lot. But he related the Hadith to the collector of Zakaat, so that he might know the general rule about collecting Zakaat on animals.

Ubbaiyy bin Ka'b *Radhiallaho anho* relates:

"I was once commissioned by Rasulullah *Sallallaho alaihe wasallam* as a collector of Zakaat and I went to a person who gathered his camels before me and I found, on calculation, that a one-year-old she-camel was due from him. I said, Give a she-camel in her second year as Zakaat, 'but he said, 'What use will be a one-year-old she-camel to you? It is not worthy of milking or riding. He then selected a very good, fat, healthy and well-built she-camel and said, Here is another; so, take it. I said to him, 'I cannot take it. Rasulullah *Sallallaho alaihe wasallam* is on a journey and he is going to stay at a place quite near to you. If you like, go to him and present it to him directly. If he accepts it, I shall accept it from you'. The man accompanied me to Rasulullah *Sallallaho alaihe wasallam* and took with him the she-camel which he had presented to me. We came to Rasulullah *Sallallaho alaihe wasallam* and the man submitted thus, 'O Rasulullah, your messenger came to me to collect Zakaat. By Allah, I never had the privilege of being commanded to pay Zakaat by you or your messengers. I presented all my camels to the collector. He examined them and said that a one year old she-camel would be due on them. But a one year old she-camel has neither milk nor is it worth riding. I, therefore, presented one of my best she-camels to be accepted as Zakaat, but he refused to accept it. So, I have brought it with me to present it to you. Kindly do accept it, O Rasulullah!' At this, Rasulullah said 'Only that is what was due from you, but if you want to give a better she-camel, to serve you partly as Nafl Sadaqah and partly as Fardh Zakaat, Allah *Ta'ala* will reward you for that. 'The man said, 'O Rasulullah, I have brought the she-camel with me so that you may accept it'. Rasulullah *Sallallaho alaihe wasallam* then advised that it should be taken from him. *(Abu Dawood)*

How ambitious were the Sahabah *Radhiallaho anhum* to give away their best property as Zakaat! They felt proud and deemed it an honour to welcome the messenger for collection of Zakaat sent by Rasulullah *Sallallaho alaihe wasallam*. They never regarded Zakaat as a tax levied upon them, but believed that payment of Zakaat was a sacred duty, which they had to perform in their own interest. Today, we keep back the best of our possessions for our future needs, but they believed that the property given away for the cause of Allah was the one well-disposed of.

Under the Ayat given at serial No. 11 in Chapter one, we have already related an incident about Abu Zarr *Radhiallaho anho*, who allowed a man from the Banu Sulaim tribe to live in companionship with him only on condition that, whenever he asked the man to give Sadaqah out of his possessions, the man should select the best and finest things for the purpose. And the Hadith quoted at serial no.10 in section five below states that things of inferior quality should never be given as non-obligatory Sadaqah, much less as (Fardh) Zakaat.

(٧) عَنْ أَبِي هُرَيْرَةَ رضـ أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا أَدَّيْتَ الزَّكٰوةَ فَقَدْ قَضَيْتَ مَا عَلَيْكَ وَمَنْ جَمَعَ مَالًا حَرَامًا ثُمَّ تَصَدَّقَ بِهِ لَمْ يَكُنْ لَهُ فِيْهِ أَجْرٌ وَكَانَ إِصْرُهُ عَلَيْهِ (رواه ابن حبان و ابن خزيمة في صحيحهما والحاكم وقال صحيح الاسناد كذا في الترغيب)

HADTIH: 7

Rasulullah *Sallallaho alaihe wasallam* has said, "When you have paid Zakaat on your property, you have paid what was due from you (if you spend more, it will count as Nafl Sadaqah). But he who gives Sadaqah out of the property earned by unlawful means (usury, bribery, etc.), will get no reward for that and he will also suffer from the evil of his unlawful earnings."

Note: This Hadith contains two subjects: Firstly, only Zakaat is due on one's property as incumbent (Wajib) levy. Apart from Zakaat, there are degrees of virtues in Nafl Sadaqah and voluntary spending for the sake of Allah *Ta'ala*. A Hadith says: "He who has paid Zakaat has paid what was due from him on his property; and he who gives more than what is due, is more virtuous". *(Kanz)*

The Hadith narrated by Dhimam Ibne Tha'labah *Radhiallaho anho* is quite famous, and has been mentioned in different channels in Bukhari, Muslim and many other authentic collections of Ahadith. It relates that Dhimam *Radhiallaho anho* asked Rasulullah *Sallallaho alaihe wasallam* about the fundamental obligatory requirements of Islam, which the latter explained to him in detail. Among these, Rasulullah *Sallallaho alaihe wasallam* mentioned Zakaat, whereupon Dhimam asked, 'Is there anything else due from me, apart from Zakaat? Rasulullah *Sallallaho alaihe wasallam* replied, 'No, but you can spend more as Nafl Sadaqah if you like'.

A man sold a house during the time of Khalifah Umar *Radhiallaho anho* who advised him to dig a hole in his residence and bury the sale money to keep it safe. The man asked, "Will it not be treated as Kanz Treasure (Hoarded money) for which the possessor shall be punished on the Day of Judgment)? Umar *Radhiallaho anho* said, "A property on which Zakaat has been paid shall not be treated as 'Kanz'". Ibne Umar *Radhiallaho anho* has said, "I wouldn't mind keeping in my possession an amount of gold weighing as much as Mount Uhad, if I kept on paying Zakaat due on it and observing other commands of Allah *Ta'ala* with regard to it." (*Durre Manthur*). There are many more Ahadith to that effect in the compilations of Ahadith. Therefore, the four great Imams of 'Fiqh' (Islamic jurisprudence)and the generality of Ulama are agreed that, apart from Zakaat, nothing is due on property as such. However, there are other obligations of a Muslim which involve spending of money; for example, the maintenance of wife or the maintenance of one's minor children. There are other similar cases in which spending of money becomes incumbent upon a Muslim. Another such case is helping a man who is facing death, if food or water is not given to him immediately. It is the collective responsibility (*Faradh-e-Kifayah*) of a community to save him from such a death.

Imaam Ghazali *Rahmatullah alaihe* has written in his book, Ihyaa-ul-Uloom: Some (Tabi'een) like Imaam Nakh'ee, Sha'bi, 'Ataa and Mujahid *Rahmatullah alaihim* are of the view that there is something more due on property, apart from Zakaat. Someone asked Imaam Sha'bi *Rahmatullah alaihe*, 'Is there anything due on property, apart from Zakaat?" He replied, "Yes", and recited the following Ayat:

وَاٰتَى الْمَالَ عَلٰى حُبِّهٖ .....

'And gives his wealth, for love of Him........ (to the end),

This has been quoted in full at serial No. 2 in Chapter one. These Legists hold that it is incumbent upon the Muslim that the rich among them should supply the needs of the poor when they come to know of their necessity. According to 'Fiqh' the soundest opinion is that, when a person is driven to a stage that, if his need is not fulfilled immediately, he may suffer death, it becomes a collective obligation *(Faradh-e-Kifayah)*of the whole community to supply his need, though the opinions differ as to whether he should be granted a loan or a donation. *(Ihyaa).*

It is an incumbent (Wajib) act, in itself, to supply the need of a person who has been driven to dire necessity and may be facing death through hunger or thirst. But nothing is due from a wealthy person on his wealth, apart from Zakaat. At this point, I would like to invite the attention of my readers to two points:-

1. 'Ifraat' (Extremism). Nowadays, we are accustomed to go to extremes; so immediately, we transgress the limits of propriety. For example, it is unlawful to take another man's property except with his own sweet will. Some legists do allow taking another man's property as a last resort when someone's life is in danger. But even in such cases, within the Hanafi school of thought, there are two views: one permits eating of carrion in preference to another man's property; the other view accepts the reverse position that, in a helpless state, instead of taking carrion he may take another man's property with out permission. All the books on 'Fiqh' deal with this controversy. Anyhow, when a person reaches that stage of necessity where eating of carrion becomes permissible for him, he may be allowed to take food belonging to another person without his permission. Says Allah *Ta'ala*:

وَلَا تَأْكُلُوٓا۟ أَمْوَٰلَكُم بَيْنَكُم بِٱلْبَٰطِلِ وَتُدْلُوا۟ بِهَآ إِلَى ٱلْحُكَّامِ لِتَأْكُلُوا۟ فَرِيقًا مِّنْ أَمْوَٰلِ
ٱلنَّاسِ بِٱلْإِثْمِ وَأَنتُمْ تَعْلَمُونَ ۝

"And eat not up your property among yourselves in vanity, nor seek by it to gain the hearing of judges that you may knowingly devour a portion of the property of others wrongfully". (al-Baqarah: 188)

Rasulullah *Sallallaho alaihe wasallam* has said, "You must not act wrongfully and a man's property must not be taken, except with his own good will."

Another well-known Hadith reports Rasulullah *Sallallaho alaihe wasallam* as saying, "if a person wrongfully takes a span of land belonging to another, he will be made to wear round his neck (on the Day of Resurrection) a column of earth, in breadth a span but in length stretching out to the extent of seven earths. *(Mishkaat)*

The coming of Hawazin's deputation to Rasulullah *Sallallaho alaihe wasallam* is a famous incident of History, which is very much in point here. After they had been defeated in the battle, a deputation of the Hawazin tribe came to Rasulullah *Sallallaho alaihe wasallam* in order to accept Islam and asked him to return to them their property and captives, which had been taken as booty. Rasulullah *Sallallaho alaihe wasallam* said that both together could not be returned to them and told them to choose one of the two, the captives or the property. The promise to return one of the two was made because it was in the best interest of Islam and the Muslims. When the Hawazin replied that they preferred their captives, Rasulullah *Sallallaho alaihe wasallam* called the Muslims who were entitled to a share in the booty and said, "I have promised to return their captives to the Hawazin; so, those of you who are willing to release their captives, without any compensation from us, should act accordingly. As for those who want a compensation, we shall recompense them for releasing the captives that have fallen to their share. The sahabah *Radhiallaho anhum*, taking the hint, said with one voice that they would be pleased to follow the example of Rasulullah *Sallallaho alaihe wasallam* and release all the captives. But Rasulullah *Sallallaho alaihe wasallam* said, "In a large gathering, it cannot be judged for certain which of you are willing from their hearts (to release the captives). So, let your headmen talk to each one of you in private and tell me about your willingness". *(Bukhari)*

This is the example set by Rasulullah *Sallallaho alaihe wasallam* with regard to the care to be taken before using the property belonging to others. This Hadith is corroborated by many Ahadith to the effect that it is unlawful to take a thing belonging to another, by force or compulsion.

The virtuous Ulama are extremely careful in such matters, so much so that they do not approve of the donations which are collected in public. For, they argue, a person may donate for a cause simply because he is shy of saying 'no' in public. Hence, it is very

important that we do not go beyond limits of propriety and never take anything belonging to others through some forms of compulsion. And we should not be swept off our feet, under the influence of some movements, etc, that are launched from time to time, to hold opinions or act contrary to the precedents set by the virtuous Ulama of the bygone generations. Undoubtedly, the desire to help the poor is praise-worthy but the forms of propriety set by Islam are not to be violated. Rasulullah *Sallallaho alaihe wasallam* once said, "The worst of people is he who does harm to his own life in the Akhirah, for the worldly benefit of other people". *(Mishkaat)*

2. So, Ifraat (افراط) (exuberance) should be avoided at all costs; but no less harmful is the habit of acting upon the (تفریط) (Minimum) which, in this regard, consists in feeling satisfied by restricting ourselves to what is due on property according to the strictest calculations. True, Zakaat alone is leviable upon a property, but one should not be content to pay the minimum alone. So far, we have quoted many Ahadith in this book which make it abundantly clear that it is the property spent in our life-time, for the cause of Allah, which alone shall benefit us in the Akhirah as it is like money deposited with Allah *Ta'ala*. After a man passes away, there are few to remember him, and, in course of time, even the parents, wife and children forget about him. They shed tears of sorrow, real or false, for a few days and thereafter engage themselves in their worldy pursuits. Then, for months together, and even for long years, nobody thinks of the dead relatives.

Besides, regarding the above-mentioned Hadith, one point is worthy of special notice and is of general importance. Nowadays most people say absurd and meaningless things about religion. For example, people are often heard saying, "We are men of the world; it is more than enough that we fulfil our Fardh (obligatory) duties and it is for the great saints to observe optional (Nafl) devotions". Now this sort of reasoning is a guile of Shaitan and a sheer absurdity. The fact is that voluntary and supererogatory (Nafl) devotions are meant to make up for the deficiencies in the observance of obligatory (Faradh) religious practices. For, who can claim to have fulfilled all his Faradh rites perfectly and strictly according to the Commandment of Allah *Ta'ala*? And, since lapses do occur, the supererogatory (Nafl) devotions are meant to make up for the deficiencies. Rasulullah *Sallallaho alaihe wasallam* has said, "A person finishes performing his Salaat but a tenth part of his Salaat, or a ninth part, or

an eighth part or a seventh part or a sixth part or a fifth part or a fourth part or a third part or half of it is recorded as acceptable (according to the quality of his Salaat). *(Abu Dawood)*. The Hadith indicates, by illustration, that everyone receives a reward according to the requirements fulfilled by him in his Salaat. We are fully aware how deficient in quality our Salaats are-------and we should deem it a special favour of Allah *Ta'ala* if He granted us a thousandth, or even a millionth part of the reward meant for a perfect Salaat. As a matter of fact, our Salaat is not worthy of acceptance by Allah *Ta'ala* because of our evil deeds and deficiency in sincerity! Indeed, as described in a Hadith, our Salaat is such as deserves to be rejected and thrown back on our faces, like a wrapped-up rag of shabby cloth. When such is the quality of our Salaat, we never can tell what fraction of the reward has been recorded for us!

A Hadith says: "The first thing about which people will be called to account on the Day of Judgment is Salaat. Allah *Ta'ala* will say to the angels, 'Look into the Salaat of My servant and see whether he has perfomred it perfectly or not." If perfect, it will be recorded as such; if defective, the defect will be recorded. Then Allah *Ta'ala* will say, "See if there are some optional (Nafl) Salaats observed by My servant." If there are Nafl Salaats to his credit, Allah *Ta'ala* will say, 'Compensate the short-comings of Fardh Salaats by the Nawafil. Then Zakaat will be taken up in a similar way (that is, the Fardh Sadaqah will be reckoned first and then the Nafl Sadaqah to make up for the deficiency in the payment of Fardh Sadaqah).Then all the other A'maal will be considered similarly." *(Abu Dawood)*. It follows that a person who pays Fardh Zakaat should not vainly think that he has been paying what is due from him. For, nobody knows how deficient he has been in the fulfilment of Faradh (obligatory duties). And in order to make up the deficiency,one must have a generous amount of Nafl Sadaqaat at one's credit. It is common practice that when a man goes to a court, for the pursuance of a law-suit, he carries with him a sufficient amount of money, in excess of the calculated expenses, allowing for unforeseen emergencies. And the Court of Allah *Ta'ala* is Supreme, where nobody can hide facts, nor can force of arguments or intercession avail anyone. It is true that the infinite Mercy of Allah *Ta'ala* takes precedence over everything else and all Fardh (obligatory duties) are due rights that men owe to Allah *Ta'ala*, Who may forego His rights if He wills and nobody would question Him if He did so. But forgiveness is not a matter of right and no one should commit a crime in the hope of mercy of the Sovereign

Therefore, a man should regularly perform the obligatory requirements, fulfilling all the necessary conditions and observing the proper etiquettes, but he should not rest content with having fulfilled what is due from him. He must rather have in store for himself a vast collection of 'Nafl' (supererogatory) devotions, lest he should have to compensate for the defective observance of 'Fardh' on the Day of Judgment. Allama Suyuti *Rahmatullah alaihe* writes in his book, 'Mirqaat-us-Su'ood': Seventy Nafl acts of virtue are equal in merit to one corresponding obligatory (Fardh) act of virtue. (For example, seventy Raka'at of Nafl Salaat are equal in merit to one Raka'at of Fardh Salaat)." Therefore, one should be very particular about the proper performance of the 'Faradh' religious practices; for, in case of a defective performance of the 'Fardh' one shall have to compensate for the deficiency by a whole lot of Nawafil. Furthermore, we should also have a considerable amount of Nawafil recorded in our Book of Deeds as a precautionary measure.

The other subject contained in the main Hadith is that, if anyone procures wealth by unlawful means and then gives Sadaqah out of it, he will get no reward for that. There are a number of Ahadith to the effect that Allah *Ta'ala* accepts only Sadaqah from lawfully earned property.

Another Hadith says, "Allah *Ta'ala* does not accept the Sadaqah given out of property acquired by 'Ghulool' (dishonesty regarding the spoils of war)". The Ulama have said that the Hadith purposely mentions Ghulool, as everybody has a share in the booty. The point of the Hadith is that a property acquired dishonestly out of war is not accepted as Sadaqah, even though the dishonest person also has a share in the booty. Obviously, a property wrongfully taken from a person, in which the giver has no share, shall be more liable to rejection by Allah *Ta'ala*, if it is given as Sadaqah. According to a Hadith, Rasulullah *Sallallaho alaihe wasallam* once said, "Whoever unlawfully acquires property, and spends it, shall not be blessed; neither will it be accepted from him if he gives it away as Sadaqah; and if he leaves some of it behind (i.e. when he dies), it will be his provision for Jahannam." Ibne Mas'ud *Radhiallaho anho* says, "He who acquires lawful property, but does not pay Zakaat on it, makes his property impure; he who acquires unlawful property and spends some of it as Zakaat, cannot purify this property by doing so." *(Durre Manthur)*

CHAPTER FIVE

ON THREATS OF PUNISHMENT FOR NON-PAYMENT OF ZAKAAT

There are a good many Ayaat on the above subject, most of which have already been discussed in Chapter Two, entitled 'Deprecation of Miserliness'; the Ulama have explained that all these Ayaat pertain to non-payment of Zakaat. Obviously, the threats of punishment for miserliness apply even more aptly to non-payment of Zakaat, which, all agree, is obligatory for a Muslim.

Section (a)

AYAAT OF PUNISHMENT FOR NON-PAYMENT OF ZAKAAT

AYAT: 1 وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يُنفِقُونَهَا فِي سَبِيلِ اللَّهِ ...... (١)

"They who hoard up gold and silver and do not spend in the path of Allah................"to the end of the Ayat.

This Ayat has been quoted in full at Serial No. 5 in Chapter Two above. Majority of the Sahabah and Ulama are agreed that this Ayat was concerning the non-payment of Zakaat: The severe punishment mentioned in the Ayat is meant for those who do not pay Zakaat, as mentioned earlier. In a number of Ahadith, Rasulullah *Sallallaho alaihe wasallam* has confirmed that the punishment described in this Ayat, viz. branding their foreheads and their flanks and their backs with gold, etc., heated in the fire of Jahannam, is meant for those who do not pay Zakaat. We invoke Allah's Mercy to protect us against such a severe punishment. We all know how unbearably painful is the slightest touch of burning hot metal. And the costilier a man's possessions are, the greater will be the number of brandings which he shall have to experience for hoarding (worthless) pieces of gold or silver.

AYAT: 2

"And let not those who hoard up that which Allah has bestowed upon them of His bounty.......to the end of the Ayat".

This Ayat has been quoted in full at Serial No. 3 in Chapter two above, and also the following Hadith from Bukhari, corroborating the Ayat. Rasulullah *Sallallaho alaihe wasallam*, says, "If anyone is granted property by Allah *Ta'ala* and he does not pay Zakaat on it, his property will become for him (on the Day of Resurrection) a snake which shall be coiled around his neck and will say to him, 'I am your property; I am your treasure". If a snake is seen in a house, nobody has the courage to enter it in the dark, for fear lest it should attack him. Rasulullah *Sallallaho alaihe wasallam* has told us that if a man does not pay Zakaat on his wealth and puts it away as hidden treasures or in steel almirahs, it shall be turned into a snake and hung round his neck on the Day of Resurrection. Whereas the snake seen in a house may or may not attack you (it may be just a possibility), still you are frightened and look around, fearing lest it should come out of this hole or that one. The punishment for non-payment of Zakaat (in the form of a snake hung round the neck) is certain, yet we do not feel afraid of it!

(٣) إِنَّ قَارُونَ كَانَ مِنْ قَوْمِ مُوسَىٰ فَبَغَىٰ عَلَيْهِمْ وَآتَيْنَاهُ مِنَ الْكُنُوزِ مَا إِنَّ مَفَاتِحَهُ لَتَنُوءُ بِالْعُصْبَةِ أُولِي الْقُوَّةِ إِذْ قَالَ لَهُ قَوْمُهُ لَا تَفْرَحْ إِنَّ اللَّهَ لَا يُحِبُّ الْفَرِحِينَ ۝ وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا وَأَحْسِنْ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ وَلَا تَبْغِ الْفَسَادَ فِي الْأَرْضِ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ ۝ قَالَ إِنَّمَا أُوتِيتُهُ عَلَىٰ عِلْمٍ عِنْدِي أَوَلَمْ يَعْلَمْ أَنَّ اللَّهَ قَدْ أَهْلَكَ مِنْ قَبْلِهِ مِنَ الْقُرُونِ مَنْ هُوَ أَشَدُّ مِنْهُ قُوَّةً وَأَكْثَرُ جَمْعًا وَلَا يُسْأَلُ عَنْ ذُنُوبِهِمُ الْمُجْرِمُونَ ۝ فَخَرَجَ عَلَىٰ قَوْمِهِ فِي زِينَتِهِ قَالَ الَّذِينَ يُرِيدُونَ الْحَيَاةَ الدُّنْيَا يَا لَيْتَ لَنَا مِثْلَ مَا أُوتِيَ قَارُونُ إِنَّهُ لَذُو حَظٍّ عَظِيمٍ ۝ وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَيْلَكُمْ ثَوَابُ اللَّهِ خَيْرٌ لِمَنْ آمَنَ وَعَمِلَ صَالِحًا وَلَا يُلَقَّاهَا إِلَّا الصَّابِرُونَ ۝ فَخَسَفْنَا بِهِ وَبِدَارِهِ الْأَرْضَ فَمَا كَانَ لَهُ مِنْ فِئَةٍ يَنْصُرُونَهُ مِنْ دُونِ اللَّهِ وَمَا كَانَ مِنَ الْمُنْتَصِرِينَ ۝ وَأَصْبَحَ الَّذِينَ تَمَنَّوْا مَكَانَهُ بِالْأَمْسِ يَقُولُونَ وَيْكَأَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَوْلَا أَنْ مَنَّ اللَّهُ عَلَيْنَا لَخَسَفَ بِنَا وَيْكَأَنَّهُ لَا يُفْلِحُ الْكَافِرُونَ ۝

AYAT: 3

Qaroon (korah), whose story is well-known, was a cousin of Musaa *Alaihissalam*. The entire eighth section (Ruku) of Surah al-Qasas (quoted above) consists of his story. A translation of the Ayaat is given below:-

"Now Qaroon (Korah) was one of Musaa's folk but he oppressed them and We gave him so much treasure that the keys thereof would verily have been a burden for a troop of mighty men. When his own folk said to him. 'Exult not; Lo! Allah loves not the exultant;

"But seek the abode of the Akhirah in that which Allah has given you and neglect not your portion of the world, and be you kind even as Allah has been kind to you; and seek not corruption in the earth; lo! Allah loves not corruptors',

"He said: 'I have been given all this on account of the knowledge I possess. Knew he not that Allah had destroyed, already of the generations before him of men who were mightier than him in strength and greater in respect of following? The guilty are not questioned of their sins.

"Then went he forth before his people in his pomp. Those who were desirous of the life of the world said; Ah, would that to us had been given the like of what has been given to Qaroon! Lo! he is lord of rare good fortune.

'But those who had been given knowledge said 'Woe to you! The reward of Allah for him who believes and does right is better, and only the steadfast will obtain it.

"So we caused him and his dwelling place to sink in the earth. Then, he had no host to help him against Allah, nor was he of those who can save themselves.

"And the morning, found those who had coveted his place, but yesterday, saying: Ah, welladay! Allah enlarges the provision for whom he will of His slaves and

straitens it (for whom He will). If Allah had not been gracious to us, He would have caused it to swallow us (also). Ah, welladay! the disbelievers never prospher". *(al-Qasas: 76-82)*

Note: Ibne Abbas *Radhiallaho anho* says: "Qaroon (Korah) was a kinsman of Musaa *Alaihissalam*, a son of his paternal uncle. He was well versed in worldly knowledge and he was extremely jealous of Musaa *Alaihissalam* and refused to pay Zakaat, although Musaa *Alaihissalam* told him that he had been commanded by Allah *Ta'ala* to receive Zakaat from him (Qaroon). What is more, he said to the people, 'Musaa wants to rob you, of your property, in the name of Zakaat. He commanded you to observe Salaat and you obeyed him patiently; he gave you other commands and you obeyed him against your will. Now that he is demanding Zakaat, you will have to pay it, even though it be burdensome for you.

The people said, "It is too much for us. Could you suggest some means to evade it" Qaroon said, "I have thought of a device. Let us induce some woman of ill-repute to make a false accusation against him in public and say that he has evil designs on her." "So they went to a whore and induced her to slander Musaa *Alaihissalam* in public, with promise of a large reward. Qaroon then went to Musaa *Alaihissalam* and said to him, "I suggest that you read out the commandments of Allah *Ta'ala* to a big gathering of the Banu Israel." Musaa *Alaihissalam* liked the idea, asked Banu Israel to collect together and, when all were assembled, he began to proclaim the commandments of Allah *Ta'ala* to them, saying," Allah *Ta'ala* commands you to worship Him, to associate no partners with Him, to maintain ties of relationship with your kinsmen,.....etc., etc."In the course of his discourse, he also said, 'Allah *Ta'ala* commands that if a married man commits adultery he should be stoned to death'. At this, the people said, 'What if you yourself commit adultery?' Musaa *Alaihissalam* said, 'Even I should be stoned to death if I commit adultery, whereupon people said, 'You have committed it.' Musaa *Alaihissalam* said in surprise, 'Are you accusing me of adultery'? They said, 'Yes', and called the whore, and asked her what she had to say about Musaa. Musaa *Alaihissalam* then asked her to speak on oath. She replied, 'Since you have asked me to speak on oath, the truth of the matter is that they promised to give me such and such amount as a reward and induced me to accuse you in public. You are quite innocent of the crime'. On hearing this, Musaa *Alaihissalam* fell

prostrate (in Sajdah), crying unto Allah, in which state the revelation came from Allah, 'O Musaa, do not weep. We give you power over the earth in order that you may punish these people as you like. Command and it shall obey you! Musaa *Alaihissalam* raised up his head and commanded the earth to swallow them up. When they were sunk into the earth up to their ankles, they began to implore Musaa *Alaihissalam* in humility to grant them pardon, but he commanded the earth to swallow them further, and they were swallowed up to their necks. They cried louder and importuned him to forgive their sins, but Musaa Alaihissalam again ordered the earth to swallow them and so each one of the slanderers was swallowed up by the earth. After this, the revelation came from Allah *Ta'ala* to Musaa *Alaihissalam*, "The people were beseeching you for pardon and crying unto you in humility. By My Honour, had they cried unto Me and begged My pardon, I would have accepted their prayer.

In another Hadith, Ibne Abbas *Radhiallaho anho* is reported to have said, "The phrase 'And do not neglect your portion of the world' occurring in the Ayat means, 'Perform (good) deeds, in the world, to serve you in the Akhirah'". Mujahid *Rahmatullah alaihe* says it means, "Showing obedience to Allah *Ta'ala* in this world' in one's portion of it, for which one shall get a reward in the Akhirah." Hasan *Radhiallaho anho* says, "Do not neglect your portion of the world' means, 'keep with you as much of worldly wealth as may suffice you for your needs; and send the rest in advance to the Akhirah.' 'Another Tradition reports him as saying, "Keep with you what may suffice you for a year, and give the rest away as Sadaqah. *(Durre Manthur)*. We have already quoted one of these Ayaat at serial No.8 in Chapter Two, entitled 'On deprecation of miserliness'.

Section (b)

AHADITH THREATENING PUNISHMENT FOR NON-PAYMENT OF ZAKAAT.

① عَنْ أَبِي هُرَيْرَةَ رض قَالَ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ صَاحِبِ ذَهَبٍ وَلَا فِضَّةٍ لَا يُؤَدِّيْ مِنْهَا حَقَّهَا إِلَّا إِذَا كَانَ يَوْمُ الْقِيَامَةِ صُفِّحَتْ لَهُ صَفَائِحُ مِنْ نَارٍ فَأُحْمِيَ عَلَيْهَا فِيْ نَارِ جَهَنَّمَ فَيُكْوٰى بِهَا جَنْبُهُ وَجَبِيْنُهُ وَظَهْرُهُ كُلَّمَا رُدَّتْ أُعِيْدَتْ لَهُ فِيْ يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِيْنَ أَلْفَ سَنَةٍ حَتّٰى يُقْضٰى بَيْنَ الْعِبَادِ فَيَرٰى سَبِيْلَهُ إِمَّا إِلَى الْجَنَّةِ وَإِمَّا إِلَى النَّارِ (الحديث بطوله فى المشكوة عن مسلم)

HADITH: 1

> **Rasulullah** ***Sallallaho alaihe wasallam*** **is reported to have said, "If anyone possessing gold or silver does not pay what is due, then, on the Day of Resurrection, his gold and silver will be converted into plates that will be heated in the Fire of Jahannam till they become like plates of fire itself, and then his side, his forehead and his back will be branded with them, again and again, during a Day which will be fifity thousand years long. Thereafter he will go to his destined, Jannah or Jahannam........"**

Note: The above quotation forms part of a comprehensive Hadith which describes the various modes in which the owners of camels, cows, goats, etc., will be punished for non-payment of Zakaat. In Arabia people possessed cattle in large number, while in our country, most people do not generally possess sufficient number of cattle to make Zakaat obligatory; of course, gold and silver and things made thereof are commonly possessed. I have, therefore, given only that part of the Hadith which relates to the owners of gold and silver. One can judge from the Hadith as to how severe will be the torment of those who do not pay Zakaat on their property. On the Day of Resurrection, they will be branded with the plates of gold and silver heated in the fire of Jahannam, which will be their punishment on that Day alone, which will be fifty thousand years long. After going through so much torture, they may be sent to Jannah if the virtues performed by them are found to outweigh their sins; but if they are found to be short of virtues, and no pardon is granted to them, they will be condemned to Jahannam to suffer more punishment for these sins. And the details of the torment in Jahannam are too harrowing to be expressed in words!

According to this Hadith, the span of the Day of Resurrection will be fifty thousand years, and the fourth Ayat of Surah al-Ma'aarij also has, to the following effect: 'A Day whereof the span is fifty thousand years'. Some Ahadith say that the Day will be made easy for the pious believers (Mo'mineen) so that, for them, it will be as easy to endure as a Fardh Salaat. For others, its duration will be shortened to the period of time between Zuhr and 'Asr Salaat, according to their good deeds. *(Durre Manthur)*. 'Its duration will be shortened' means that, as they will be engrossed in amusements and

recreations, they will not realize the length of that duration; those who frequently indulge in recreations know full well that hours of joy pass away unnoticed, like minutes and seconds. A Hadith reports Rasulullah *Sallallaho alaihe wasallam* as saying," (while branding), one heated dinaar will not be placed above the other; instead, the body of the man suffering punishment will be so enlarged that all the hoarded coins will be placed on it, side by side, each heated coin touching his body, and then it will be said unto him, 'Now taste of what you used to hoard'!.

Thauban *Radhiallaho anho* is reported as saying: "All the gold, silver, etc., hoarded by the man (withholding Zakaat) will be beaten out into small pieces, each weighing one Qiraat (0.195 gram); then each piece will be heated in Jahannam till it begins to burn like fire; and then his entire body, from head to foot, will be branded with these burning pieces. After this punishment he will either be granted pardon or sent to Jahannam." (*Durre Manthur*) . The torment of branding described in this Hadith has also been mentioned in the Holy Qur'an, as in the relevant Ayat at serial No.5 in Chapter Two. Some Ahadith state that the property on which Zakaat has not been paid will be transformed into a snake and hung round the man's neck.

(٢) عَنْ اَبِی هُرَیْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ مَنْ اٰتَاهُ اللّٰهُ مَالًا فَلَمْ یُؤَدِّ زَکٰوتَهٗ مُثِّلَ لَهٗ مَالُهٗ یَوْمَ الْقِیَامَةِ شُجَاعًا اَقْرَعَ لَهٗ زَبِیْبَتَانِ یُطَوَّقُهٗ یَوْمَ الْقِیَامَةِ ثُمَّ یَاْخُذُ بِلِهْزِمَتَیْهِ یَعْنِیْ شِدْقَیْهِ ثُمَّ یَقُوْلُ اَنَا مَالُكَ اَنَا كَنْزُكَ ثُمَّ تَلَا وَلَا یَحْسَبَنَّ الَّذِیْنَ یَبْخَلُوْنَ الاٰیة رواه البخاری

کذا فی المشکوٰة وقد روی من مسند ثوبان وابن مسعود وابن عمر بمعناه فی الترغیب.

HADITH: 2

Rasulullah *Sallallaho alaihe wasallam* has been reported as saying, "If Allah *Ta'ala* gives anyone property and he does not pay Zakaat on it, his property will be transformed for him into a large bald snake with two black spots over its eyes, which will be put round his neck on the Day of Resurrection, will hold both of his jaws and say to him, 'I am your property; I am your treasure'. He then

recited: 'Let not those who hoard up what Allah has bestowed upon them think .... to the end of the Ayat".

Note: The Ayat mentioned in the Hadith has been quoted in full at serial No. 3 in Chapter two above. In the Hadith, the snake has been named as 'Shujaa' which, according to some Ulama, means a male snake; while others have said that the 'Shujaa' is a kind of snake which can stand erect on its tail, and attack a man. (*Fathul-Bari*). Another characteristic of the snake mentioned in the Hadith is that it will be bald; a snake becomes bald because of excessive venom. The third characteristic of the snake is that it will have two black spots over its eyes, which is also a sign of an extremely venomous species (such snakes also live longer). Some Ulama have translated'two black spots' as two blobs of froth on the corners of its mouth because of excessive venom. Others interpret the word as 'two fangs sticking out of its mouth'. Still others have said that it means 'two bags full of poison dangling on both sides of the snake.' (*Fathul-Bari)*

This Hadith states that the defaulter will have his property transformed into a snake, which will be hung round his neck. The preceding Hadith relates that the gold, etc., will be heated in the fire and he will be branded with it. Both modes of punishment have also been described in two different Ayaat of the Holy Qur'an, quoted at serial No. 3 and 5 in Chapter two above. The Ahadith should not be taken as contradictory to each other. For, they may be understood to mean that (i) the defaulters will be punished in different ways on different occasions; or (ii) the modes of punishment shall vary, according to the various classes of people; or (iii) the defaulters shall undergo both punishments simultaneously. Shah Waliullah Muhaddith Dehlavi *Rahmatullah alaihe* writes in his book, Hujjatullahil-Balighah: The modes of punishment shall vary from having a snake coiling round one's body to being branded with burning plates of gold, etc. For a man adoring wealth in general, his property shall be transformed into one monstrous snake, which will chase him and bite him. As for him who loves each and every item of his property, "counts the coins, arranges them and fondles them lovingly, converts everything into gold and silver and hoards it up", his coins, etc., will be beaten into plates burning with fire and he will be branded with them.

A Hadith says that whoever leaves behind a hoarded treasure will find it transformed, on the Day of Resurrection, into a bald snake,with two dark spots above its eyes, which will chase him. The man will say to it, "What monster are you"? and the snake will reply, "I am your treasure that you left behind". The snake will then bite and devour his body, beginning with his hand. *(Targheeb).* While undergoing punishment, on the Day of Resurrection, if the body of a person is reduced to pieces, it will resume its original shape before the same punishment is inflicted upon it once again and so on.

(٣) عَنْ عَبْدِ اللّٰهِ بْنِ مَسْعُوْدٍ رض قَالَ اُمِرْنَا بِاِقَامِ الصَّلٰوةِ وَاِیْتَاءِ الزَّکٰوةِ وَمَنْ لَّمْ یُزَكِّ فَلَا صَلٰوةَ لَهٗ. (رواه الطبرانی فی الکبیر باسانید احدها صحیح کذا فی الترغیب)

HADITH: 3

Abdullah Ibne Mas'ud *Radhiallaho anho* **has said, "We have been commanded to perform Salaat and to pay Zakaat. So, Salaat will not be accepted from a person who does not pay Zakaat on his property".**

Note: In other words, he will not be granted any reward by Allah *Ta'ala* for his Salaat, although he will be deemed to have fulfilled what was obligatory upon him. Another Hadith says: He who does not pay Zakaat is not a (perfect) Muslim and his good deeds will not avail him". '*(Targheeb)*. That is to say, his good deeds will not avail him for warding off the punishment prescribed for non-payment of Zakaat; it will remain due from him, until paid. According to another Hadith; He who does not pay Zakaat has no religion'.

Still another Hadtih has: 'Allah *Ta'ala* does not accept Salaat from a person who does not pay Zakaat; Allah *Ta'ala* has joined the command to observe Salaat with that of paying Zakaat (in scores of places) in the Holy Qur'an. So, do not separate them'*(Kanz)*. Separating the two means: observing Salaat and not paying Zakaat.

(٤) عَنْ عَلِیٍّ رض قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّی اللّٰهُ عَلَیْهِ وَسَلَّمَ اِنَّ اللّٰهَ فَرَضَ عَلٰی اَغْنِیَاءِ الْمُسْلِمِیْنَ فِیْ اَمْوَالِهِمُ الْقَدْرَ الَّذِیْ یَسَعُ فُقَرَاءَهُمْ وَلَنْ یُّجْهَدَ الْفُقَرَاءُ اِذَا جَاعُوْا اَوْ عَرُوْا اِلَّا بِمَا یَمْنَعُ اَغْنِیَاءُهُمْ اَلَا وَاِنَّ اللّٰهَ یُحَاسِبُهُمْ حِسَابًا شَدِیْدًا اَوْ یُعَذِّبُهُمْ عَذَابًا اَلِیْمًا. (کذا فی الدر، وقال اخرجه

الطبرانی فی الاوسط وابوبکر الشافعی فی الغیلانیات قلت و لفظ
المنذری فی الترغیب ویعذبهم بالواو وقال رواه الطبرانی فی الاوسط
والصغیر وقال تفرد به ثابت بن محمد الزاهد قال الحافظ ثابت ثقة
صدوق روی عنه البخاری وغیره وبقیة رواته لاباس بهم وروی
موقوفا علی علی وهو اشبه کذا فی الترغیب وعزاه صاحب
کنز العمال الی الخطیب فی تاریخه وابن النجار وقال فیه محمد بن
سعید البورقی کذاب یضع اه)

HADITH: 4

Rasulullah *Sallallaho alaihe wasallam* has said, 'Allah *Ta'ala* has enjoined upon the rich to pay (Zakaat) on their wealth, as much as should suffice for the poor ones among them. And nothing distresses the poor, when they are hungry or naked, more than the neglectfulness of the rich who do not pay what is due from them (i.e. do not pay it in full). Beware! Allah *Ta'ala* will call such people to a stern account and punish them with most severe punishment (for the neglect of their obligatory duty).

Note: The Hadith means that Allah *Ta'ala*, Who is All-Knowing, has made it compulsory (Fardh) for the rich Muslim to give away (as Zakaat) the precise fraction of their wealth which, if fully paid according to the prescribed standards, would suffice for the needs of the poor among the Muslims, so that no member of the Ummah would starve or suffer from want of clothes. This fact is definite and self-evident. The point has been explained more clearly in a detailed Hadith related on the authority of Abu Zarr Ghifaari *Radhiallao anho*, which has been included by Faqeeh Abul-Laith Samaraqandi *Rahmatullah alaihe* in his book, '*Tanbeeh-ul-Ghafileen*. In this Hadith, the narrator, among other questions, asked Rasulullah, *Sallallaho alaihe wasallam* 'O Rasulullah you have commanded us to pay Zakaat; what is Zakaat'? 'Rasulullah *Sallallaho alaihe wasallam* replied, "O Abu Zarr, he who is not trustworthy has no Imaan; and the Salaat of a person who does not pay Zakaat, is not accepted; Allah *Ta'ala* has enjoined upon the rich that much Zakaat (on their property) as would suffice for the needs of their poor. On

the Day of Resurrection, Allah *Ta'ala* will call them to account for the Zakaat due on their property and punish them for any default." This Hadith clearly indicates that the above-mentioned saying of Rasulullah *Sallallaho alaihe wasallam* is specifically about Zakaat.

Imaam Ghazali *Rahmatullah alaihe* writes in 'Ihyaa-ul-Uloom' that Allah *Ta'ala* has threatened with dire punishment those who neglect to pay Zakaat. The Holy Qur'an says:

وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يُنْفِقُونَهَا فِي سَبِيلِ اللّٰهِ......

They who hoard up gold and silver and do not spend it in the path of Allah.....................to the end of the Ayat (al-Taubah: 34-35).

where 'spending in the path of Allah' means paying Zakaat on one's property. He then goes on to say that Zakaat is of six kinds:-

1. Zakaat on the animals;
2. Zakaat on gold, silver, etc.
3. Zakaat on wealth invested in business.
4. Zakaat on mines or hidden treasures, etc.
5. Zakaat on the produce of the land.
6. The Sadaqat-ul-Fitr (Wajib) paid at the end of Ramadhan.

All the four Imaams (legists) of Fiqh are agreed that Zakaat is due on all the six kinds of property listed above, except that the Hanafi school holds that, instead of Zakaat, one-fifth (khumus) of the wealth procured from a mine is incumbent (Wajib) upon its owner. Certainly, If every Muslim is particular about regular payment of Zakaat due on each kind of property every year, no poor man would ever die of hunger.

Some Ulama have inferred from the above Hadith related by Ali *Radhiallaho anho* that something more than Zakaat is due on property, but the view is not tenable; this interpretation of the Hadith contradicts another Hadith related by Ali *Radhiallaho anho* himself, which says, "Rasulullah *Sallallaho alaihe wasallam* has said that Zakaat has abrogated the obligatory nature of all other Sadaqaat". This Hadith has also been transmitted in a 'Merfoo' (traceable to Rasulullah) form Imaam Razi Jassass *Rahmatullah alaihe* has written in his book, 'Ahkaam-ul-Qur'an' that it is a saying of Ali

Radhiallaho anho, which has been confirmed through a more reliable chain of transmission.

The Compiler of 'Kanz-ul-Ummal' has quoted the same Hadith, from several collections of Ahadith, with the version: 'Zakaat has abrogated every other Sadaqah' (previously taken to be obligatory) mentioned in the Holy Qur'an; the obligatory bath taken after sexual intercourse (Ghusl-e-Janabat) has abrogated obligatory nature of all other baths; the fasting during Ramadhan has abrogated the obligatory nature of all other fasts, the slaughtering of sacrificial animals on Eid-ul-Adhhaa has abrogated all other obligatory slaughters of animals. Ali *Radhiallaho anho* has said, "If a man were to possess all the wealth of the world, with the pure motive of winning Allah's pleasure by spending it for the cause of Allah, he could still claim to be an ascetic. This saying has also been quoted in Chapter six, below. Some Ulama have said that, before the commandment of Zakaat, it was obligatory to give away (as Sadaqah) all that exceeded one's needs, but the command to pay Zakaat abrogated (automatically) the previous injunction. Allama Suyuti *Rahmatullah alaihe* has said that Suddi *Rahmatullah alaihe* held the same view, which he has expressed in his commentary on the half Ayat:

خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجٰهِلِيْنَ۝

"Keep to forgiveness (O, Muhammad) and enjoin kindness....
(al-A'raaf: 199)

Therefore implying the above, even if something had been made obligatory to be paid on property, it has since been abrogated by Zakaat. Moreover, such a reading goes against another Hadith which reports Rasulullah *Sallallaho alaihe wasallam* as saying, "Whoever has paid Zakaat, has fulfilled what was due on his property; and if anyone gives more than that, it will be an additional credit for him". *(Kanz,* related on the authority of Hasan *Rahmatullah alaihe* in 'Mursal' form). We have already quoted above several Ahadith of the same import, and even clearer is the following Hadith, narrated on the authority of Abu Hurairah *Radhiallaho anho* and similar to the one related by Ali *Radhialaho anho:* "If Allah *Ta'ala* considered the amount of Zakaat received from the rich insufficient for the needs of the poor, He would have made it obligatory for them to pay something more, apart from Zakaat. So, if now the poor suffer from hunger, it is because of the wrong-doing of the rich." *(Kanz).* In other words, as the rich do not

pay in full the Zakaat due from them, the poor have to starve for want of food. In his book, "Majma-uz-Zawaid", Haithami, the Muhaddith *Rahmatullah alaihe*, has transmitted this Hadith on the authority of Ali *Radhiallaho anho*, quoting it in the very beginning of the chapter entitles 'On the obligatoriness of Zakaat!' For the same reason, the author of 'Kanz-ul-Ummal' has included it in the 'Book on Zakaat'.

Hafiz Ibmu-Abdil-Barr *Rahmatullah alaihe* says, 'The Ayat beginning:

وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ ......

(They who hoard up gold and silver...........

and other similar Ayaat apply to those who do not pay Zakaat on their hoarded property. This is the consensus of the Ulama of Fiqh (Islamic Jurisprudence) and the same view was held by the Sahabah viz Umar, Ibne-Umar, Jabir, Abdullah Ibne Mas'ud, Abdullah Ibne Abbas *Radhiallaho anhum*. The following Hadith, transmitted by Abu Dawood and others, also supports this view: Umm-e-Salmah *Radhiallaho anha* says that she was once wearing an ornament of gold and she asked Rasulullah *Sallallaho alaihe wasallam*, 'Is this (ornament) to be treated as Kanz (hoarded treasure, the owner of which shall be severely punished on the Day of Judgment)'? Rasulullah *Sallallaho alaihe wasallam* replied, "Any property on which Zakaat is payable is not 'Kanz', provided the Zakaat is paid on it". Furthermore., this is corroborated by the following Hadith, transmitted by Tirmizi *Rahmatullah alaihe* and Hakim *Rahmatullah alaihe* on the authority of Abu Hurairah *Radhiallaho anho*, 'When you have paid the Zakaat, you have fulfilled what was due from you on your property'.

Another Hadith, transmitted on the authority of Jabir *Radhiallaho anho* reports Rasulullah *Sallallaho alaihe wasallam* as saying, "After you have paid Zakaat on your property, you have purified it of its inherent evil". Haakim *Rahmatullah alaihe* has transmitted the same Hadith saying that it is a "Marfoo' Hadith (traceable to Rasulullah *Sallallaho alaihe wasallam*) according to the standards set by Imaam Muslim *Rahmatullah alaihe*. Baihaqi *Rahmatullah alaihe* says that it is a 'Mauqoof' Hadith (not traceable to Rasulullah *Sallallaho alaihe wasallam*), as the chain of its authorities reaches up to Jabir *Radhiallaho anho*, a Sahabi. Abu Zar'ah

Rahmatullah alaihe also calls it a 'Mauqoof' Hadith, with the chains of its transmitters reaching up to Jaabir *Radhiallaho anho* and says that it is a Sahih Hadith with the wording: "The property on which Zakaat has been paid is not 'Kanz' (hoarded treasure)." Ibne Umar and Ibne Abbas *Radhiallaho anhuma* have also reported the same words.

Ataa *Rahmatullah alaihe* and Mujahid *Rahmatullah alaihe* have said, "The property on which Zakaat has been paid is not a 'Kanz', even though it be buried in the ground; and the property on which Zakaat has not been paid is a 'Kanz', even though it be lying on the surface of the earth." Here, of course, the word 'Kanz' denotes a term of Shariah (Islamic Law) and it has not been used as a common word with usual dictionary meanings. (That is to say, though Kanz literally means a hidden treasure, in Shariah (Islamic Law) it is a term applied to any property on which Zakaat has not been paid.) Barring a few exceptions, I have not found any one holding a view at variance with the one mentioned above that the term Kanz applies to the property on which Zakaat has not been paid.

However, a few illustrious Sahabah like Ali and Abu Zarr *Radhiallaho anhuma* and some of the ascetics (Zaahid) among the followers (Tabi'een), like Dhahhaak *Rahmatullah alaihe*, have said that something more, apart from Zakaat, is due on one's property. Of these, Abu Zarr Radhiallaho anho has gone so far as to say that provision exceeding one's sustenance is to be regarded as kanz. Ali *Radhiallaho anho* has been reported as saying that the amount exceeding four thousand (Dirhams etc), is to be treated as kanz while Dhahhak *Rahmatullah alaihe* says that ten thousand Dirhams is to be considered as property in excess. Ibrahim Nakh'ee, Mujaahid, Sha'bi and Hasan Basari *Rahmatullah alaihim* are of the view that something more is payable as Sadaqah on wealth, apart from Zakaat. Ibne-Abdil-Barr *Rahmatullah alaihe* says that, with the above exceptions, all other scholars of the earlier and later ages are agreed on the point that kanz is that property on which Zakaat has not been paid, and they opine that the Ayaat and Ahadith quoted by the Ulama of the other school of thought (in support of their view) actually emphasize the desirability of spending more than the prescribed amount, rather than advocate its obligatoriness, or else these commandments were revealed prior to the command to pay Zakaat, which has abrogated all previous commandments, just as the command to fast on the 10th of Muharram was abrogated when

fasting during Ramadhan was made obligatory. Still, the fact remains that fasting on 10th Muharram (as a supererogatory act), or spending more than the prescribed amount (as Nafl Sadaqah) are acts of virtue. *(Ittehaf)*

This view is also supported by the fact that when the Muhajireen among the Sahabah emigrated to Madinah Munawwarah, they possessed nothing in the world; so Rasulullah *Sallallaho alaihe wasallam* established the bond of brotherhood (Muakhaat) between the well-to-do Ansaar of Madinah Munawwarah and the poor emigrants (Muhajireen) from Makkah. The Ansaar proposed that half the property belonging to each one of them should be given to his brother from among the Muhaajireen, but Rasulullah *Sallallaho alaihe wasallam* did not accept the suggestion and, instead, told the Muhaajireen to work on the fruit-plantations owned by the Ansaar, in return for a share in the produce. Under such conditions, the bond of brotherhood was established between Abdur Rahman Ibne Auf and Sa'd bin ar-Rabi' Ansaari. Sa'd said to Abdur Rahman , 'It is known to everybody that I am the richest person among the Ansaar; I request you to accept half of my property.' But Abdur Rahman *Radhiallaho anho* declined to accept the offer and said, 'Guide me to the market.' So, Abdur Rahman *Radhiallaho anho* went to the market and started business. If the poor had a right to take the extra wealth of the rich, without being driven to it by extreme want, why did Rasulullah *Sallallaho alaihe wasallam* refuse to take the property of the Ansaar? Why did Abdur Rahman *Radhiallaho anho* refuse to have his (due) right?

The collections of Ahadith and biographies of Rasulullah *Sallallaho alaihe wasallam* contain innumerable incidents about the Ashaab-us-Suffah, the poor emigrants (Muhaajireen) who lived on a platform in the Holy Masjid at Madinah, without any means of subsistence, sometimes going without food consecutively for many days. They would sometimes fall to the ground from starvation. Even though there were many rich Sahabah among the Ansaar, Rasulullah *Sallallaho alaihe wasallam* did not compel anyone to distribute his extra wealth among these people, though he often exhorted them to help the needy.

Abu Hurairah *Radhiallaho anho* says that there were seventy people in the Suffah and not one of them had a full sheet of cloth (to cover his body). *(Durr-e-Manthur)*. Abu Hurairah *Radhiallaho anho*

has related many incidents about his own hard life, which are contained in the collections of Ahadith. He says, "By Him Who Alone is to be worshipped, I used to lie with my stomach pressed against the ground, suffering from pangs of hunger. On some occasions, I tied a stone to my stomach (to appease the spasms of hunger). Once, I intentionally sat by the wayside, waiting for someone to invite me to his house. Soon Abu Bakr *Radhiallaho anho* passed that way. I entered into conversation with him and asked him a question about an Ayat, expecting him to invite me to his house, as was his wont, but he answered my question briefly and went away. After him, Rasulullah *Sallallaho alaihe wasallam* came along and, when he saw me, a smile brightened his face and he said, 'Come along with me'. I accompanied him to his house, where a bowl of milk was presented to him and, upon his asking, 'Who brought this milk?', he was told that such and such person had sent it as a present. Rasulullah *Sallallaho alaihe wasallam* then told me to go and invite all my companions of the 'Suffah'. (They had no families, nor any means to support themselves, nor was anyone responsible for providing food for them or to look after their affairs. Rasulullah *Sallallaho alaihe wasallam* would pass on to them all that he received as Sadaqah and would share with them whatever was presented to him.) When Rasulullah *Sallallaho alaihe wasallam* bade me invite all of them, I naturally felt disappointed,for there was only one cupful of milk and there would be too many of us to share the drink. I said to myself, The milk is barely sufficient for a single person. If I were given to drink it all, I could gain some strength by it. Also, I was aware that, when they came, I would be told to serve it to the others and a server is always the last to drink and, more often than not, he gets the least of the entire lot. But I had to comply with what Rasulullah *Sallallaho alaihe wasallam* had told me to do. So, I went out and fetched all of them. When they had come, Rasulullah *Sallallaho alaihe wasallam* handed me the bowl and bade me serve it to them . I began to serve the milk, taking the bowl to each one of them in turn, who drank to his fill and finally returned the same to me. When everybody had taken his fill, Rasulullah *Sallallaho alaihe wasallam* said to me, 'Only you and I are left now,' and on my replying 'Quite so' he said, 'Sit down then and drink.' So, I drank to my heart's desire. Rasulullah *Sallallaho alaihe wasallam* said, 'Have some more' and I drank some more; he again said, 'Have some more' and I drank some more and said, ' O Rasulullah, my stomach cannot hold any more of it'. He then drank the remaining milk himself".

Another story related about himself, runs thus: "Once I had nothing to eat for three consecutive days and fell on the ground while walking on the way to Suffah. The boys in the street said, 'Abu Hurairah has gone crazy' but I replied, 'Not I, but you are mad'. Somehow I managed to reach the Suffah where I saw Rasulullah *Sallallaho alaihe wasallam* serving Thareed (bread crumbled in gravy) to my friends out of two bowls sent to him by someone. I stood there, raising my head time and again, hoping to be noticed by Rasulullah *Sallallaho alaihe wasallam* who, I thought, would invite me to share the meal with them. I waited till everybody had taken his share and nothing was left in the bowls. Rasulullah *Sallallaho alaihe wasallam* then ran his fingers all around inside the bowls, gathering the left-overs into a morsel, which he placed on his fingers and said to me, 'Take this with an invocation to Allah *Ta'ala.*' I ate it and my stomach was filled".

Fudhala bin 'Ubaid *Radhiallaho anho* says: "Sometimes Rasulullah *Sallallaho alaihe wasallam* sat, after performing Fajr Salaat, and saw some of the 'Suffah' brothers falling to the ground on account of pangs of hunger. He would say, 'If you knew how exalted your ranks are, in the sight of Allah, you would love hunger and poverty more than you do now.'"

Under Ayat No.30, in section one above, has been related the detailed story of some people of the Mudhar tribe who came to Rasulullah *Sallallaho alaihe wasallam*, hungry and scantily clothed, having little to cover their bodies and nothing to eat, suffering from starvation. Rasulullah *Sallallaho alaihe wasallam*, finding nothing inside his houses for them, then assembled the people and delivered a sermon exhorting them vehemently to give Sadaqah, whereupon people brought donations. Two piles of food and clothing gathered up in front of him, all of which he distributed among the poor tribesmen; all this was done through persuasion. Rasulullah *Sallallaho alaihe wasallam* did not compel anyone to give away money, nor called anyone to account for possessing wealth in excess of his requirements.

Anas *Radhiallaho anho* relates that once an Ansaari came to Rasulullah and begged from him. Rasulullah *Sallallaho alaihe wasallam* asked him, 'Have you got nothing in your house?" He said, "I have a piece of matting, of which I spread a part on the ground and use the other as a coverlet, and also a wooden bowl for drinking

water." Rasulullah *Sallallaho alaihe wasallam* asked him to bring both things to him and then auctioned these for two dirhams, which he gave to the man, directing him to buy food for his family with one dirham and buy an axe with the other and bring it to him. When he brought the axe, Rasulullah *Sallallaho alaihe wasallam* himself fixed a handle on it and said, "Go, gather firewood and sell it, and do not let me see you here for a fortnight." 'The man did as directed and came again on the fifteenth day. He had earned ten dirhams, and bought food with them. Rasulullah *Sallallaho alaihe wasallam* said, 'This is better for you than begging, which would have caused a spot on your face on the Day of Resurrection, and then added,

لِذِی فَقْرٍ مُدْقِعٍ اَوْ لِذِی غُرْمٍ مُفْظِعٍ اَوْ لِذِی دَمٍ مُوْجِعٍ

Begging is allowed only for three people: One who is in grinding poverty, one who owes a heavy amount of penalty or one who is responsible for blood-money, which he finds it difficult to pay".

Rasulullah *Sallallaho alaihe wasallam* permitted these three categories of men to ask other people for help, but did not allow the man who had asked for help to beg from people, although he was extremely poor, nor did he entrust anyone with the responsibility for his provision. In short, there are thousands of incidents related in the collections of Ahadith which bear testimony to the fact that only Zakaat, and nothing more than that, is obligatory on property. And the following oft-quoted saying of Rasulullah *Sallallaho alaihe wasallam* also corroborates the above statement:

اَلْمُعْتَدِیْ فِی الصَّدَقَةِ كَمَانِعِهَا

The one who exceeds the limits of propriety while giving away Sadaqah (or while collecting it) is like one who refuses to pay it.

Rasulullah *Sallallaho alaihe wasallam* appointed Dhahaak Ibne Qais *Radhiallaho anho* to collect Zakaat, who brought the best camels of the entire lot owned by the people. On seeing them, Rasulullah *Sallallaho alaihe wasallam* said, 'You have taken the best property of the people.' Dhahaak *Radhiallaho anho* said, "O Rasulullah, you will soon be going on a Jehaad expedition, so I selected those camels that are good for riding and carrying equipment for Jehaad". Rasulullah *Sallallaho alaihe wasallam* said, "Go and return these animals to the owners and fetch others of the ordinary kind." *(Majma'-uz-Zawaaid)*

These were the instructions of Rasulullah *Sallallaho alaihe wasallam* to collectors of Zakaat at a time when he needed equipment for Jehaad and was exhorting the Sahabah to donate for the cause, so much so that, moved by his exhortation, Abu Bakr *Radhiallaho anho* donated his entire belongings, Umar *Radhiallaho anho* gave away half of his entire possessions and Abdur Rahman Ibne Auf *Radhiallaho anho* once said, 'O Rasulullah, I own four thousand (dirhams or dinaars); I have kept back two thousand for my household expenses and brought two thousand to be spent for the cause of Allah *Ta'ala*'. And another Sahabi said, 'I worked as a labourer all night long and received two Saa's (a measure weighing about three kgs.) of dates as wages; I have left half the amount at home, for my family and brought the remaining half to present it to you'. *(Durre-Manthur)*. Abu Mas'ud *Radhiallaho anho* says, "Whenever Rasulullah *Sallallaho alaihe wasallam* advised us to give Sadaqah, and some of us possessed nothing, they used to go to the market, work as porters and get a 'Mudd' (a measure of grain) of dates and then give it away as Sadaqah". *(Bukhari)*

The subject has been treated at length in Chapter one, under Hadith No.24. Notwithstanding all this concern about the equipment for Jehaad, Rasulullah *Sallallaho alaihe wasallam* did not accept, as Zakaat, the camels of good quality instead of those of the ordinary kind (not liking to act against the general rule in collection of Zakaat). It becomes evident that, so far as the obligation is concerned, nothing more is due on property, apart from Zakaat. As for spending generously for the cause of Allah *Ta'ala*, irrespective of its incumbency or otherwise, a Muslim is upon to spend and not to hoard up wealth. The Quranic Ayaat and the Ahadith of Rasulullah *Sallallaho alaihe wasallam* quoted in Chapter one of the book clearly state, in the strongest terms, the fact that wealth is really meant for spending on things which earn the pleasure of Allah *Ta'ala*, (i.e. to spend much on others and, as far as possible, to spend little on their own needs). Only such wealth will be of real benefit to a man which he has deposited in the Treasury of Allah *Ta'ala* (i.e. spent for His sake) and no harm can come to it, unlike the banks of this world which might be looted, destroyed, or go bankrupt. The wealth deposited with Allah *Ta'ala* will benefit a man on the Day when he will be in dire need of help. Allah *Ta'ala* says, "O man, let your treasured wealth flow unto me; for then it will be safe against fire, nor will it be stolen, nor swept away by the water; and I shall return it to you at a time when you will be extremely needy." *(Targheeb)*

We have quoted an Ayat at serial No.30 in Chapter one, in which Allah *Ta'ala* says:

وَلَا تَكُوْنُوْا كَالَّذِيْنَ نَسُوا اللّٰهَ فَاَنْسٰهُمْ اَنْفُسَهُمْ ۔

And let every soul look to that which it sendeth on before for the morrow. And be not you as those who forgot Allah; therefore, He caused them to forget their souls. (al-Hashr: 18-19)

And the following Ayaat have been quoted at serial No.31 in the same context:

اِنَّمَآ اَمْوَالُكُمْ وَاَوْلَادُكُمْ فِتْنَةٌ ۗ وَاللّٰهُ عِنْدَهٗٓ اَجْرٌ عَظِيْمٌ ۞ فَاتَّقُوا اللّٰهَ مَا اسْتَطَعْتُمْ وَاسْمَعُوْا
وَاَطِيْعُوْا وَاَنْفِقُوْا خَيْرًا لِّاَنْفُسِكُمْ ۗ وَمَنْ يُّوْقَ شُحَّ نَفْسِهٖ فَاُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ ۞

Your wealth and your children are only a temptation and a trial. And spend; that is better for your souls. (at-Taghabun: 15-16)

A Hadith at serial No.1 in the same Chapter says that Rasulullah *Sallallaho alaihe wasallam* said, "If I possessed gold to the extent of Mount Uhad, I would not like to keep any of it with me (for more than three days), except what I put aside for paying a debt". And according to the Hadith (quoted at serial No.3 in the same context), to give away whatever surplus you have is better for you and to withhold it is worse for you.' Also, we have given at serial No.12 in the same Chapter the similar advice of Rasulullah *Sallallaho alaihe wasallam* to Asmaa *Radhiallaho anha*, in which he exhorted her to spend without making calculations, and to give away whatever she could for the sake of Allah *Ta'ala*. Also in point here is the incident related at serial No.20 above, on the authority of Aishah *Radhiallaho anha*, that Rasulullah *Sallallaho alaihe wasallam* asked what was left of a goat that they had slaughtered. When she told him that only the shoulder joint remained, while the rest had been distributed, he said, "The whole of it remains except its shoulder joint".

A number of Ahadith on this subject have already been quoted above. Regardless of what is obligatory and what is commendable or praiseworthy, one should bear in mind that only such property shall avail a person as he has remitted to the Akhirah (with his own hands) in this life. If anyone wants to protect his hard-earned money and store it away for use at a time when he shall need it badly, let him spend it for the cause of Allah.

He will not only be sure to gain rewards in the Akhirah but also receive maximum benefits in this world, for, Sadaqah is effective protection against afflictions and, by its blessings, many a person is cured of diseases and saved from meeting an evil death. A well-known Hadith reports Rasulullah *Sallallaho alaihe wasallam* as saying, "Envy is justified only regarding two persons: one whom Allah *Ta'ala* has given knowledge of the Qur'an and he remains engrossed in reciting it, and acting upon it day and night; and a man whom Allah *Ta'ala* has given wealth and he is all the time busy spending it generously for the cause of Allah." *(Majma'-uz-Zawaaid).* We have already quoted a Hadith in Chapter Two, at serial No.3, to the following effect, "Those who have much property shall gain scanty rewards, except for those who spend for the cause of Allah, with both hands, giving to those on their left and on their right, before them and behind them". In another Hadith quoted at serial No. 7 in Chapter 2, Rasulullah *Sallallaho alaihe wasallam* said, 'He is not a (true) *Mo'min* at all who eats his fill while his neighbour is suffering from hunger.'

We have discussed the subject in detail in the foregoing chapters of this book, the crux of which is that it is below the dignity of a true Muslim to hoard up wealth. The necessity of wealth is like the necessity to void bowels; if a person cannot ease himself for a day or two, he shall have to consult the physician, but if somebody suffers from loose bowels, he shall have to go to the doctor for treatment and cure. Now, if the foolish person keeps this waste in his house, not bothering to sweep it away, his house will be filled with foul smell, he will go distracted and will be sure to fall a prey to diseases. Likewise, wealth is necessary for life and we have to procure it by various means; but, at the same time, it has a filthy aspect and its excess can be harmful to the soul, if it is not given away and disposed of immediately, like sewage. The diseases that breed on wealth are: pride and vanity, disdain for others and looking down upon the humble, wanton debauchery and licentiousness, etc. In short, the rich are prone to all manner of afflications that tarnish the soul. This is why Rasulullah *Sallallaho alaihe wasallam* supplicated Allah *Ta'ala*, saying:

"O Allah, make the provision of Muhammad's family just sufficient to sustain life".

Rasulullah wished that his descendants should not be made to possess excessive wealth, which brings corruption in its wake. For the same reason, we see that most of the descendants of Rasulullah *Sallallaho alaihe wasallam* do not possess much wealth. There may be some exceptions, but they only prove the rule, and not the contrary. May Allah aid the author, the most insignificant of His men, to understand the corrupting nature of wealth. How blissful is the life of those who hate this world and its wealth!

(٥) عَنْ بُرَيْدَةَ رضـ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا مَنَعَ قَوْمٌ
الزَّكٰوةَ إِلَّا ابْتَلَاهُمُ اللّٰهُ بِالسِّنِيْنَ (رواه الطبراني في الاوسط ورواته
ثقات كذا في الترغيب وفي الباب روايات كثيرة في الترغيب والكنز
وغيرهما)

HADITH: 5

Rasulullah *Sallallaho alaihe wasallam* has said, 'If some people withhold Zakaat (refuse to pay it), Allah *Ta'ala* inflicts famine on them".

Note: Nowadays, the calamity of famine has become a great problem and thousands of plans are under way to save mankind from a world famine, though most of these plans seem to produce little result. The fact is that, when Allah *Ta'ala* sends a calamity to punish men for their sins, no power on earth can prevent its onslaught. Men may form thousands of plans to check its advance, frame numerous laws (and call the governments for aid), but a thing decreed by the Sovereign Lord of the Universe must come to pass, unless He wills it otherwise. Allah *Ta'ala* has revealed to us the real malady and told us about its proper treatment and cure. Now, if we wish to redeem suffering we shall have to follow the proper remedy. It would be utter folly to indulge in the very acts that cause the disease and then complain of its spreading more rapidly.

Rasulullah *Sallallaho alaihe wasallam* has specifically described for his Ummah how evil pursuits cause specific calamities and afflictions in this world; the humble author has briefly recounted all this in his booklet, *'al-I'tidaal'*. As this is beyond the scope of the present book, readers may refer to that booklet and see how gravely concerned Rasulullah *Sallallaho alaihe wasallam* was about his people on that account, and how he warned them against all such evil practices, saying, in effect:

"When my Ummah falls into such and such evils; they will be afflicted with calamities like: violent windstorm, men being swallowed up by the earth, metamorphosis (faces transformed into evil shapes), earthquakes, pelting with stones from the skies, the domination of enemies over the Muslims, plagues and pestilences, mutual slaughter and bloodshed, with-holding of rains, storms, the hearts becoming intimidated and awed by unknown fears, the supplications of the pious not being accorded acceptance, etc."

Rasulullah *Sallallaho alaihe wasallam* enumerated these afflictions and misfortunes fourteen hundred years ago, together with the particular evil deeds that cause each of these. The warning was given long ago and, today, we have tested the truth of these sayings by experience. Today the predictions are coming true, in exact accordance with the minutest details given in the Ahadith. Would that we understood the true significance of the sayings of Rasulullah *Sallallaho alaihe wasallam*, whose heart was full of love and compassion and who was sent as a mercy, not only for the Muslims, but for all mankind; following the rules of conduct laid down by him, is extremely beneficial for all created being. When the Muslims themselves do not set great value on these revelations, in spite of claiming to be true Muslims, how can we blame the non-Muslims for not knowing that Rasulullah *Sallallaho alaihe wasallam* has taught us golden rules for protection against afflictions and calamities of this world. Even today, if mankind hold fast to these excellent forms of conduct and moral principles, they can win salvation and protection against afflictions. Very often, the non-Muslim patients get themsleves treated by the Muslim doctors or physicians and the Muslim patients often go to non-Muslim doctors for treatment. If only, people acted according to the rules prescribed by Rasulullah *Sallallaho alaihe wasallam*, who was undoubtedly the wisest of all wise men, what a bliss would it be to live in the world, which will become an abode of peace forever.

At this point, I think it worth referring to two more Ahadith, which contain warnings by Rasulullah *Sallallaho alaihe wasallam*: Ibne Umar *Radhiallaho anho* relates that Rasulullah once said, 'O Fraternity of Muhajireen, there are five (dreadful) sins; if you fall into these' and I take refuge in Allah from the evil of these sins lest you fall into them (you will face horrible disasters). Firstly, when people openly indulge in acts of shamelessness and fornication, they will be punished with plague and such diseases as were never heard of before. Secondly, when people begin to give false measure in their

business dealings, they will be subjected to starvation, hardships and oppression by rulers. Thirdly, if people stop paying Zakaat, rain will be with held from them and, were it not for the animals, not a single drop of rain would fall upon them (as animals are innocent creatures of Allah *Ta'ala*, a little water would be showered for them). Fourthly, the community that does not honour its contracts and treaties will be condemned to domination by other nations, who will rob them of all their wealth and belongings. Fifthly, a nation that enforces laws in contravention of (i.e.opposed to) the law of Allah, will be torn asunder by disruption and internal fighting." *(Targheeb)*. If we consider these carefully, we shall see that we are suffering from most of the evils described in the Hadith and, in consequence thereof, most of the calamities mentioned therein have actually befallen us.

Ibne Abbas *Radhiallaho anho* reports that once Rasulullah *Sallallaho alaihe wasallam* said, "Five things are in return for five acts. When someone asked what this meant, he explained, 'When people are treacherous about the covenant they have made, their enemies are given power over them; when people judge and rule in contravention of the commandments of Allah, death becomes prevalent among them; when people do not pay Zakaat, rains are withheld from them; when people give short measure and weight, the produce (of their lands, etc.) becomes scanty and they are afflicted with famines". *(Targheeb)*. Most probably, the Hadith has been narrated in an abbreviated form. That is why the narrator has mentioned only four things in the explanation. This Hadith says that those who frame laws against the canon of Allah *Ta'ala* are punished with frequent deaths; the preceding Hadith states that the offence is punished with causing fighting among the members of the society. The two Ahadith may be understood to describe two different modes of punishment. Or, taken together, both may be read as meaning 'frequent deaths from mutual fighting, which has indeed become a common sight nowadays.

Both Ali and Abu Hurairah *Radhiallaho anhuma* have reported Rasulullah *Sallallaho alaihe wasallam* as saying, in effect, "When people of my Ummah do fifteen things (among these he numerated): when Zakaat is looked upon as a penalty (i.e. people pay Zakaat with a heavy heart, as though it is a penalty or, alternately, when the collectors collect Zakaat like a tax), then look for violent windstorms, earth quakes, men being swallowed up by the earth,

metamorphosis, stones being pelted from the skies, and calamities following one another in rapid succession, like beads of a rosary falling one after the other when its string is cut." I have given these Ahadith, in full, in my book, *'al-I'Tidaal'* and detailed all the fifteen evils that are punished with these severe inflictions. In that book, I have also quoted other Ahadith on the subject, but here, I have made a passing reference to the Ahadith as they also mention withholding of Zakaat.

(٦) عَنْ أَبِي هُرَيْرَةَ قَالَ سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ حَدِيثًا عَنْ رَسُولِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا سَمِعْتُهُ مِنْهُ وَكُنْتُ أَكْثَرَهُمْ لُزُومًا لِرَسُولِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ عُمَرُ قَالَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا تَلَفَ مَالٌ فِي بَرٍّ وَلَا بَحْرٍ إِلَّا بِحَبْسِ الزَّكٰوةِ. (رواه الطبرانی فی الاوسط وهو غریب كذا فی الترغيب وله شاهد من حديث عبادة ابن الصامت فی الكنز برواية ابن عساكر)

HADITH: 6

Rasulullah *Sallallaho alaihe wasallam* has said, "No property is ever destroyed in a jungle or in a river for any other reason than the non-payment of Zakaat (on the part of its owners)".

Note: In other words, apart from the punishment in the Akhirah, prescribed for non-payment of Zakaat, the evil effects of withholding it also appear in this world and it causes one's property to be destroyed. In another version of the Hadtih, a story has also been related that 'Ubadah bin Saamit *Radhiallaho anho* says that once, when Rasulullah *Sallallaho alaihe wasallam* was sitting in the shade, at 'al-Hateem' in the Holy Masjid of Makkah Mukarramah, a man came and said, "O, Rasulullah the property of such and such household that was lying on the sea-shore has been destroyed". (It might have been washed away by the sea-waves). Rasulullah *Sallallaho alaihe wasallam* said, "No property is destroyed on land or on the surface of the sea (anywhere in the world) for any other reason than non-payment of the Zakaat due on it. So, protect your property by paying Zakaat and treat your patients with giving away (things as) Sadaqah, and check the onslaught of sudden calamities by

making supplications unto Allah *Ta'ala*; for, a supplication removes an affliction that has fallen and also forestalls the impending calamities". Rasulullah *Sallallaho alaihe wasallam* would often say, 'When Allah *Ta'ala* wills the subsistance of a people or wills that they thrive, He makes them chaste and innocent of sins and adorns them with liberality, large-heartedness and gentleness of disposition. And when He wills the extinction of a community, He causes them to betray their trust" and then recited the following Ayat from the Holy Qur'an:

حَتّٰىٓ اِذَا فَرِحُوْا بِمَآ اُوْتُوْٓا اَخَذْنٰهُمْ بَغْتَةً فَاِذَا هُمْ مُّبْلِسُوْنَ۝

"Even as they were rejoicing in that which they were given, We seized them unawares, and lo! they were dumb-founded". (al-An'aam:44) (Kanz)

The Ayat occurs in section (Ruku) five of Surah *al-An'aam*. The two Ayaat preceding it describe a general truth about the various phases in the deterioration of a community before it is finally ruined by Allah *Ta'ala*, in order that other people might take admonition and learn a lesson. Allah *Ta'ala* says:

وَلَقَدْ اَرْسَلْنَآ اِلٰٓى اُمَمٍ مِّنْ قَبْلِكَ فَاَخَذْنٰهُمْ بِالْبَاْسَاۤءِ وَالضَّرَّاۤءِ لَعَلَّهُمْ يَتَضَرَّعُوْنَ۝ فَلَوْلَآ اِذْ جَاۤءَهُمْ
بَاْسُنَا تَضَرَّعُوْا وَلٰكِنْ قَسَتْ قُلُوْبُهُمْ وَزَيَّنَ لَهُمُ الشَّيْطٰنُ مَا كَانُوْا يَعْمَلُوْنَ۝ فَلَمَّا نَسُوْا مَا ذُكِّرُوْا بِهٖ
فَتَحْنَا عَلَيْهِمْ اَبْوَابَ كُلِّ شَيْءٍ حَتّٰىٓ اِذَا فَرِحُوْا بِمَآ اُوْتُوْٓا اَخَذْنٰهُمْ بَغْتَةً فَاِذَا هُمْ مُّبْلِسُوْنَ۝

"We have sent Ambiya already unto peoples that were before thee, and (when they denied the Ambiya), We visited them with tribulation and adversity (caused them to suffer from ailments and afflications), in order that they might grow humble. If only, when our disaster came on them, they had been humble! (For, then, their sin would have been forgiven and they would have been shown mercy). But their hearts were hardened and the Shaitan made all that they used to do (that they had indulged in, since long) seem fair unto them (and, therefore, they remained engrossed in the pursuits that charmed their eyes). Then, when they forgot that where-of they had been reminded, We opened unto them the gates of all things (comforts and luxuries) till, even as they were rejoicing in that which they were given, We seized them unawares and lo! they were dumbfounded." (al-An'aam: 42-44)

We should take admonition from these Ayaat. If a man is leading a life of comforts and luxuries, in spite of his acts of disobedience, then he is in a very dangerous situation. Rasulullah *Sallallaho*

alaihe wasallam has said, "When you see Allah *Ta'ala* granting abundance of worldly goods to a man, in spite of his persistence in acts of disobedience, it is just a way of bringing him little by little nearer destruction (Istidraaj)". He then recited the verse:

فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ فَتَحْنَا عَلَيْهِمْ أَبْوَابَ كُلِّ شَيْءٍ حَتَّىٰ إِذَا فَرِحُوا بِمَا أُوتُوا
أَخَذْنَاهُمْ بَغْتَةً فَإِذَا هُمْ مُبْلِسُونَ ۝

"When they forgot that whereof they had been reminded, We opened unto them the gates of all things till, even as they were rejoicing in that which they were given, We siezed them unawares and lo! they were dumbfounded".

Abu Haazim *Rahmatullah alaihe* is reported to have said, "If you see that Allah *Ta'ala* continues to bestow His bounties upon you, in spite of your persistence in disobedience, be fearful of Allah. For, every bounty that does not bring you nearer to Allah *Ta'ala* is a misfortune". *(Durre-Manthur).* The subject will be explained further in Chapter six, under Hadith 17. Since wealth is one of the greatest bounties of Allah *Ta'ala*, it should be employed as a means of achieving nearness to Him. If, instead of spending it generously for winning nearness to Allah *Ta'ala*, someone refuses even to pay Zakaat, which is one of the most important commandments of Allah *Ta'ala*, he will undoubtedly be a disobedient person and should not entertain hopes of keeping his wealth for long. For, he is himself adopting meausres to destroy his property and, if his property is not destroyed in spite of his disobedience, it will be more dangerous, as it forebodes a worse misfortune. May Allah, in His infinite Mercy, save us from it.

(٧) عَنْ عَائِشَةَ رضـ قَالَتْ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَا خَالَطَتِ
الزَّكٰوةُ مَالًا قَطُّ اِلَّا اَهْلَكَتْهُ. (رواه الشافعي والبخاري في تاريخه كذا
في المشكوٰة وعزاه المنذري الى البزار والبيهقي)

HADITH: 7

Rasulullah Sallallaho alaihe wasallam has said, "Zakaat never mingles with any property without destroying it."

The Ulama have given two different interpretations of the Hadith, and both are correct, because the wording of the Hadith supports both interpretations.

One interpretation is that, if Zakaat is not paid out of a property on which it is due, it is mixed up with that property and causes its destruction. According to this reading, this Hadith conveys exactly the same meaning as indicated in the preceding Hadith. Hafiz Ibne Taimiyya *Rahmatullah alaihe* prefers this interpretation, as he has included this Hadith in his book, 'Muntaqaa', in a chapter captioned on paying 'Zakaat without delay'. Humaidi *Rahmatullah alaihe* has also covered this Hadith, adding that, if Zakaat has become incumbent upon you and you have not paid it, then that which is forbidden (Haraam) will destroy that which is lawful (Halaal). That is to say, the amount of Zakaat, withholding which is forbidden, destroys the amount which may be kept back after Zakaat has been paid on it.

The other view, reportedly held by Imaam Ahmad Ibne Hanbal *Rahmatullah alaihe*, is that if a man who is rich, owning seven and a half tolas of gold (approximately 87.2 grams) or fifty two and half tolas of silver (approximately 610.3 grams) or anything of equal value, exceeding his basic needs, nevertheless receives Zakaat from others, pretending to be a poor man, the amount of Zakaat received by him will destroy the property already lying in his possession. *(Mishkaat)*

This Hadith contains a strict warning for those who pretend to be poor and receive Zakaat by deceiving others, though they possess enough property to make Zakaat incumbent upon themselves. The amount of Zakaat taken in this way, causes destruction of one's own property and, thus, one has to suffer a great loss in return for a paltry gain. Then it is no use cursing the thieves or those who have taken it by force. A man's wrong action causes destruction of his own property and the sin of taking Zakaat undeservedly shall remain registered against him.

(٨) عَنْ عَبْدِ اللّٰهِ بْنِ مَسْعُوْدٍ رضي الله عنه قَالَ مَنْ كَسَبَ طَيِّبًا خَبَّثَهُ مَنْعُ الزَّكٰوةِ وَ مَنْ كَسَبَ خَبِيْثًا لَمْ تُطَيِّبْهُ الزَّكٰوةُ. (رواه الطبرانی فی الکبیر موقوفا باسناد منقطع کذا فی الترغیب)

HADITH: 8

Abdullah bin Mas'ud *Radhiallaho anho* **says, "He who acquires pure property (by lawful or 'Halaal' means) but does not pay Zakaat, makes his property impure and he who acquires impure property (by unlawful or**

'Haraam' means) and spends some of it as Zakaat cannot thus purify his property."

Note: What a severe threat for those who neglect to pay Zakaat! The entire property acquired by untiring efforts and hard labour, through lawful (Halaal) means, becomes impure by a slight act of niggardliness on the part of its owner and negligence in paying Zakaat!

In a Hadith Rasulullah *Sallallaho alaihe wasallam* has been reported as saying: "He who acquires property by unlawful (Haraam) means, and then gives it as Sadaqah shall receive no reward for it and will face the evil consequence of earning it unlawfully". *(Targheeb)*. Thus, he will suffer the evil influence of unlawful earnings and receive no blessings for giving Sadaqah.

(٩) عَنْ اَسْمَاءَ بِنْتِ يَزِيْدَ اَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ اَيُّمَا امْرَأَةٍ تَقَلَّدَتْ قِلَادَةً مِّنْ ذَهَبٍ قُلِّدَتْ فِىْ عُنُقِهَا مِثْلَهَا مِنَ النَّارِ يَوْمَ الْقِيَامَةِ وَاَيُّمَا امْرَأَةٍ جَعَلَتْ فِىْ اُذُنِهَا خُرْصًا مِّنْ ذَهَبٍ جُعِلَ فِىْ اُذُنِهَا مِثْلُهُ مِنَ النَّارِ. (رواه ابوداؤد والنسائى باسناد جيد كذا فى الترغيب)

HADITH: 9

Asmaa binte Yazid Radhiallaho anha **reports Rasulullah** *Sallallaho alaihe wasallam* **as saying, "Any woman who wears a gold necklace round her neck shall be made to wear a similar necklace of fire round her neck on the Day of Resurrection; and any woman who puts a gold ear-ring in her ear shall have a similar ring of fire put in her ear, on the Day of Resurrection".**

Note: This Hadith apparently indicates that it is unlawful for women to wear gold ornaments. Some Ulama are said that it pertains to the early period of Islam, because the Ulama are agreed to allow the wearing of gold or silver ornaments for women, as supported by many other Ahadith. Other Ulama have said that this Hadith, with many other Ahadith of the same import, applies to

those who do not pay Zakaat on their ornaments; and certain Ahadith also support this view. For example, a Hadith reports Asmaa *Radhiallaho anha* as saying: "I visited Rasulullah *Sallallaho alaihe wasallam* with my maternal aunt, both wearing gold bracelets on our hands. Rasulullah *Sallallaho alaihe wasallam* asked, 'Do you pay Zakaat on your bracelets?' and when we replied, 'No', he said, 'Aren't you afraid of having bracelets of fire put on you by Allah *Ta'ala* on the Day of Resurrection? Do pay Zakaat on them." (*Targheeb*). The Hadith clearly states that women shall be made to wear ornaments of fire on the Day of Resurrection, in case they have not paid Zakaat on their ornaments. Muslim women should be very particular about paying Zakaat, lest the ornaments adorning their persons today should become the blazing flames of Jahannam and torment their bodies, on the Day of Resurrection. The Hadith reports Asmaa *Radhiallaho anha* as saying that she did not pay Zakaat on the bracelets. It was perhaps because, at that time, she was ignorant of the law of Zakaat about the ornaments. The fact becomes evident from another Hadith in which she is reported as asking a question on the same point. Or, probably she regarded ornaments to be one of the basic needs of a woman (like clothing) though, actually, it is not one of the necessities of life, but something extra. If we accept this probability, the Hadith would not be taken as referring exclusively to gold ornaments, but apply to silver ornaments as well. Aishah *Radhiallaho anha* says; "Once, when Rasulullah *Sallallaho alaihe wasallam* came to my house while I was wearing two thin bracelets of silver on my hand, he asked, 'What is this Aishah?' I said, 'I have got these two ornaments to adorn myself for you'. Rasulullah *Sallallaho alaihe wasallam* asked, 'Do you pay Zakaat on them?' I said, 'No'. He said, "This is sufficient to take you to the fire of Jahannam."' (*Targheeb*).

Here, in addition to the reason mentioned under the preceding Hadith, another possible reason why she said so might be that silver bracelets are usually light and, as such, their weight is less than the prescribed limit for making Zakaat payable on them. And the saying of Rasulullah *Sallallaho alaihe wasallam* may be understood to mean that, if even a small ornament when taken along with others totals up to the prescribed standard, it becomes incumbent to pay Zakaat on them. It has been related in another Hadith to the effect that a woman came to Rasulullah *Sallallaho alaihe wasallam* accompanied by her daughter who wore two heavy gold bangles on her hands. Rasulullah *Sallallaho alaihe wasallam* asked her, "Do

you pay Zakaat on them"? She replied, 'No'. He then said, "Will you be glad to have Allah *Ta'ala* put two bangles of fire on your hands, on the Day of Resurrection?" Hearing this she placed the bangles before Rasulullah *Sallallaho alaihe wasallam* and said, "I give these away for the sake of Allah and His Rasul!" *(Targheeb).*

It was a peculiar characteristic of the Sahabah *Radhiallaho anhum*, men and women alike, that on hearing a command given by Allah *Ta'ala* or His Rasul *Sallallaho alaihe wasallam*, they accepted it and hastened to comply with it without hesitation or argument.

According to these Ahadith, the same rule applies both to gold and silver ornaments, and those who do not pay Zakaat on ornaments of either kind are threatened with the fire of Jahannam on the Day of Resurrection. It makes little difference, with one Hadith mentioning only gold and the other, only silver.

Some Ulama have said that all Ahadith that do not mention Zakaat and make a distinction between gold and silver, do so because of vanity in adornments of the body. Accordingly a tradition transmitted by Abu Dawood and Nasaai, also corroborates this view: "O women, don't you consider silver good enough to make ornaments with, for adorning yourselves? I assure you that any woman who adorns herself with gold, which she displays, will be punished for it". (*Targheeb*). It is commonly observed that women do not set much value upon silver ornaments, especially among those ladies who have vanity because of their so-called high birth and do not consider silver ornaments to be fit objects for display or showing their superiority. If such a woman is wearing silver bracelets she would not, at all, think of displaying them, but with gold bracelets she will, out of her vanity, try to attract the attention of other people towards these by lifting her hands to adjust her head-dress, or wave her arms pretending to drive away a fly, and when she meets a visitor or she herself goes to visit someone else, her head-dress seems to slip every now and then and she raises her hands each time to re-adjust it, in order to show off her bracelets. It seems that the head-dress will never stay in place, and the fly she is trying to drive away will never let her alone. All these motions and gestures are mere excuses to display her gold bracelets. Therefore, it should be borne in mind that ornaments should not be worn for the sake of vanity and Zakaat should be regularly paid on the ornaments. If someone does not have due regard for both these points, she will have to suffer punishment in Jahannam.

(١٠) عَنِ الضَّحَّاكِ قَالَ كَانَ أُنَاسٌ مِنَ الْمُنَافِقِيْنَ حِيْنَ اَمَرَ اللّٰهُ اَنْ تُؤَدَّى الزَّكٰوةُ يَجِيْئُوْنَ بِصَدَقَاتِهِمْ بِاَرْدَءِ مَا عِنْدَهُمْ مِنَ الثَّمَرَةِ فَاَنْزَلَ اللّٰهُ وَلَا تَيَمَّمُوا الْخَبِيْثَ مِنْهُ تُنْفِقُوْنَ. (اخرجه ابن جرير وغيره كذا فى الدر المنثور)

HADITH: 10

Dhahaak *Radhiallaho anho* says, 'When Allah *Ta'ala* ordered the payment of Zakaat, some people among the 'Munafiqeen' (Hypocrites) would, give (as Zakaat) fruits of the worst quality that they possessed. At this, Allah *Ta'ala* sent down the Ayat:

Note: The verse referred to in the Hadith is given below, in full:

O you who believe! Spend of the good things which you have earned (on good causes) and (spend the fruit etc. of the best quality) out of that which We bring forth from the earth for you, and seek not the bad (with intent) to spend thereof (as Sadaqah), when you would not take it for yourselves save with disdain if someone were to give you similar things as a gift, or while paying back what he owed you); and know that Allah is Absolute and worthy of all praise. *(al-Baqarah:267)*

There are a number of Ahadith explaining this Ayat and all of them carry almost the same meaning. Baraa *Radhiallaho anho* relates, "These Ayaat were revealed concerning us, the Ansaar of Madinah. We owned orchards and each one of us brought small or large quantities of fruit to the Masjid, according to the produce of his fruit-plantation. Some people would bring one or two clusters of dates, etc., and hang them up in the Masjid. Whenever any of the poor ones living in the 'Suffah' felt hungry, he would go to the hanging bunch, strike it with a stick and eat the few ripe or unripe dates that fell off it, to satisfy his hunger. Others who had a weak interest in Sadaqah, used to bring clusters of the worst quality. The above Ayat was revealed on this account and it means that if you were given bad or rotten fruit as a gift, you would accept it just to avoid embarrassment in returning it to the donor, otherwise you would not be happy to accept it. After this, those people began to present clusters containing dates of good quality."

There are numerous Traditions on this subject. Another Hadith has the following narration: Some people bought goods of the cheaper quality from the market and then gave them away as Sadaqah; so the above Ayat was revealed concerning this habit. Ali *Radhiallaho anho* relates that this Ayat was revealed concerning obligatory Zakaat. There were some people who, when they picked dates, selected and put away those of the best quality and, when the collector came to collect Zakaat, put before him the fruit of inferior quality. A Hadith says: "Once Rasulullah *Sallallaho alaihe wasallam* entered the Masjid with a stick in his hand, with which he struck a bunch of dates of very inferior quality that someone had hung up there and said, 'If the owner (of the Sadaqah) had hung up a bunch of better dates, what harm would have come to him? He will be given dates of the same poor quality in Jannah". (*Durre Manthur*). Aishah *Radhiallaho anha* reports Rasulullah *Sallallaho alaihe wasallam* as saying: "Do not give to the poor what you would not eat yourself." (*Kanz*). It has been narrated in another Hadith that Aishah *Radhiallaho anha* once intended to give some spoilt meat as Sadaqah, but Rasulullah *Sallallaho alaihe wasallam* said to her, "Do you want to give as sadaqah what you do not like to eat yourself?" (*Jam'-ul-Fawaaid*). The Hadith means that, as you are giving away Sadaqah for the pleasure of Allah, try to give the best goods, as far as possible. But this does not mean that, if someone cannot afford good things, he should not even give things of poor quality, which would mean that such persons would give nothing as Sadaqah. It is better to give away something, be it of an inferior quality, than not to give anything at all. Of course, giving away things of bad quality can also be a way of withholding Zakaat. We have already quoted a Hadith at serial No.6 in Chapter four, which lays down the rule about the quality of things to be given as Zakaat: Allah *Ta'ala* does not demand from you the best of your property, nor does He require you to give the worst. You are required to offer the average quality of goods.

During his caliphate, Abu Bakr Siddiq *Radhiallaho anho* wrote a letter to his subordinates telling them, in detail, the commandments of Allah *Ta'ala* regarding the collection of Zakaat. He wrote, in the beginning of the letter: These are the orders for collection of Zakaat; The people may pay to the collector if asked to pay according to the prescribed detail, but whosoever asks for more than that, must be refused. When sending Mu'az *Radhiallaho anho* to the Yemen as a governor, Rasulullah *Sallallaho alaihe wasallam* advised

him to command people to observe Salaat and to pay Zakaat, and then said, "When they pay Zakaat, avoid taking the best of their property; and protect yourself against the curse of an oppressed person, for there is no barrier between Allah *Ta'ala* and the supplication of the oppressed."

Imaam Zuhri *Rahmatullah alaihe* says, "When the collector of Zakaat sent by the government comes, the goats should be apportioned into three flocks; one containing the best of the whole lot, another containing the worst and another containing those of medium quality. The collector should then take Zakaat from among those of the medium quality". (*Abu-Dawood*). That is to say, this is the guideline to be observed while collecting Zakaat, but if the giver wants to give the best of his possessions, of his own sweet will, it may be accepted from him, as illustrated by the incidents from the lives of the Sahabah *Radhaiallaho anhum* related under Hadith six in chapter four of the book, together with a Hadith that, if someone gives the best of his possessions or something in excess of what is due from him, Allah *Ta'ala* will grant him additional rewards for that. Therefore, the donor should select the best of what he possesses for giving as Sadaqah, because only such property as is spent for the pleasure of Allah *Ta'ala* shall be really of benefit.

Imaam Ghazali *Rahmatullah alaihe* says that whosoever wants to pay Zakaat, keeping the Akhirah in view, must follow certain rules and observe certain proprieties, and has explained those rules and proprieties in great detail. In the following pages, these rules are discussed briefly and with occasional necessary explanations. (It is not, of course, an exact translation.) Imaam Ghazali *Rahmatullah alaihe* has given eight guide-lines regarding payment of Zakaat:-

1. We should know, in the first instance, why Zakaat was made incumbent and made one of the five essentials (pillars) of Islam. These are three reasons;

(a) In reciting the Kalimah, a man asserts his belief in Allah *Ta'ala* as the only Deity to be adored, Who has no associates or partners. The profession of this faith becomes a truth when his heart is knowingly dissociated from everything else, as true love admits of no rivalry or partnership, and mere verbal expression of love has no value. A man's true love is put to trial when there are other rivals, each claiming his love, wealth being something

that man loves by nature. So, Allah *Ta'ala* has made it incumbent upon men to spend wealth, as a touchstone for the truth of their love for Him and their belief in Him as the only Being worthy to be obeyed. Through Sadaqah a man's love for Allah *Ta'ala* is judged, as indicated in the Ayat:

إِنَّ اللّٰهَ اشْتَرٰى مِنَ الْمُؤْمِنِيْنَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنَّ لَهُمُ الْجَنَّةَ

Lo! Allah has bought from the Mo'mineen (believers) their lives and their wealth because Jannah will be theirs. (at-Taubah:111)

'Buying of lives' is through Jehaad; it is, of course, easier to give money than to offer one's life. On the basis of spending money, as a trial of one's love for Allah *Ta'ala*, men are found to fall into three categories:

Firstly, those who are true in their assertion of the Oneness of Allah *Ta'ala* and who associate no partners with Him in their love for Him. They are the ones who fulfil their covenant perfectly, as they sacrifice all their belongings for the sake of Allah *Ta'ala*, keeping back neither a dirham nor a dinar. The requirement of obligatory nature of Zakaat becomes meaningless in their case. It is reported of certain divines when they were asked, 'How much Zakaat is due on two hundred Dirhams?' They replied, 'According to Shariah it is incumbent upon common people to spend five Dirhams out of every two hundred Dirhams, but for us, it is necessary to spend everything, keeping nothing back". That is why Abu Bakr Siddiq *Radhiallaho anho* presented all he possessed to Rasulullah *Sallallaho alaihe wasallam*, keeping nothing with himself, thus proving his perfect love for Allah *Ta'ala*.

Secondly, there are people of average sort who keep back some wealth to serve them for their needs and give the rest away. They do not indulge in luxuries of life but keep only sufficient provision for their own use and spend the surplus wealth for the cause of Allah. They, too, do not restrict their spending to the prescribed limits of Zakaat, but spend whatever exceeds their requirements, which is often more than the amount due. That is why some followers (Tabi'een) of the Sahabah *Radhiallaho anhum* like Imaam Nakha'ee, Sha'bee and others *Rahmatullah alaihim* are of the view that there is much more due on property, apart from

Zakaat, and they hold that it is incumbent upon the rich to fulfil the needs of the poor, if they find them in need of help, even if they have to give more than the Zakaat due on their property. However, according to 'Fiqh,' the sounder view is that it is Fardh-e-Kifayah (a general obligation, whose fulfilment by an adequate number absolves all) to supply the need of an extremely poor man who is in danger of suffering death. The opinions differ as to whether it is obligatory to give free help to such a person, or mere lending of money can absolve people of their responsibility. (Those who are in favour of lending money, rather than free help, fall into the third category defined below.)

Thirdly, there are people who spend strictly in accordance with the prescribed standards, neither more nor less than the calculated amount. The majority of people fall into this last category: they love worldly wealth and spend like the niggardly, being less concerned with the life in the Akhirah.

Imaam Ghazali *Rahmatullah alaihe* has not mentioned the fourth category, viz. Those who spend less than the prescribed amount, or do not pay Zakaat at all. Such people are altogether false in their claims of love for Allah *Ta'ala*, so he did not regard them as worthy of mention.

(b) A second object in making Zakaat obligatory (Fardh) is to purify men's hearts of miserliness, which is a fatal attribute. Rasulullah *Sallallaho alaihe wasallam* has said, "Three things are fatal attributes:-

(i) Niggardliness which is practised: i.e. if a person is miserly by nature, but behaves generously in defiance of his habit, miserliness will not harm him; miserliness becomes fatal only when a person actually acts like a miser.

(ii) Passion which is acted upon. If a man of ardent passions exercises restraint, no harm will come to him; passion becomes fatal only when it is indulged in.

(iii) Self-conceit i.e. a man's considering his own opinion as the best. There are many Ayaat of the Holy Qur'an and numerous Ahadith deprecating miserliness, some of

which we have quoted in Chapter Two of this book. The only way to cure a person of miserliness is for him to cultivate the habit of spending money. When it is desired that a man should cease to love someone, he is advised not to associate with that person and, with effort, try to keep away from him. Zakaat is called a 'purifier', as it purifies a man of the filth of avarice and miserliness. The more generously a man spends and the happier he is while spending for the love of Allah, the more purified he will be of miserliness."

(c) Another reason for making Zakaat obligatory appears to be that it is an expression of gratitude to Allah *Ta'ala* for the bounty of wealth bestowed by Him. Each of us receives countless Bounties from Allah *Ta'ala*, both in the form of wealth and in the form of physical faculties; so, the physical devotions serve as thanksgiving for bodily gifts, while devotions involving spending of money serve as thanksgiving for the bounties of wealth and other worldly goods. How mean and ungrateful is a person who sees a beggar suffering abject poverty and destitution, but his heart is not moved with feelings of gratitude for Allah *Ta'ala*, Who has bestowed numerous bounties upon him, saving him from the humiliation of begging from others and, above all, raised him to a position where others beg favours of him. Is it not binding upon him to express gratitude to Allah *Ta'ala* and spend at least one tenth (of the produce of his lands) or one fortieth (of the money kept with him for a year), for the pleasure of Allah *Ta'ala*?

2. Another propriety to be observed concerns the proper time for giving away Zakaat. In the first place, it is important that one should hasten to pay Zakaat and give it away even before it falls due, because this shows his concern and willingness for obeying the commandments of Allah *Ta'ala*. And, it also delights the hearts of the needy persons. On the other hand, if a man makes delay in giving Zakaat, he may suffer an affliction or a loss of his property. The Ulama who hold that it is necessary to lose no time in paying Zakaat also say that it is sinful to make delay in its payment. So, when it occurs to a person to spend money for the sake of Allah, he should not delay in doing so and regard it as an idea put in his mind by an angel, as a Hadith says, "Everybody is being advised by an angel and tempted by a Shaitan. The angel wants him to do good

and to follow the truth, so, when anyone finds, within himself, an inclination to do good, he should express gratitude to Allah *Ta'ala*. The Shaitan persuades a man to do evil and go against what is true, so when a person finds himself inclined towards evil, he should recite: أَعُوذُ بِاللهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ

I seek refuge in Allah against Shaitan, the outcast one". (Saadah)

A Hadith says that (allegorically) the heart of man is between two fingers of Allah *Ta'ala*, which He turns about as He wills. The first thought of spending for the sake of Allah might be followed by a second thought, a prompting by the Shaitan to keep money with oneself. For, Shaitan keeps on forewarning a person against impending want and need. We have already discussed this point under Ayat No. 2 in Chapter Two.

And following the exhortation of the angel, there is an evil prompting by Shaitan. So, a man should hasten to pay Zakaat before the second thought occurs to him. And if anyone wants to pay the entire amount of Zakaat due from him, at a time, it is good to specify a month for its payment. It would be better to appoint, for the purpose, one of the sacred months, in order that one might earn maximum blessings for Zakaat. For example, Muharram is a sacred month, being the first month of Hijri calender and one of the four sacred months of the year. Besides, the tenth of Muharram is an auspicious day. For, according to a Hadith, if anyone spends liberally on his family on the Day of Aashurah (10th of Muharram), Allah *Ta'ala* will be liberal to him the rest of the year. Another sacred month is Ramadhan; a Hadith says that Rasulullah *Sallallaho alaihe wasallam* was the most generous of men, and during Ramadhan he was more generous than the wind which blows freely. In this month, there is a night (Lailat-ul-Qadr) which is better than a thousand months and, during it, Allah's Favours to His men go on increasing day by day.

Similarly, Zul-Hijjah is a sacred month and a great many blessings are associated with it; it is the month of Hajj, of which the first ten days are called 'Ayyam-um-Ma'loomat' (the well-known days) and the next three days (Ayyaam-e-Tashreeq) or the 11th, 12th and 13th day of the month) have been termed, in the Holy Qur'an, as Ayyam-um Ma'doodat (the appointed days). The Holy Qur'an exhorts the Mo'mineen (Believers) to make excessive Zikr of Allah *Ta'ala* during these days (hence their blessedness).

Therefore, if anyone decides to pay Zakaat during Ramadhan every year, he should fix the last ten days of the month for this purpose, while a man giving it during Zul-Hijjah should do so during the first ten days.

The humble author Muhammad Zakariyya *Rahmatullah alaihe* would take the liberty to suggest that, as every body does have some idea of the entire amount payable on his property for a year, he should bear it in his mind and keep on paying Zakaat little by little throughout the year. And, when the year comes to an end, he should work out the exact amount payable on his porperty and pay off the difference that still remains due from him. If the calculations show that what has been spent is more than what was due, he should express gratitude to Allah *Ta'ala*, with whose aid he has been able to spend more than the prescribed amount. This method of paying Zakaat has three advantages:-

(i) If the Zakaat payable for the whole year is a large amount, it is difficult to give it away at a time. And it is desirable that Zakaat should be paid willingly.

(ii) One does not often find correct occasions for giving Zakaat; by this method, a man may spend whenever suitable circumstances arise. On the other hand, if a man calculates Zakaat at the end of the year and then sets it aside for spending in small amounts during the following year, each day that passes will count against him for delaying the payment of Zakaat. Besides, one might, through accident, cause injuries to himself or lose his property and, may consequently, fail to pay Zakaat in full and thus commit a sin.

(iii) If a man gives away in small amounts, he may spend by chance more than what is due from him every year. Giving away in excess of what is actually due is a commendable act of virtue. As for those who make calculations and pay the Zakaat due for the year in one instalment, most of them find it hard to pay more than the prescribed amount. In this connection, it should be kept in mind that Zakaat falls due after every lunar year and not after a solar year. Some people maintain the account of Zakaat according to the solar calender and thus delay

its payment by ten days successively every year. In this way, after thirty six years of lunar calender, they will have paid Zakaat for thirty five years only and the dues for one complete year shall remain outstanding against them.

3. It is also proper to give Zakaat secretly, which has many advantages: the giver is saved from self-esteem through display of generosity; and the receiver is saved from humiliation, as his poverty remains concealed. Hence it is more rewarding to give Zakaat secretly, unless there are good reasons for spending it openly. The ultimate aim of giving Sadaqah is to purify a man from the evils of avarice and niggardliness. And the one giving it openly may develop in his heart a desire for worldly recognition. This evil is more harmful to the soul than avarice and miserliness, and most people suffer from a weakness for fame and recognition.

The evil of miserliness shall assume the form of a scorpion to sting the miser in the grave, while a man's love for worldly recognition shall become a python that shall bite him. So, the one who controls his miserliness, but becomes a victim of worldly recognition or fame, is like a man who kills a scorpion and feeds it to a python, which grows stronger and more dangerous. It is, of course, necessary to kill both the scorpion and the python; it may be that killing the python is more important than killing the scorpion.

4. Sometimes, it is wise to pay it openly for good and religious reasons. For example, if a person wants to exhort others or thinks that others will follow his example or has some other religious motives in his mind, it will be more rewarding for him to pay Zakaat openly. We have already discussed these two points at length under Ayat No.9 in Chapter One.

5. Another guideline for giving Sadaqah is that one should protect it from being wasted through 'mann' (taunting the poor about one's favours to them) or 'azaa' (causing harm to the one who receives Sadaqah). 'Mann' is the sin of a person who is conscious of his favours to the people and keeps reminding them of their obligations. 'Azaa' means suffering caused to others; it includes mental discomfort caused by the vanity of a person who keeps reminding them that their needs are met thorugh his generosity. We have already discussed this subject in detail under Ayat No.8 in Chapter one.

6. Still another propriety to be observed while giving Zakaat is that a man should regard the amount of his Zakaat, however large, to be an insignificant amount. Otherwise, he may fall into the sin of pride and exultation in what he has accomplished by way of virtue (I'jaabun-Nafs). Exulting and taking pride in something accomplished (be it an act of virtue or something material) is one of the worst sins, fatal to the soul and causing one's virtues to be wasted away.

In the Holy Qur'an, Allah *Ta'ala* has reproached the Muslims for feeling proud of their large numbers, on the occasion of Huneyn, with words:

لَقَدْ نَصَرَكُمُ اللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنكُمْ شَيْئًا
وَضَاقَتْ عَلَيْكُمُ الْأَرْضُ بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُم مُّدْبِرِينَ ۝ ثُمَّ أَنزَلَ اللَّهُ سَكِينَتَهُ عَلَىٰ رَسُولِهِ
وَعَلَى الْمُؤْمِنِينَ وَأَنزَلَ جُنُودًا لَّمْ تَرَوْهَا وَعَذَّبَ الَّذِينَ كَفَرُوا وَذَٰلِكَ جَزَاءُ الْكَافِرِينَ ۝

Allah gave you victory (over your enemies) on many fields and on the day of Huneyn, when you began to exult (and feel proud) in your multitude, but it availed you nothing; (the Kaafirs began to shoot arrows at you in large numbers which caused consternation among you) and the earth, vast as it is, was straitened for you; then you turned back (from the battle-field) in flight. Then, Allah Ta'ala sent His peace of reasurrance down upon His Rasul and upon the Mo'mineen (believers) and sent down hosts (of angels) that you could not see (for your help) (at-Taubah:25 - 26).

The authentic books of Ahadith relate many Traditions about the well-known Battle of Huneyn and there are numerous Ahadith which give the details of this battle. A brief account of the expedition is given below:-

It was during Ramadhan al-Mubarak in the eighth year of the Hijrah (Migration) that Makkah Mukarramah was conquered and thereafter Rasulullah *Sallallaho alaihe wasallam* led an expedition to al-Huneyn (during the same month) to give battle to the tribes of Hawazin and Thaqif (who had gathered there to re-capture Makkah Mukarramah). In this battle, the Muslims were larger in number than in all the previous expeditions when their number was small. Therefore, some of them felt proud and said that they could not be defeated because of their superiority in numbers. As Allah *Ta'ala* does not like people who exult in their superiority over others, the Muslims were made to suffer defeat in the early part of the battle.

The above Ayat refers to this very incident:

وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنْكُمْ شَيْئًا

'You began to exult and feel proud in your multitude but it availed you nothing.'

'Urwah *Radhiallaho anho* says, "When Rasulullah *Sallallaho alaihe wasallam* had conquered Makkah, the tribes of Hawazin and Thaqif rose up against the Muslims and, at Huneyn, there was a gathering of these tribes, who were about to make war on the Muslims." Hasan *Rahmatullah alaihe* is reported to have said, "After the conquest of Makkah, the Muslims from Makkah Mukarramah also joined the troops of the warriors from Madinah Munawwarah. Some said, 'By Allah, we can now make a united front against the tribes of Huneyn'. Rasulullah *Sallallaho alaihe wasallam* was grieved to learn about their proud and boastful remarks." (In short, the Muslims had to suffer defeat on account of their exultation and taking pride in large numbers). *(Durre Manthur)*

The Ulama have said that the more insignificant an act of virtue is, in one's own sight, the more creditable it becomes in the sight of Allah *Ta'ala*. Similarly the more hateful a sin appears to the sinner himself, the less grievous will it be in the sight of Allah. It follows, that, even after a minor lapse, one should reproach oneself for have been done a foolish act that should never have been done and should, in no case, take a sin lightly, nor say, 'It was a slight mistake on my part, so what?'

Some Ulama have said that three things are required for an act of virtue to become perfect:-

Firstly, the doer should not consider highly his virtue; he should rather regard it as an act not worthy of mention.

Secondly, as soon as a thought occurs to do a good deed, he should hasten to perform it, lest a second thought or some other circumstances might prevent him from acting accordingly.

Thirdly, he should perform the act of virtue secretly. And a man should regard what he has given away as a paltry amount, in comparison with the large fortunes spent on himself or kept back with himself. Then, he should make an estimate of the amount spent for the sake of Allah *Ta'ala* and set it against what he has kept with

himself. For example, if someone has given away one third of his possessions for the cause of Allah *Ta'ala*, he is like one who spends one third for the love of Allah *Ta'ala*, Whom he adores and loves as his Sovereign Lord, but keeps two-third for himself. And, even though someone were to spend his entire wealth (though such instances are rare nowadays) he should think that, in reality, all his property belongs to Allah *Ta'ala* Who has, in His Infinite Bounty and Kindness, allowed him to spend out of it for his personal needs. Thus a man giving away Sadaqah is like one spending out of the money entrusted to him by someone who, in handing it over, has said, 'keep it with you as a trust but you can spend it for your needs, as you use your own property. Now, if the trustee were to return to him more or less the same amount, after some time, he would be doing no favour to him who had consigned it to him; because returning of the entrusted property (to its owner) is by no means a great deed of virtue.

Although Sadaqah, for the love of Allah *Ta'ala*, appears like returning what has been bestowed upon us by Him, yet Allah *Ta'ala* has promised bountiful rewards and infinite blessings for Sadaqah given in His name; so, while Sadaqah cannot be equated to returning of the trust, it is like returning far less than the amount entrusted and, then, receiving much more as a reward for fulfilling the trust. It is like someone keeping a hundred rupees in trust and, after sometime, returning only fifty or sixty rupees; for which the kind owner promises a reward of fifty or sixty guineas (pounds); or, as though the owner took back fifty rupees out of a hundred rupees kept in trust with a person, but issued him in return a cheque for five hundred rupees. It follows from the above that while giving Sadaqah the giver should not boast, nor inwardly feel proud of his generosity, but should feel shy like a trustee who fails to return the entire amount of trust to its owner, having spent part of it on his own needs.

To give another example, the man giving Sadaqah is like a person with whom someone has kept a hundred rupees in trust but who returns only fifty rupees saying, 'Since you allowed me to use your money, I have spent (or kept with myself) fifty rupees and I am returning only fifty rupees'. While saying this, the trustee will, naturally, feel ashamed of himself and shall wear the humble expression of a person whose pride and self-respect have been crushed. He will feel remorse for spending out of the money entrusted to him

by a kind-hearted person and bow in gratitude to him for not demand-ing the entire amount of trust. This should be the position in which a person giving Sadaqah should imagine himself and such should be his thoughts. For, in reality, the giver is returning (in the form of Sadaqah) only a fraction of the property that was entrusted to him by Allah *Ta'ala* Himself, while he has spent a major portion on his own food, etc., and kept back another big portion for his own use.

The money that we give to the poor or spend in other ways for the love of Allah *Ta'ala* is like money returned to Allah *Ta'ala*, the poor man being just an agent sent by Allah *Ta'ala* to demand the return of the property kept with us as a trust. On such occasions, people flatter the agent and ask him to put in a word of recommendation in their favour, to beg his master that he should excuse their inability to return the entire amount of trust and should accept from them the little they can afford, for they are needy and going through difficult circumstances. In short, if someone cannot repay, on demand, the entire amount of trust he coaxes the agent sent by the owner to beg pardon for him from his master. Similarly, the rich should treat the poor with kindness and affection while giving Sadaqah for the love of Allah, for they are the emissaries of Allah *Ta'ala*, to Whom belongs the Sovereignty of the entire universe — the Almighty Allah Who is All-Powerful and Absolute, the eternally besought of all, Who has granted everything to all mankind, Who could, if He willed, snatch away everything from you instantaneously and make you destitute like the beggar standing before you.

In truth, the entire wealth and riches of the world belong to Allah *Ta'ala* alone and, though it pleases Him to see His men spending all that they possess for His sake, yet in His mercy He did not enjoin spending of the entire property for the love of Him, which we might have found hard to obey, being inhibited by our innate avarice and miserliness.

7. Another important principle to be observed while giving away Sadaqah, and especially Zaakat, which is an obligation and an important commandment of Allah *Ta'ala*, is that one should give away things of the best quality simply because Allah *Ta'ala* is beyond all defects or imperfections and He accepts only such property as is faultless. Granting that the Sadaqah that we give passes into the hands of Allah *Ta'ala*, how impertinent, how

shameless would it be of the person who kept with himself the best things and gave away things of inferior quality in the service of Allah, Who is the sole and real possesser of all these things and Who has bestowed all these goods upon him? Is'nt it like a cook who prepares delicious food for himself and gives stale bread and foul smelling curry to his master?

What then should be the attitude of the master towards a servant like him? The masters in this world are not aware of what their servants do in their absence, but Allah is All-Knowing, and Well Informed about everything. All our deeds are before Him. He knows the thoughts that come to our minds. How ungrateful would be the person who gave things of bad quality for the sake of Allah, out of the property that actually belongs to Allah *Ta'ala* Himself?

Again, everybody knows that all that he is spending is for his own ultimate benefit; it will be given back to him with manifold increase at a time when he shall need it badly. Then, how foolish is the person who preserves bad and rotten things for his own use and leaves behind things of good quality to be used by others. A Hadith has it, to the following effect: "A man says, 'My property, my property, whereas his property really consists of what he eats and uses up, what he wears and makes threadbare and what he gives away as Sadaqah and so preserves for the Akhirah; everything else is left to others (his heirs)."

Another Hadith says, "Many a Dirham is of greater value than a hundred thousand Dirhams; it is a Dirham earned lawfully and spent most willingly for the cause of Allah, which is better than spending an amount of a hundred thousand Dirhams earned by doubtful means".

8. While paying Zakaat, a man should also take care to spend it on such occasions that can bring him increasing rewards. If Sadaqah is given to persons who possess one or more of the following six qualities, one can earn bountiful rewards; the more of these qualities are found in a person, the more deserving he will be for receiving Sadaqah and the greater will be the reward for spending on him:

(a) The man should be pious and righteous, least concerned about worldly interests and devoted to deeds that are beneficial for the Akhirah. Rasulullah *Sallallaho alaihe*

wasallam said, "Let not anyone but the pious eat your food" (already quoted at serial No.23 in chapter one). The reason is that the pious man will gain strength from your food for his devotional prayers and for other acts of piety and, on account of your assistance, you will share the blessings and rewards of his deeds in obedience to Allah *Ta'ala*.

(b) The one receiving Sadaqah should be an 'Alim or one devoted to religious studies. For, in this way, you will be helping him to acquire knowledge; and pursuit of knowledge is the best of all devotions, its excellence depending upon the intentions of the scholar.

Abdullah Ibne Mubarak *Rahmatullah alaihe*, the renowned Muhaddith and a great Divine, was very particular about giving his favours to the Ulama. When someone asked him, 'Would'nt it be better if you also granted favours to people other than the Ulama; he replied, "In my estimate, no other status except Nabuwwat is more exalted than that of the Ulama. When a seeker of knowledge turns his attention to something else, it distracts him from his pursuit of knowledge; it is, therefore, most desirable to help him to devote all his time to learning of knowledge."

(c) The man receiving Sadaqah should be a true "Muwahhid" in his piety. The sign of a true Muwahhid i.e. strict believer in monotheism or the oneness of Allah *Ta'ala* is that, on receiving a favour from someone, he bows in gratitude to Allah *Ta'ala* believing, from his heart, that the favour was really from Allah *Ta'ala*, Who alone (and none else) is the True Giver, while the man giving it to him is just an intermediary who has been assigned the duty to carry it out. Luqman *Alaihissalam* advised his son, thus: 'Let not anyone other than Allah *Ta'ala* be a Benefactor to you. Regard anyone else's favour to you as a loan. He who feels obliged to the intervening agent does not know the True Benefactor, Allah *Ta'ala*. Such a one does not realize that the man giving a boon is just an intermediary: Allah *Ta'ala* put it in his heart to give a boon to so-and-so. He, therefore, could not help doing you a favour.

When this is firmly believed, then a person takes no notice of the causes or means of things but looks up to Allah *Ta'ala*, the Causer of

all Causes (Musabbib-ul-Asbaab). Doing a favour to such a one is more beneficial than granting favours to a person who shows gratitude to you extravagantly. For, the one who is flattering you today may speak ill of you next time when you do not oblige him. On the contrary, a true Muwahhid will never speak ill of you, as he regards you as an intermediary.

(d) The one receiving your Sadaqah should be a person who never lets others know about his neediness, nor complains to others of his straitened circumstances. Especially deserving of your help is the man who, when in affluence used to behave generously towards people but who, because of hard times, finds it difficult to keep up appearances. Such a needy person wears only an appearance of affluence and Allah *Ta'ala* says in the Holy Qur'an, in praise of such persons:

يَحْسَبُهُمُ الْجَاهِلُ أَغْنِيَاءَ مِنَ التَّعَفُّفِ

"The unthinking man accounts them wealthy".

This Ayat occurs in section (Ruku) 37 of Surah al-Baqarah and is given below, in full:

لِلْفُقَرَاءِ الَّذِينَ أُحْصِرُوا فِي سَبِيلِ اللَّهِ لَا يَسْتَطِيعُونَ ضَرْبًا فِي الْأَرْضِ يَحْسَبُهُمُ الْجَاهِلُ أَغْنِيَاءَ
مِنَ التَّعَفُّفِ تَعْرِفُهُمْ بِسِيمَاهُمْ لَا يَسْأَلُونَ النَّاسَ إِلْحَافًا وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ

"(Sadaqah is) actually for the needy who are straitened for the cause of Allah (for the cause of Deen) and they cannot go about the country (in search of livelihood). The unthinking man regards them to be wealthy because of their restraint (refraining from asking favours). Yet you can recognize them by their signs. They do not beg men with importunity. And whatever good thing you spend (on the needs of such people), Allah knows it. (al-Baqarah:273)

NOTE: That is to say, in normal conditions, the reward for spending on such people is greater than that of giving Sadaqah to common people. However, in certain circumstances, one may earn even greater reward for spending on other people. For example, the reward for spending on common people increases when they are in

great need of help, while these seemingly rich persons are expected to get help from other sources. In normal circumstances, it is more rewarding to help such people (as have been described in the Ayat). Sometimes, it becomes more urgent and more rewarding to help the less pious and even the non-believing person.

It is noteworthy that this Ayat applies most suitably to the Ulama of India and Pakistan who have devoted their lives to the propagation of knowledge. So, the most deserving persons for Sadaqah are those who have devoted their lives to the cause of religious knowledge. Some unthinking people object to the giving of Sadaqah to those engaged in religious studies saying, 'Can't these people earn their living? The answer to this objection is contained inthe above Ayat of the Holy Qur'an which says:

أُحْصِرُوْا فِيْ سَبِيْلِ اللهِ

'They cannot go about the country'

i.e. a man cannot busy himself with two pursuits at a time, one of which demands whole-hearted concentration. And he who has a little taste for knowledge must have learnt by experience that the acquisition of knowledge demands a single-minded concentration and whole-time devotion. And, while doing business, one cannot serve the cause of knowledge perfectly well. Thousands of instances can be quoted to illustrate this point. *(Bayan-ul-Qur'an)*

Ibne Abbas *Radhiallaho anho* says, "The poor ones mentioned in this Ayat are 'the Fraternity who lived in the Suffah (veranda) in the Holy Masjid at Madinah Munawwarah (called Ashaabus-Suffah)." They were also a fraternity of the seekers of knowledge who remained in blessed companionship with Rasulullah *Sallallaho alaihe wasallam,* in order to acquire the knowledge of the formal regulations of Islam as well as the spiritual concepts. Muhammad Ibne Ka'b Qurazi *Rahmatullah alaihe* says that the Ayat refers to the fraternity of the Suffah who had no houses for shelter, nor any wives or children to live with. In this Ayat, Allah *Ta'ala* has exhorted the Mo'mineen (Believers) to give Sadaqah to those people. Qatadah *Rahmatullah alaihe* says that, in this Ayat, the reference is to those who had devoted their lives for Jehaad in the path of Allah and could not engage in business to earn their living. *(Durre Manthur).*

Imaam Ghazali *Rahmatullah alaihe* says, "They are those who do not beg for help, for they are rich with the wealth of faith (Imaan), because of self-control over their desires. One should look for such people and give them Sadaqah. Especially, one should try to find out the private difficulties of such religious people and spend money on the deserving." It is far more rewarding to help such people than to spend money on common beggars. It is however difficult to find them, because they do not let others know of their conditions and, therefore, people regard them as well-to-do.

(e) The person receiving your Sadaqah should be a man who has to support a large family, or is suffering from a disease or any other infirmity which prevents him from earning his livelihood. Such people also fall into the category of those mentioned in the Ayat أُحْصِرُوا فِي سَبِيلِ اللهِ Such people are in straitened circumstances owing to their poverty or scanty provisions or because of their absorption in devotions or due to some other unavoidable circumstances that have made them incapable of finding self-sufficient means.

It was in view of such considerations that Umar *Radhiallaho anho* used to give ten goats or even more to some families and, when Rasulullah *Sallallaho alaihe wasallam* acquired some property, which he had got as booty without fighting the enemy (called the 'Faiy'), he gave two portions to a married man and one to the unmarried.

(f) A single man also earns increasing reward for giving Sadaqah to one of his relatives, getting thereby the blessings of Sadaqah as well as the reward for showing kindness to his relatives as a means of showing strong ties of kinships. We have already discussed this point under the Hadith given at serial No.6 in Chapter three.

After recounting six qualities of the persons who are more deserving for receiving Sadaqah, Imaam Ghazali *Rahmatullah alaihe* writes: "These are the qualities which should preferably be found in a person receiving Sadaqah. What is more, the qualities may vary in degree and, thus, the Sadaqah will earn different gradations according to the high or low degree of the quality possessed by the beneficiary. For example, a high degree of piety may earn higher reward than a low degree of that quality; a number of distinctions

exist between the close relatives and the distant relations, and in other virtues also. Therefore, one should look for a person who possesses a quality in a high degree. And if someone were to combine all these qualities in his person, he would be highly valued and an asset for the giver; by spending on whom he can earn maximum blessings and rewards from Allah *Ta'ala*.

"Indeed, if a man knows such a person, he should try to spend as much on him as he can. If not, he should search for one possessing all these qualities. If, after making efforts, a man can find such a one, he will earn double blessings: one for searching for such a pious being and the second for well-deserved spending. It is also possible that, after giving Sadaqah to a person who, in your estimation, seems to possess some or all of these qualities, you come to know that he does not really possess these qualities. Even then, you will earn the blessings of making an effort to search for such a person and, in addition, your heart will be cured of the evil of miserliness; love for Allah will be firmly rooted in your heart and you will be granted the power to exert yourself in acts of obedience to Him.

"These three benefits of Sadaqah are highly valuable in themselves as they strengthen the heart of man, inspiring it with the longing to meet Allah *Ta'ala*. These advantages will accrue in any case, and one can gain additional rewards for spending it in desirable places. There are yet more advantages of giving Sadaqah to the pious. When such beings receive a favour from someone, they invoke Allah's blessings for him, and remain ever concerned for his well being. Indeed, the good wishes coming from the hearts of the pious can exert great influence and their benedictions improve his worldly life with a bright future in the Akhirah. Allah *Ta'ala* has invested the supplications of the pious with effective fulfilment." (Condensed and adapted from Ihyaa-ul-Uloom).

Muhammad Zakriyya Kandhalwi
Mazahir-ul-Uloom,
SAHARANPUR

KUTUB KHANA FAIZI
LAHORE (Pakistan)

فضائل صدقات

FAZA'IL-E-SADAQAAT

PART TWO

English Translation of Urdu Book

by

Shaikhul Hadith Maulana Muhammad Zakariyya Kaandhlawi

(May Allah be pleased with him)

translated by

PROF ABDUL KARIM and MALIK HAQ NAWAZ

Revised by:

DR. MAZHAR MAHMOOD QURESHI

KHAWAJA IHSANUL HAQ

ALTAF & SONS

P.O. BOX NO. 5882, KARACHI - 74000, PAKISTAN

Fax # (92) 21 - 7512774

E-mail : zikar@cyber.net.pk

Website: www.islamic-bookcentre.co.uk

FAZA'IL-E-SADAQAAT

PART TWO

In the name of Allah, the compassionate, the Merciful.

We praise Him, and we invoke His choicest Blessings on His noble Messenger (Rasul).

(The Faza'il-e-Sadaqaat, was originally designed as one comprehensive volume but, when it was being sent to press,. I thought that, for the convenience of readers, it would be better to publish the last two Chapters as a separate volume entitled "Faza'il-e-Sadaqaat Part two)".

CHAPTER SIX

NEED TO CULTIVATE CONTENTMENT, LIVING WITHIN MINIMUM MEANS AND AVOIDING ASKING FAVOURS

In the Holy Qur'an and Ahadith, these three subjects have been recurringly treated through examples, warnings and relevant stories. In fact, the allusions are so numerous that even a brief account would involve considerable details.

We have observed, at the end of Chapter Two, that wealth is beneficial as well as harmful; it is both a cure as well as a poison. Rasulullah *Sallallaho alaihe wasallam* said, "For every Ummah (People), there has been a trial and a temptation; the temptation of my Ummah lies in wealth". Hence it is necessary to guard oneself against this temptation and its harmful effects. If someone possesses such a poisonous snake and he makes an antidote, it will be useful both for himself and for other people. Failing this, its poison will prove fatal for himself and will also harm others. It was in view of

these harmful effects of wealth that Rasulullah *Sallallaho alaihe wasallam* once remarked, "This wealth is pleasant to see and inviting; it is beneficial for him who procures it by rightful means (in the manner prescribed by Shariah) and spends it properly; but he who procures it by unlawful means is like one suffering from a disease (جوع البقر) in which one goes on eating without being satisfied." *(Mishkaat)*

Imaam Ghazali *Rahmatullah alaihe* writes: "Worldly wealth can be at once beneficial and harmful for its possessor. It is like a snake. We see that whosoever knows the proper charms, can take hold of a snake, remove its fangs and prepare an antidote from it. But if a layman were to catch hold of a snake, in imitation of the snake-charmer, it would certainly bite him to death. Similarly, in order to be immune from the harmful effects of wealth, a person must take particular care about the following points:-

1. He must consider and know, for certain, the real purpose for which wealth was created by Allah *Ta'ala*, so that he may keep the same in view.

2. He should be vigilant about the sources of his wealth and beware of combining lawful means of earning with the unlawful ones, which include accepting a gift that may be suspected of being a bribe in disguise, or asking favours involving humiliation.

3. He should not put aside any amount beyond his actual requirements, and appropriately spend any such extra amount immediately.

4. He should also be vigilant about proper spending of money and beware of extravagant or forbidden expenditure.

5. While receiving money, spending it or putting it aside to the permissible extent, he must be sincere of intention and should, in all circumstances, seek the pleasure of Allah *Ta'ala*. If he has to keep back something for personal use or spend it on his own needs, he should do so primarily with the intention of gaining sufficient strength for performance of A'maal. Whatever amount of money exceeds his needs should be quickly given away as something useless or superfluous. If a person then retains weal-

th, fulfilling all the conditions laid down above, it will not be harmful for him. Ali *Radhiallaho ànho* once remarked to the following effect:

'If anyone were to acquire all the riches of the world to seek Allah's pleasure (but had no personal motive), he would still remain a true 'Zaahid' (an ascetic). On the contrary, if anyone were to renounce the world altogether, but not for Allah's pleasure (aspiring to gain same recognition), he would still remain a man of the world". *(Ihya)*

Another Hadith says: "This wealth is pleasant to see and sweet to enjoy, but only he who gets it by rightful means will be blessed in it."

Still another Hadith says, "What an excellent abode is the world for him who makes it an asset for the life Hereafter and earns thereby the pleasure of Allah *Ta'ala*! How evil an abode is it for him who is prevented by it from preparing for the Akhirah and so is negligent of seeking the pleasure of Allah *Ta'ala*!" *(Kanz)*

In short, there are many Ahadith which assert that worldly wealth is not in itself bad; rather, a number of Traditions affirm its usefulness, as numerous worldly and spiritual benefits are gained through its rightful use. For the same reason there occur, in many Ahadith, exhortations to earn livelihood and acquire wealth. However, as wealth also possesses a harmful and poisonous content and as human beings are prone to unhealthy practices, frequent warnings and prohibitions occur at various places in the Holy Qur'an and Ahadith against the accumulation of riches. Particularly, excess of wealth has been condemned as something undesirable--even fatal to human soul. Rasulullah *Sallallaho alaihe wasallam* once remarked, "When Allah *Ta'ala* loves a person, He protects him from the world just as (in certain cases) one protects a patient from water". *(Mishkaat)*

It is common knowledge that water is absolutely necessary for life and that no human being can live without it but, if a physician says that water is harmful for a patient, we adopt all possible means to protect him from it. The same is also true of wealth, the excess of which generally proves harmful to the soul, as our hearts are not enlightened enough to be immune from its intoxicating effect. Rasul-

ullah *Sallallaho alaihe wasallam* said, "Can anyone of you walk on water without getting his feet wet?" The Sahabah replied that no one could. He then said,"Similarly, it is difficult for a worldly person to protect himself from sins". *(Mishkaat)*

We see that most of the deadly sins and cankers of the soul, viz. niggardliness, jealousy, pride, vanity, maliciousness, snobbery, haughtiness, etc., generally breed on excessive riches. Similarly, all the lustful sins--licentiousness, drinking, gambling, usury and the like--are also legacies of the excess of wealth. Moreover, human hearts are, by nature, so fond of money that the more they receive, the more covetously they struggle for its increase. There are numerous Ahadith of Rasulullah *Sallallaho alaihe wasallam* to the same effect, for example: "If anyone were to possess wealth to the extent of two 'Wadies' of gold, he would crave for a third."

We observe and learn from experience that no one is content with any amount (however great) of wealth, excepting a few blessed souls. For the same reason, at many places in the Holy Qur'an and in Ahadith, there is earnest advice to cultivate contentment in order that man's unending hunger for wealth should decrease to some extent. Similarly, the true nature of the material wealth, its transience and its corrupting effect, have been explicitly stated, so that men should be less fond of wealth, realizing that transitory things are not worthy of human love and that man should set his heart upon things that endure eternally and whose benefits are everlasting. There are frequent exhortations in the Holy Qur'an and Ahadith for remaining patient in adversity and not regarding it as sheer misfortune. For, very often, man is made to suffer poverty because Divine Wisdom decrees it for his ultimate benefit. Allah *Ta'ala* says:

وَلَوْ بَسَطَ اللّٰهُ الرِّزْقَ لِعِبَادِهٖ لَبَغَوْا فِي الْأَرْضِ

If Allah were to enlarge the provisions for His men, they would surely rebel in the earth. (as-Shuraa: 27)

We all know from experience that places where men possess excessive wealth, are visited by riots and disruption. As excess of wealth is undesirable and, yet, people have a weakness for it. Forbidding the seeking of favours and begging things from other people is a recurring theme in the Holy Qur'an and Ahadith. For, men who covet increase in wealth would beg from people without

being driven to it by necessity, as the act of begging involves little physical labour and one can get increase in wealth, however paltry, just for the mere asking.

At this point, we quote a few Qur'anic Ayaat and Ahadith on the three subjects referred to above viz:

(i) Virtues of contentment;
(ii) Need for exercising patience in affliction;
(iii) Deprecation of begging and seeking favours, from the people.

SECTION (a)

AYAAT IN PRAISE OF CONTENTMENT

زُيِّنَ لِلنَّاسِ حُبُّ الشَّهَوٰتِ مِنَ النِّسَآءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ
الْمُسَوَّمَةِ وَالْأَنْعَامِ وَالْحَرْثِ ذٰلِكَ مَتَاعُ الْحَيٰوةِ الدُّنْيَا وَاللّٰهُ عِنْدَهُ حُسْنُ الْمَآبِ ۝ قُلْ أَؤُنَبِّئُكُمْ بِخَيْرٍ مِّنْ
ذٰلِكُمْ لِلَّذِينَ اتَّقَوْا عِنْدَ رَبِّهِمْ جَنّٰتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهٰرُ خٰلِدِينَ فِيهَا وَأَزْوٰجٌ مُّطَهَّرَةٌ وَّرِضْوٰنٌ مِّنَ اللّٰهِ
وَاللّٰهُ بَصِيرٌ بِالْعِبَادِ ۝ الَّذِينَ يَقُولُونَ رَبَّنَا إِنَّنَا اٰمَنَّا فَاغْفِرْ لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ النَّارِ ۝ اَلصّٰبِرِينَ
وَالصّٰدِقِينَ وَالْقٰنِتِينَ وَالْمُنْفِقِينَ وَالْمُسْتَغْفِرِينَ بِالْأَسْحَارِ ۝

Beautified for mankind is the love of the joys (that come) from women and children, and stored up heaps of gold and silver, and branded horses and cattle and crops. But all these things are for enjoyment in worldly life. Allah, with Him is a more excellent abode. Say (O Muhammad): Shall I inform you of something better than all these things? For those who keep from evil, with their Lord are Gardens, underneath which rivers flow, and pure companions and pleasure of Allah; for in Allah's sight are all His bondsmen. Those who say: 'Our Lord, we believe (in Thee) so forgive us our sins and guard us from the punishment of Fire. Those who are steadfast, truthful, and obedient, those who spend (and hoard not), those who pray for pardon in late hours of the night. ***(Aal-e-Imran: 14-17)***

In these Ayaat, Allah *Ta'ala* considers our love for these things to be, in reality, love for lustful pleasures that come from them. Imaam Ghazali writes:

"Passionate love is another name for excessive lust--a malady which preys upon idle minds. The disease should be treated at its early stage by striving not to show any interest and by trying to divert ones attention away from the object of attraction. Once the attachment grows strong, it is as difficult to suppress it as it was easy to subdue in the beginning. This is true of all passions: For example, lust for wealth, desire to win worldly honour and popularity, ambition for acquisition of property, love for children, even fondness for pet birds (like pigeons, etc.) and love of games like chess and other similar pursuits. After these passions become obsessions, they spell ruin for a person, both in this world and the Akhirah. The fact can be illustrated by a very simple example from everyday life: that of a horse-rider who, finding his animal taking a wrong course, immediately pulls the reins and turns it to the right path. If he allows it to go astray and enter a narrow doorway and only later thinks better of it, and tries to pull it back by gripping its tail, he will certainly experience great difficulty. Hence, it is imperative to be on one's guard against these passions from the very beginning and keep them within the limits of moderation". *(Ihya)*

The Ulama say that all worldly things fall into three broad categories: (1) the minerals (the inanimate things), (2) the plant life and (3) the animal life. In the Ayaat quoted above, Allah *Ta'ala* has alluded to all categories of worldly goods and warned His men against over indulgence in them. He Subhanahu *Ta'ala* mentions 'women and children, thereby referring to man's love for his wife, children, kinsmen and friends, etc., among one's kind. Similarly, reference to 'gold and silver' includes all mineral wealth; 'horses and cattle represent all kinds of animals, and mention of 'well-tilled land' refers to all kinds of agricultural produce. Put together, all these things constitute the riches and valuables of the world. *(Ihya)*

After recounting all these things and cautioning His men against their evil effects, Allah *Ta'ala* says that all these things are for temporary use in the short worldly life. That is to say, none of these are really worthy of being praised or loved. Only things that endure eternally and whose benefits are everlasting deserve to be valued. And, of course, the most sublime virtue is winning the pleasure of Allah *Ta'ala*, which transcends every other bliss. At another place in the Holy Qur'an, after describing some bounties of Jannah, Allah *Ta'ala* says:

وَرِضْوَانٌ مِّنَ اللَّهِ أَكْبَرُ ذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ

The greatest bliss is the acceptance from Allah. This is the supreme triumph. (at-Taubah: 72)

As a matter of fact, no other pleasure or bounty of Allah, neither of this world nor of the Akhirah, can vie with the bliss of winning Allah's pleasure. In the above mentioned Ayaat, Allah *Ta'ala* has given a detailed account of all the attractions and temptations of the world and then cautioned us against excessive indulgence in them, asserting that all these things are meant only for fulfilling temporary needs of worldly life. Moreover, at various other places in the Holy Qur'an, the believers have been warned, in various ways, against the harmful effects of worldly riches. In some Ayaat, greed and cove-tousness have been deprecated; in other, those who prefer worldly requirements to A'maal have been censured; in still other Ayaat, men have been cautioned against the transitoriness of the world; while a number of Ayaat assert that worldly wealth is a mere decep-tion. In short, it has been driven home that this world and all its goods are short-lived, created only for the fulfilment of temporary needs. This world is not eternal and, therefore, it does not behove a believer to set his heart upon worldly things. Given below are a few more Ayaat on the same subject, which further emphasise this precaution:

(١) أولئك الذين اشتروا الحيوة الدنيا بالأخرة فلا يخفف عنهم العذاب ولا هم ينصرون ۝

1. **Such are those who buy the life of this world at the price of Akhirah. Their punishment will not be lightened, neither shall they be helped.** *(al-Baqarah: 86)*

(٢) فمن الناس من يقول ربنا اتنا في الدنيا وما له في الاخرة من خلاق ۝ ومنهم من
يقول ربنا اتنا في الدنيا حسنة وفي الاخرة حسنة وقنا عذاب النار ۝ اولئك لهم نصيب
مما كسبوا والله سريع الحساب ۝

2. **But there are men who say: 'Our Lord, give unto us the bounties in this world' and they have no portion in the Hereafter. And there are men who say! 'Our Lord, give unto us in this world that which is good and in the Akhirah that which is good, and guard us against the doom of Fire'. For them there is in store a goodly portion out of that which they have earned.** *(al-Baqarah: 200-201-202)*

(۳) وَمِنَ النَّاسِ مَنْ يَّشْرِىْ نَفْسَهُ ابْتِغَآءَ مَرْضَاتِ اللّٰهِ وَاللّٰهُ رَءُوْفٌ بِالْعِبَادِ ۝

3.. **And of mankind there are those who would sell their very self, seeking the pleasure of Allah; and Allah hath compassion on (such of) His devotees.** *(al-Baqarah: 207)*

(۴) زُيِّنَ لِلَّذِيْنَ كَفَرُوا الْحَيٰوةُ الدُّنْيَا وَيَسْخَرُوْنَ مِنَ الَّذِيْنَ اٰمَنُوْا وَالَّذِيْنَ اتَّقَوْا فَوْقَهُمْ يَوْمَ الْقِيٰمَةِ وَاللّٰهُ يَرْزُقُ مَنْ يَّشَآءُ بِغَيْرِ حِسَابٍ ۝

4. **Alluring is the life of the world for, those who disbelieve; they make a jest of the believers. But those who keep their duty to Allah will be above them (in rank) on the Day of Resurrection, because Allah provides to whomsoever He will, boundless bounties.** *(al-Baqarah: 212)*

(۵) وَتِلْكَ الْاَيَّامُ نُدَاوِلُهَا بَيْنَ النَّاسِ

5. **Such days (of varying fortunes) do we cause to follow one another for mankind.** *(Ale-Imran: 140)*

The Ayat means that, sometimes, one community gains domination over others; on another occasion, some other nation gains supremacy. The suggestion is that people should not worry too much about their being dominated, by others; they should rather be more concerned about the life of Akhirah, which is of far greater consequence.

(۶) قُلْ مَتَاعُ الدُّنْيَا قَلِيْلٌ وَالْاٰخِرَةُ خَيْرٌ لِّمَنِ اتَّقٰى وَلَا تُظْلَمُوْنَ فَتِيْلًا ۝ اَيْنَ مَا تَكُوْنُوْا يُدْرِكْكُّمُ الْمَوْتُ وَلَوْ كُنْتُمْ فِىْ بُرُوْجٍ مُّشَيَّدَةٍ

6. **Say (to them, O Muhammad) the comfort of this world is scant (short-lived); the Akhirah is better for him who fears Allah; you shall not be wronged (the measure of) a single date-fibre. Wheresoever you may be, death will overtake you, even though you should be in strong and lofty towers."** *(an-Nisaa: 77 - 78)*. **(So, as death is inevitable, one should ever remain concerned about one's final fate.)**

(۷) وَلَا تَقُوْلُوْا لِمَنْ اَلْقٰى اِلَيْكُمُ السَّلٰمَ لَسْتَ مُؤْمِنًا تَبْتَغُوْنَ عَرَضَ الْحَيٰوةِ الدُّنْيَا فَعِنْدَ اللّٰهِ مَغَانِمُ كَثِيْرَةٌ

7. **And say not to one who offers you a salutation, 'Thou art not a believer, seeking the cherished goods of this life (so that you may despoil him). With Allah are plentious spoils."** *(an-Nisaa: 94)*

These Ayaat were revealed as an admonition to some Muslims who in their fondness had killed, for war booty, a few non-believers who offered to profess Islam. Ayaat condemn this heinous act committed for a paltry gain of the world. Many Traditions give detailed accounts of the circumstances that led to this unfortunate incident. A version has it that a Muslim attacked a non-believer who hastily recited the Kalimah (as a profession of Faith) but the Muslim, inspite of this, put him to death. The incident was reported to Rasulullah *Sallallaho alaihe wasallam* who demanded an explanation from the Muslim. When he replied, by way of apology that the non-Muslim had made profession of faith only out of fear, Rasulullah *Sallallaho alaihe wasallam* said, "Did you look into his heart to see that he was doing this for fear of death?" It is related that, later, this particular Muslim died a miserable death. *(Durre Manthur)*

Under no circumstances does Allah *Ta'ala* allow His men to transgress the limits of justice and propriety. It should suffice to say at this point that the Islamic Law (Shariah) strictly forbids its votaries to wrong the non-believers for the sake of worldly gains. This forms the subject of a good many Qur'anic Ayaat and Traditions. For example, in the opening Ayaat of Surah *al-Maaedah,* the believers have been warned:

وَلَا يَجْرِمَنَّكُمْ شَنَآنُ قَوْمٍ أَنْ صَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ أَنْ تَعْتَدُوا وَتَعَاوَنُوا عَلَى الْبِرِّ
وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ

And let not your hatred of a folk who stopped your going to the sacred place of worship lead you to transgression and hostility; but help ye one another unto righteousness and pious duty; help not one another unto sin and transgression. (al-Maaedah: 2)

And, a few Ayaat later, in the same Surah, Allah *Ta'ala* says:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَآنُ قَوْمٍ
عَلَىٰ أَلَّا تَعْدِلُوا اعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ

O ye who believe! be steadfast witnesses for Allah in equity, and let not hatred of any people seduce you that you deal not justly. Deal justly, that is nearer to your duty. (al-Maaedah: 8)

In short, in numerous Ayaat, the believers have been warned against transgression, in all circumstances. The fact is that worldly love blinds the faculty of reason.

8. **Naught is the life of the world, save a pastime and sport. Better far is the abode of the Akhirah for those who keep their duty (to Allah). Have ye then no sense.** *(al-An'aam: 32)*

(In other words have you no sense to undertstand the plain truth that the diversions and pastimes of this world are nothing in comparison with the blissful life of the Akhirah?)

(٩) وَذَرِ الَّذِينَ اتَّخَذُوا دِينَهُمْ لَعِبًا وَلَهْوًا وَغَرَّتْهُمُ الْحَيَاةُ الدُّنْيَا

9. **And forsake those who take their religion for a pastime and a jest, and whom the life of the world beguiled.** *(al-An'aam: 70)*

(١٠) وَلَقَدْ جِئْتُمُونَا فُرَادَىٰ كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ وَتَرَكْتُم مَّا خَوَّلْنَاكُمْ وَرَاءَ ظُهُورِكُمْ

10. **Now (after death), you have come to us alone as We did create you the first time; and you have left behind you all that we bestowed upon you.** *(al-An'aam: 94)*

Note: Everyone is born naked, with no worldly effects on him. Similarly, after death, every person is laid in the grave, bereft of all his possessions. Only the portion of wealth that is spent in this life, for the cause of Allah *Ta'ala*, is stored up in the Divine Treasury of the Akhirah, and is paid back to him in full, with bountiful increase from Allah *Ta'ala*.

(١١) وَغَرَّتْهُمُ الْحَيَاةُ الدُّنْيَا

11. **The worldly life beguiled them!** *(al-A'raaf: 51)*

(١٢) فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ وَّرِثُوا الْكِتٰبَ يَاْخُذُوْنَ عَرَضَ هٰذَا الْاَدْنٰى وَيَقُوْلُوْنَ سَيُغْفَرُ لَنَا

12. **So, (after the righteous people) there succeeded a generation who inherited the Scriptures but grasped the goods of this low life and who say: 'It will be forgiven us' (as we are the loved ones of Allah Ta'ala).** *(al-A'raaf: 169)*

(١٣) وَالدَّارُ الْاٰخِرَةُ خَيْرٌ لِّلَّذِيْنَ يَتَّقُوْنَ ۗ اَفَلَا تَعْقِلُوْنَ ۝

13. **And the abode of the Hereafter is better for those who ward off (evil). Have you then no sense?** *(al-A'raaf: 169)*

(١٤) وَاعْلَمُوْٓا اَنَّمَآ اَمْوَالُكُمْ وَاَوْلَادُكُمْ فِتْنَةٌ ۙ وَّاَنَّ اللّٰهَ عِنْدَهٗٓ اَجْرٌ عَظِيْمٌ ۝

14. **And know that your possessions and your children are but a test, and that with Allah lies immense reward.** *(al-Anfaal: 28)*

(١٥) تُرِيْدُوْنَ عَرَضَ الدُّنْيَا ۖ وَاللّٰهُ يُرِيْدُ الْاٰخِرَةَ

15. **You desire the goods of this world and Allah desireth (for you) the Akhirah.** *(al-Anfaal: 67)*

(١٦) اَرَضِيْتُمْ بِالْحَيٰوةِ الدُّنْيَا مِنَ الْاٰخِرَةِ ۚ فَمَا مَتَاعُ الْحَيٰوةِ الدُّنْيَا فِى الْاٰخِرَةِ اِلَّا قَلِيْلٌ ۝

16. **Do you take pleasure in the life of the world rather than in the Akhirah? The comfort of the life of the world is but little, compared with the life in the Hereafter.** *(al-Taubah: 38)*

(١٧) اِنَّ الَّذِيْنَ لَا يَرْجُوْنَ لِقَآءَنَا وَرَضُوْا بِالْحَيٰوةِ الدُّنْيَا وَاطْمَاَنُّوْا بِهَا وَالَّذِيْنَ هُمْ عَنْ اٰيٰتِنَا
غٰفِلُوْنَ ۝ اُولٰٓئِكَ مَاْوٰىهُمُ النَّارُ بِمَا كَانُوْا يَكْسِبُوْنَ ۝

17. **Behold! Those who do not look forward to meeting us, and are well-pleased with the life of the world, and feel secure therein, and those who are heedless of Our admonitions---their abode will be the Fire because of the (evil) deeds they used to commit.** *(Yunus: 7-8)*

(١٨) يَا أَيُّهَا النَّاسُ إِنَّمَا بَغْيُكُمْ عَلَىٰ أَنفُسِكُم مَّتَاعَ الْحَيَاةِ الدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُكُمْ فَنُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ
إِنَّمَا مَثَلُ الْحَيَاةِ الدُّنْيَا كَمَاءٍ أَنزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ مِمَّا يَأْكُلُ النَّاسُ وَالْأَنْعَامُ حَتَّىٰ
إِذَا أَخَذَتِ الْأَرْضُ زُخْرُفَهَا وَازَّيَّنَتْ وَظَنَّ أَهْلُهَا أَنَّهُمْ قَادِرُونَ عَلَيْهَا أَتَاهَا أَمْرُنَا لَيْلًا أَوْ نَهَارًا فَجَعَلْنَاهَا
حَصِيدًا كَأَن لَّمْ تَغْنَ بِالْأَمْسِ كَذَٰلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَتَفَكَّرُونَ وَاللَّهُ يَدْعُو إِلَىٰ دَارِ السَّلَامِ وَيَهْدِي
مَن يَشَاءُ إِلَىٰ صِرَاطٍ مُّسْتَقِيمٍ

18. **O mankind! Your rebellion is only against yourselves; (you have) enjoyment of the life of the world (for a brief period); then unto Us you shall return and We shall proclaim to you what you used to do. The likeness of the life of the world is only as water which We send down from the sky; then, by its mingling with the earth, arises the produce of the earth (in thick profusion) of which men and cattle eat till, when the earth has taken on her (golden) ornaments and is (fully) embellished (i.e. the crops and greenery has reached its fullest bloom) and her inhabitants deem that they are masters of her, (suddenly) Our commandment comes (upon it) by night or by day and We make it as reaped corn, as though it had not flourished the day before. Thus do We expound the revelations for a people to make them realise (the true nature of worldly life). And Allah summons you to the abode of (Eternal) peace and (He) guides whosoever He will to a straight path.** *(Yunus: 23-24-25)*

After recounting, in the preceding Ayaat, a number of excellent qualities of the Holy Qur'an, Allah *Ta'ala* says:

(١٩) قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَٰلِكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِّمَّا يَجْمَعُونَ

19. People should rejoice in this Bounty of Allah, and in His mercy. It is far better than (the worldly things) which they hoard. *(Younus: 58)*

(٢٠) مَن كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا نُوَفِّ إِلَيْهِمْ أَعْمَالَهُمْ فِيهَا وَهُمْ فِيهَا لَا يُبْخَسُونَ
أُولَٰئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الْآخِرَةِ إِلَّا النَّارُ وَحَبِطَ مَا صَنَعُوا فِيهَا وَبَاطِلٌ مَّا كَانُوا يَعْمَلُونَ

20. **Whoso desires the life of the world and its adornments, We shall repay them (in full) for his deeds herein, and they are not made to suffer loss therein. Those are they for whom there is naught in the Hereafter save the Fire. (All) that they contrive here will become vain and (the fact is that all) they are wont to do is fruitless.** *(Hud: 15-16).*

(۲۱) اَللّٰهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَّشَآءُ وَيَقْدِرُ ؕ وَفَرِحُوْا بِالْحَيٰوةِ الدُّنْيَا ؕ وَمَا الْحَيٰوةُ الدُّنْيَا فِى الْاٰخِرَةِ اِلَّا مَتَاعٌ ۝

21. **Allah enlarges livelihood for whomsoever He wills and straitens (it for whomsoever He wills). And they rejoice in the life of the world, whereas the life of the world is but passing enjoyment, as compared with the life of Akhirah.** *(ar-Ra'd: 26)*

(۲۲) لَا تَمُدَّنَّ عَيْنَيْكَ اِلٰى مَا مَتَّعْنَا بِهٖۤ اَزْوَاجًا مِّنْهُمْ

22. **Do not (so much as) raise your eyes to look at what We have granted to different categories of the non-believers to enjoy (for, they will just derive brief joy from worldly things which are doomed to perish soon).** *(Hijr: 88)*

(۲۳) مَا عِنْدَكُمْ يَنْفَدُ وَمَا عِنْدَ اللّٰهِ بَاقٍ

23. **That (all worldly goods) which you have, shall waste away. But what is with Allah endures forever.** *(Nahl: 96)*

(۲۴) ذٰلِكَ بِاَنَّهُمُ اسْتَحَبُّوا الْحَيٰوةَ الدُّنْيَا عَلَى الْاٰخِرَةِ

24. **(The painful chastisement described in the foregoing Ayaat will afflict them) That is because they were enamoured of this world rather than the Akhirah.** *(Nahl: 107)*

(۲۵) مَنْ كَانَ يُرِيْدُ الْعَاجِلَةَ عَجَّلْنَا لَهٗ فِيْهَا مَا نَشَآءُ لِمَنْ نُّرِيْدُ ثُمَّ جَعَلْنَا لَهٗ جَهَنَّمَ ۚ يَصْلٰىهَا مَذْمُوْمًا مَّدْحُوْرًا ۝ وَمَنْ اَرَادَ الْاٰخِرَةَ وَسَعٰى لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ فَاُولٰٓئِكَ كَانَ سَعْيُهُمْ مَّشْكُوْرًا ۝ كُلًّا نُّمِدُّ هٰٓؤُلَآءِ وَهٰٓؤُلَآءِ مِنْ عَطَآءِ رَبِّكَ ؕ وَمَا كَانَ عَطَآءُ رَبِّكَ مَحْظُوْرًا ۝ اُنْظُرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلٰى بَعْضٍ ؕ وَلَلْاٰخِرَةُ اَكْبَرُ دَرَجٰتٍ وَّاَكْبَرُ تَفْضِيْلًا ۝

25. **Whoever desires that (life) which hasteneth away (i.e. recompense for his deeds in the present life alone), We hasten for him therein what We will, unto whomsoever We please (i.e. such a one is not given all that he desires). (We grant worldly gifts to whomsoever We will and even We, rather grant him only as much as We please And, afterwards We have appointed for him Jahannam; he will endure the heat thereof, condemned, rejected. And whosoever desires the Akhirah and strives for it with the efforts necessary, being a Mo'min (true believer), for such, their efforts find favour (with their Lord). Each do We supply, both these and those, (the pious and the worldings) from the bounty of thy Lord. And the bounty of thy Lord (worldly gifts) can never be confined. Just behold! (How We prefer some of them over others (Muslims and non-believers alike in bestowing worldly gifts). But, verily, the Akhirah (prepared exclusively for the believers) will be higher in grades and be far more blessed. (Judgeing by this, you can see that the worldly gifts are being bestowed by Allah Ta'ala, and not being earned by people according to the measure of their struggle. For, some people struggle hard but derive less worldly gains than others who gain big fortune with little efforts).** *(Bani Israel: 18-21)*

(٢٦) وَاضْرِبْ لَهُمْ مَّثَلَ الْحَيٰوةِ الدُّنْيَا كَمَآءٍ اَنْزَلْنٰهُ مِنَ السَّمَآءِ فَاخْتَلَطَ بِهٖ نَبَاتُ الْاَرْضِ فَاَصْبَحَ هَشِيْمًا تَذْرُوْهُ الرِّيٰحُ ۗ وَكَانَ اللّٰهُ عَلٰى كُلِّ شَيْءٍ مُّقْتَدِرًا ۝ اَلْمَالُ وَالْبَنُوْنَ زِيْنَةُ الْحَيٰوةِ الدُّنْيَا ۚ وَالْبٰقِيٰتُ الصّٰلِحٰتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَّخَيْرٌ اَمَلًا ۝

26. **And set before them the similitude of the life of the world as water which We send down from the sky, and the vegetation of the earth mingles with it, and then (after it has become green and luscious suddenly some calamity befalls it), it becomes (mutilated) dry twigs and the winds scatter it about. Allah is able to do all things. Wealth and children are (merely) the adornment of the life of the world; but good deeds(of the righteous) which endure are (far) better in thy Lord's sight for reward, and (also much) better in respect of hope.** *(Kahf: 45-46)*

(٢٧) يَتَخَافَتُونَ بَيْنَهُمْ إِن لَّبِثْتُمْ إِلَّا عَشْرًا ۝ نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ إِذْ يَقُولُ أَمْثَلُهُمْ طَرِيقَةً
إِن لَّبِثْتُمْ إِلَّا يَوْمًا ۝

(The Ayaat are preceded by an account of the Day of Resurrection and the blowing of the Trumpet (Sur). On that Day, the evil-doers shall be)

27. "Murmuring among themselves: 'You have stayed (in the world) only for ten (days).'We are best aware of what they shall utter when the soundest of opinion among them says: (No), you have tarried but a day." (In truth the entire span of one's life is far shorter than even one-tenth of a day of the Akhirah. So brief is our sojourn in the temporal world, compared with the eternal life of the Akhirah). *(Taha: 103-104)*

(٢٨) وَلَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِّنْهُمْ زَهْرَةَ الْحَيَوٰةِ الدُّنْيَا لِنَفْتِنَهُمْ فِيهِ وَرِزْقُ رَبِّكَ
خَيْرٌ وَأَبْقَىٰ ۝ وَأْمُرْ أَهْلَكَ بِالصَّلَوٰةِ وَاصْطَبِرْ عَلَيْهَا لَا نَسْأَلُكَ رِزْقًا نَّحْنُ نَرْزُقُكَ وَالْعَاقِبَةُ لِلتَّقْوَىٰ ۝

28. Do not so much as raise your eyes to look at what worldly things we have granted to different categories of people to enjoy it is merely the glamour of the life of the world (and We grant it to them) so that We may test them therein. And the bountiful provision of thy Lord (to be granted in Akhirah) is far better and far more enduring. And enjoin upon thy kinsmen (people) to offer Salaat and be (thyself) constant therein. We ask not of thee (to find thine own) provision. (It is) We (Who) provide for thee. And the best future is for righteousness. *(Taha: 131-132)*

(٢٩) اِقْتَرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِي غَفْلَةٍ مُّعْرِضُونَ ۝

29. Reckoning has drawn nigh for mankind while they are turning away in heedlessness." *(al-Ambiya: 1)*

(٣٠) حَتَّىٰ إِذَا جَاءَ أَحَدَهُمُ الْمَوْتُ قَالَ رَبِّ ارْجِعُونِ ۝ لَعَلِّي أَعْمَلُ صَالِحًا فِيمَا تَرَكْتُ كَلَّا إِنَّهَا كَلِمَةٌ هُوَ قَائِلُهَا

30. When death comes unto one of them (wicked) he sayeth: 'My Lord, send me back (to the world) so that I may do good (in that world) which I have left behind.' (Allah Says;), 'By no means! What he says is meaningless words. *(Mo'minoon: 99-100)*

(٣١) قل كم لبثتم في الارض عدد سنين ۝ قالوا لبثنا يوما او بعض يوم فسئل العادين ۝ قل ان لبثتم الا قليلا لو انكم كنتم تعلمون ۝ افحسبتم انما خلقنكم عبثا وانكم الينا لا ترجعون ۝

31 **(on the Day of resurrection), He (Allah) would say (to them to add to their grief and sorrow); (Tell us), "How long you tarried in the earth counting by years"? They will say: "We might have tarried but a day or a part of a day. Ask of those (the angels) who kept an account of everything." He (Allah) will say: "Indeed you tarried but a little, if you only knew (about the transience of worldly life). Did you think, then, that We had created you for a pastime? Still (did you presume that) you would not be brought back again to us".** *(Mo'minoon: 112-115)*

(٣٢) وكم اهلكنا من قرية بطرت معيشتها ۚ فتلك مسكنهم لم تسكن من بعدهم الا قليلا ۚ

32 **(These people who take pride in their luxurious living are, in reality, foolish. Don't they know that): "Many a community have We destroyed who felt insolently proud of their luxurious life. (Look and see for yourself). Those are their dwelling-places, which have not been inhabited after them, except a little".** *(al-Qasas: 58)*

(٣٣) وما اوتيتم من شيء فمتاع الحيوة الدنيا وزينتها ۚ وما عند الله خير وابقى ۚ افلا تعقلون ۝

33 **And whatever you have been given is for temporary use in the life of the world, and an adornment (of the same short-lived life) and that which Allah hath (in the form of bounties and rewards of the Akhirah) is far better and much more enduring than all these things. Have you then no sense?** *(al-Qasas: 60)*

(٣٤) افمن وعدنه وعدا حسنا فهو لاقيه كمن متعنه متاع الحيوة الدنيا ثم هو يوم القيمة من المحضرين ۝

34 **Is he whom We have promised a fair promise, which he will surely receive (in the Akhirah), like him whom We have given some paltry pleasure of this life and then, on the Day of Resurrection, he will be prosecuted (for his evil deeds).** *(al-Qasas: 61)*

(٣٥) قَالَ الَّذِينَ يُرِيدُونَ الْحَيٰوةَ الدُّنْيَا يٰلَيْتَ لَنَا مِثْلَ مَآ أُوتِيَ قَارُونُ إِنَّهُ لَذُو حَظٍّ عَظِيمٍ

35 **Those who were desirous of the life of the world said (as they saw Qarun (Korah) rolling in wealth): 'Ah! would that we had been given the like of what had been given unto Qarun. Lo! he is possessed of rare good fortune."** *(al-Qasas: 79)*

Note: The detailed story of Qarun, together with a description of the examplary punishment meted out to him, has been given at serial No.3, in chapter 5 of part one of this book (sub-titled 'On Not paying Zakaat'). The fact is that excessive wealth, unless it is made a means to win the pleasure of Allah *Ta'ala* through generously spending in His cause, leads its possessor to such horrible doom.

(٣٦) وَمَا هٰذِهِ الْحَيٰوةُ الدُّنْيَآ إِلَّا لَهْوٌ وَلَعِبٌ وَإِنَّ الدَّارَ الْاٰخِرَةَ لَهِيَ الْحَيَوَانُ لَوْ كَانُوا يَعْلَمُونَ ۝

36 **"This life of the world is but a pastime and a game. Lo! The Home of the Akhirah--that is the life (really worth its name); if only they knew (this fact for certain, they would certainly try hard for the bounties of the Akhirah)".** *(Ankaboot: 64)*

(٣٧) يَعْلَمُونَ ظَاهِرًا مِّنَ الْحَيٰوةِ الدُّنْيَا وَهُمْ عَنِ الْاٰخِرَةِ هُمْ غٰفِلُونَ ۝

.37 **"They know only some appearance of the present life, and are heedless of the Akhirah" (they do not aspire for the rewards of the Akhirah; nor do they feel afraid of the punishments therein.)** *(ar-Rum: 7)*

(٣٨) يٰٓأَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمْ وَاخْشَوْا يَوْمًا لَّا يَجْزِي وَالِدٌ عَنْ وَلَدِهِ وَلَا مَوْلُودٌ هُوَ جَازٍ عَنْ وَالِدِهِ شَيْئًا إِنَّ وَعْدَ اللّٰهِ حَقٌّ فَلَا تَغُرَّنَّكُمُ الْحَيٰوةُ الدُّنْيَا وَلَا يَغُرَّنَّكُمْ بِاللّٰهِ الْغَرُورُ ۝

38 **"O, man-kind! Keep your duty to your Lord and fear a Day when the parent will not be able to avail the child in aught, nor the child to avail the parent. Lo! Allah's promise (concerning the Day of Judgement) is the very truth. Let not the life of the world beguile you, nor let the deceiver (Shaitan) beguile you, in regard to Allah." (In other words, let not the Shaitan seduce you into unconcern regarding the**

Divine Punishment; nor let him goad you into the wrong belief that you are not going to be punished for your misdeeds). *(Luqman: 33)*

Commenting on these Ayaat, Sa'eed Ibne Jubair *Rahmatullah alaihe* says: "Let not the deceiver beguile you with regard to Allah means, you should not persist in sinning, hoping to be granted forgiveness by Allah *Ta'ala.*" *(Durre Manthur)*

It behoves a person to beg forgiveness only after he has turned to Allah in sincere repentance and made up his mind to avoid sins in future. It looks absurd that a person should persist in disgracing himself in the sight of Allah, by sinning throughout the day and should, all the same, keep saying, "O Allah! Grant me forgiveness." This subject will be treated in detail under Hadith No.18 of this Chapter. There is also another Ayat of the same import in subsequent pages.

(٣٩) يٰٓاَيُّهَا النَّبِيُّ قُلْ لِّاَزْوَاجِكَ اِنْ كُنْتُنَّ تُرِدْنَ الْحَيٰوةَ الدُّنْيَا وَزِيْنَتَهَا فَتَعَالَيْنَ اُمَتِّعْكُنَّ وَ
اُسَرِّحْكُنَّ سَرَاحًا جَمِيْلًا ۝ وَاِنْ كُنْتُنَّ تُرِدْنَ اللّٰهَ وَرَسُوْلَهٗ وَالدَّارَ الْاٰخِرَةَ فَاِنَّ اللّٰهَ اَعَدَّ لِلْمُحْسِنٰتِ مِنْكُنَّ اَجْرًا عَظِيْمًا ۝

39 **O Nabi! Say unto your wives: If you desire the world's life and its adornments, come! I will content you (give you some money and other worldly goods, dower, maintenance, etc.) and will release you with a fair release (divorce you with a fair deal and part from you in kindness). But if you desire Allah and His Rasul and the abode of the Akhirah, then, lo! (bear in mind) that Allah has prepared for the pious among you an immense reward.** *(al-Ahzab: 28-29)*

(٤٠) يٰٓاَيُّهَا النَّاسُ اِنَّ وَعْدَ اللّٰهِ حَقٌّ فَلَا تَغُرَّنَّكُمُ الْحَيٰوةُ الدُّنْيَا ۗ وَلَا يَغُرَّنَّكُمْ بِاللّٰهِ الْغَرُوْرُ ۝

40 **O mankind! Lo! The promise of Allah is true. So let not the life of the world beguile you, and let not the (avowed) beguiler (Shaitan) beguile you with regard to Allah. (Let him not deceive you into indifference towards Allah and the Divine Retribution).** *(al-Fatir: 5)*

Sa'eed bin Jubair *Rahmatullah alaihe* explains the Ayat as follows: "The beguilement arises out of excessive indulgence in

worldly affairs, which makes a person negligent in his preparation for the Akhirah; the deception of Shaitan consists in his inciting a man to persist in sinning, in the hope of forgiveness by Allah *Ta'ala*." (*Durre Manthur*)

(٤١) يٰقَوْمِ إِنَّمَا هٰذِهِ الْحَيٰوةُ الدُّنْيَا مَتَاعٌ وَإِنَّ الْاٰخِرَةَ هِيَ دَارُ الْقَرَارِ

41 **(A believing man of the family of Fir'aun (Pharaoh), who hid his faith, said to them) "O my people! Lo! This life of the world is but a passing enjoyment and lo! the Akhirah, that is the enduring abode.** (*al-Mo'min: 39*)

42 **Whoso desires the harvest of the Hereafter, We give him increase in the harvest. And whoso desires the harvest of the world (concentrates all his efforts on achieving worldly gains), We give him something thereof, and he hath no portion in the Hereafter.** (*ash-Shura: 20*)

(٤٣) فَمَآ أُوتِيتُمْ مِنْ شَيْءٍ فَمَتَاعُ الْحَيٰوةِ الدُّنْيَا وَمَا عِنْدَ اللّٰهِ خَيْرٌ وَأَبْقٰى لِلَّذِينَ اٰمَنُوا وَ
عَلٰى رَبِّهِمْ يَتَوَكَّلُونَ ۝ وَالَّذِينَ يَجْتَنِبُونَ كَبٰٓئِرَ الْإِثْمِ وَالْفَوَاحِشَ وَإِذَا مَا غَضِبُوا هُمْ
يَغْفِرُونَ ۝ وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلٰوةَ وَ أَمْرُهُمْ شُورٰى بَيْنَهُمْ وَ
مِمَّا رَزَقْنٰهُمْ يُنْفِقُونَ ۝ وَالَّذِينَ إِذَآ أَصَابَهُمُ الْبَغْيُ هُمْ يَنْتَصِرُونَ ۝

43 **Now whatever thing you have been given is but a short-lived enjoyment in the world; and that which Allah hath is far better and more lasting. It is only for those [1]who believe and put their trust in their Lord, and those who avoid the worst of sins and shameful deeds, and when they are angry, forgive; and [2]those who answer the call of their Lord (obey His Commandments) and establish Salaat, and whose affairs are guided by mutual counsel. And[3] who spend (generously) of what We have given them; and [4]when a great wrong is done to them they defend themselves.** (*ash-Shura: 36-39*)

The Ulama have traced in these Ayaat the chronological succession of the four Khulaf-e-Rashidin a subtle reference to certain

important happenings in their periods of time and to their specific virtues has made a mention of by small numbers 1-2-3-4.

وَرَحْمَتُ رَبِّكَ خَيْرٌ مِّمَّا يَجْمَعُوْنَ ۝

44 **And the Mercy of thy Lord is far better than (the wealth) that they amass.** *(Zukhruf: 32)*

In the Ayaat immediately following this text, a number of attractive features of the world have been described; and, then Allah *Ta'ala* says:

وَاِنْ كُلُّ ذٰلِكَ لَمَّا مَتَاعُ الْحَيٰوةِ الدُّنْيَا ۚ وَالْاٰخِرَةُ عِنْدَ رَبِّكَ لِلْمُتَّقِيْنَ ۝

Yet all that (i.e. roofs, doors, etc., of gold and silver mentioned in the foregoing Ayaat) would have been but a (temporary) provision of the life of the world. And the Akhirah with your Lord is for those who keep away from evil. *(az-Zukhruf: 35)*

(۴۵) وَمَا خَلَقْتُ الْجِنَّ وَالْاِنْسَ اِلَّا لِيَعْبُدُوْنِ ۝ مَآ اُرِيْدُ مِنْهُمْ مِّنْ رِّزْقٍ وَّمَآ اُرِيْدُ اَنْ يُّطْعِمُوْنِ ۝ اِنَّ
اللّٰهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِيْنُ ۝

45 **I created the jinn and humankind only that they might worship Me. I seek no sustenance from them, nor do I ask that they should feed Me. Lo! Allah, He is the sole Sustainer, the Lord of unshaken might.** *(az-Zariyat: 56-58)*

(۴۶) اِعْلَمُوْٓا اَنَّمَا الْحَيٰوةُ الدُّنْيَا لَعِبٌ وَّلَهْوٌ وَّزِيْنَةٌ وَّتَفَاخُرٌۢ بَيْنَكُمْ وَتَكَاثُرٌ فِي الْاَمْوَالِ وَالْاَوْلَادِ ۭ كَمَثَلِ
غَيْثٍ اَعْجَبَ الْكُفَّارَ نَبَاتُهٗ ثُمَّ يَهِيْجُ فَتَرٰىهُ مُصْفَرًّا ثُمَّ يَكُوْنُ حُطَامًا ۭ وَفِي الْاٰخِرَةِ عَذَابٌ شَدِيْدٌ ۙ وَّ
مَغْفِرَةٌ مِّنَ اللّٰهِ وَرِضْوَانٌ ۭ وَمَا الْحَيٰوةُ الدُّنْيَآ اِلَّا مَتَاعُ الْغُرُوْرِ ۝ سَابِقُوْٓا اِلٰى مَغْفِرَةٍ مِّنْ رَّبِّكُمْ وَجَنَّةٍ
عَرْضُهَا كَعَرْضِ السَّمَآءِ وَالْاَرْضِ ۙ اُعِدَّتْ لِلَّذِيْنَ اٰمَنُوْا بِاللّٰهِ وَرُسُلِهٖ ۭ ذٰلِكَ فَضْلُ اللّٰهِ يُؤْتِيْهِ مَنْ
يَّشَآءُ ۭ وَاللّٰهُ ذُو الْفَضْلِ الْعَظِيْمِ ۝

46 **Know that the life of this world is only play and pastime and show and boasting among yourselves and rivalry in respect of riches and children. These are like vegetation after rain, whereof the growth is pleasing to the husbandman, but afterwards it dries up and you see it turning yellow, then it becomes**

crumbled straw. And in Akhirah there is grievous punishment (which everybody should try to ward off by all means) and also forgiveness from Allah and His pleasure (which everybody should struggle to achieve in a manner and to an extent befitting this coveted ideal.) And (bear in mind) the life of the world is but a matter of illusion. Race one with another for forgiveness from your Lord and the Jannah whereof the breadth is like the breadth of the heavens and the earth, which is in store for those who believe in Allah and His Rasuls. Such is the bounty of Allah, which He bestows upon whomsoever He pleases, and Allah is of Infinite Bounty. *(al-Hadid: 20-21)*

Imaam Ghazali *Rahmatullah alaihe* writes:

"As soon as a child grows up into a sensible young boy, he feels naturally inclined towards fun and sports; because of a passionate attachment, nothing interests him more than games. Later, when he reaches adolescence, a fondness for the adornments of life, fine dress, etc., and love of pastimes like horse-riding, etc., occupy his mind. And he is so enamoured of these that the sports of boyhood seem absurd to him by comparison. Then follows the period of youth and of lustful desires. At this stage, all other diversions lose charm for the young man and he begins to value sensual pleasures above everything else--even above wealth and property, honour and glory. The next phase begins with the emergence of a sense of superiority, vainglory and the desire to have a say in state-craft. And these attachments overpower all other desires. Put together, all these constitute carnal pleasures of the world. What follows these phases, is the surging in the heart of a keen desire to seek a true knowledge of Allah. These feelings transcend all other pleasures. This is the only genuine passion, and the most powerful one, worthy of being cherished by a man".

To conclude, everyone is tempted towards sports in boyhood; is swayed by lusts in early youth; and in the twenties, a passion for power is born in him. In the forties, everybody is more or less imbued with a desire to gain a true cognition of Allah *Ta'ala* and a longing to acquire knowledge of the Ultimate Truth.

We see that a boy loves games and sets little value by pursuits, such as associating with women and hankering after power. Simi-

larly, the worldlings laugh at those engaged in gaining true knowledge of Allah because they have no idea of the spiritual bliss experienced by the latter. However, the mystics (Sufis) know that the worldlings are like young boys who have no idea of the pleasures enjoyed by grown up men. (Ihya)

In these Ayaat, Allah *Ta'ala* has made a mention of all manner of worldly pleasures and, then, has given a warning against indulgence in these, saying that all these joys are mere deception and that only the life of Akhirah is of permanent and lasting value. The pleasures of worldly life are like crops that flourish and please the eye for some time, but wither up soon to be blown away by the winds.

(٤٧) إِنَّ هٰؤُلَاءِ يُحِبُّونَ الْعَاجِلَةَ وَيَذَرُونَ وَرَاءَهُمْ يَوْمًا ثَقِيلًا ۝

47 **Lo! These (people) love fleeting life, and put behind them (the remembrance of) a grievous Day (that lies ahead).** *(ad-Dahr: 27)*

They are not concerned about the Resurrection Day, nor do they prepare for the Akhirah. The love of worldly weatlh has made them blind to their own final fate and they are neglectful of such a fateful Day of woe and misery.

(٤٨) فَإِذَا جَاءَتِ الطَّامَّةُ الْكُبْرٰى ۝ يَوْمَ يَتَذَكَّرُ الْإِنْسَانُ مَا سَعٰى ۝ وَبُرِّزَتِ الْجَحِيمُ لِمَنْ يَرٰى ۝
فَأَمَّا مَنْ طَغٰى ۝ وَآثَرَ الْحَيٰوةَ الدُّنْيَا ۝ فَإِنَّ الْجَحِيمَ هِيَ الْمَأْوٰى ۝

48 **But when the great Disaster (Day of Catastrophe or the Resurrection Day) cometh, the Day when man will call to mind (the things) he endeavoured for (in this world); And Jahannam will stand forth visible to him who seeth. Then (it is the rule of the Day that) whosoever rebelled (against his Lord in this world), and preferred the life of the world, lo! Jahannam will be his home. But as for him who (in this world) feard to stand before his Lord (for Reckoning) and restrained his soul from (unlawful indulgence in) lust, lo! The Jannah will be his home.** *(an-Naziat: 34-41)*

(٤٩) قَدْ أَفْلَحَ مَنْ تَزَكّٰى ۝ وَذَكَرَ اسْمَ رَبِّهٖ فَصَلّٰى ۝ بَلْ تُؤْثِرُونَ الْحَيٰوةَ الدُّنْيَا ۝ وَالْآخِرَةُ
خَيْرٌ وَّأَبْقٰى ۝ إِنَّ هٰذَا لَفِي الصُّحُفِ الْأُولٰى ۝ صُحُفِ إِبْرٰهِيمَ وَمُوسٰى ۝

49 **"He is (really) successful who purifies himself (of sins); and remembereth the name of his Lord and observes prayers (Salaat). But (you do not take the counsel revealed in the Holy Qur'an and) you prefer the life of the world; although the Akhirah is far better (than the life of the world) and everlasting. Lo! This is in the former Scriptures; the Sahaaif (Booklets) of Ibrahim and Musaa."** *(al-A'la: 14-19)*

Note: There are numerous Traditions regarding the contents of these 'revealed Sahaaif' (Booklets). One of the Ahadith has it to the following effect:

"Abu Zarr *Radhiallaho anho* narrates that he once asked Rasulullah *Sallallaho alaihe wasallam* about the total number of revealed Sahaaif. Rasulullah replied, "In all, a hundred Sahaaif and four Sacred Books were revealed. Fifty Sahaaif were revealed to Sheeth *Alaihissalam,* thirty to Idrees *Alaihissalam,* ten to Ibrahim *Alaihissalam* and ten to Musaa *Alaihissalam* before the Torah. In addition, four books i.e. the Torah, the Injeel(Gospel), the Zaboor (Psalms), and the Holy Qur'an were revealed respectively to Musaa *Alaihis-salam,* 'Isaa *Alaihissalam,* Dawood *Alaihissalam,* and Muhammad *Sallallaho alaihe wasallam.*

"Abu Zarr *Radhiallaho anho* then enquired about the contents of the Booklets revealed to Ibrahim *Alaihissalam.* Rasulullah *Sallallaho alaihe wasallam* replied that they consisted of parables (containing admonitions). For example, one of these parables ran like this: 'O you domineering, proud king! I did not raise you to kingship to hoard wealth, but I granted you power in order that you might redress the complaints of the oppressed and prevent these from reaching Me. For, I do not reject the invocation of the oppressed person, even though he be a disbeliever! And another ran: it is incumbent upon a wise man, unless he loses sense, to divide his time in three parts: one part should be devoted to the worship of Allah *Ta'ala* and holding communion with Him in solitude;one past should be reserved for self-reckoning as to the time spent on good or bad deeds (the excellence of every good deed, the gravity of every bad action, and the time wasted in idle pursuits); and one part should be set apart for lawful earning of livelihood. The time spent in this last occupation should be of help to him in performing the other two, affording him fuller concentration and greater amount of leisure. It

is also incumbent upon a wise man to make the best use of his time, to remain fully absorbed in his occupations and spiritual pursuits and to guard his tongue (against idle talk). For whoever exercises restraint in speech will not indulge in useless talk. Moreover a wise man should strive for three things: he should try to improve his means of earning livelihood, he should struggle to make provisions for the Akhirah and he should try to provide himself the lawful comforts of life (food, drink and sleep, etc). Time spent in any occupation other than these three is useless. So, before starting to do something, one should consider and make sure whether it falls under one of these categories.

Abu Zarr *Radhiallaho anho* then enquired about the contents of the Sahaaif revealed to Musaa *Alaihissalam*. Rasulullah *Sallallaho alaihe wasallam* replied: "They contained admonitions (such as): 'I wonder how any person can take joy in anything, in spite of his belief in the inevitability of death!' 'I am astonished at him who laughs in spite of his faith in the certainty of death'. 'I am astonished at him who observes the vicissitudes of life and turns of fortune (for instance, a millionaire reduced, in a short while, to poverty and begging from people; or a gaol-bird, released from prison, rising to power and becoming a ruler) and, still, finds satisfaction in worldly pursuits!' 'I am astonished at a person who believes in predestination and, still, grieves over any misfortune'. 'I am astonished at a person who believes that he will have to face Reckoning (on the Day of Judgment) for all his deeds and, still, does not perform good deeds'. (On the Day of Judgement, all financial and physical wrongs will have to be redressed through the transfer of his good deeds to the credit of the wronged. If his good deeds are exhausted before compensation for the wrongs, then the latter's sins will be put in his account).

"Abu Zarr *Radhiallaho anho* then asked whether anything of the subject-matter of these Booklets was also revealed to him. Rasulullah *Sallallaho alaihe wasallam* replied. "Yes, The Ayaat beginning:

قَدْ أَفْلَحَ مَنْ تَزَكّٰى

'Successful is he who purifies himself.......... (Quoted above)". *(Durre Manthur)*

Ibne Abbas *Radhiallaho anho* says: "Allah *Ta'ala* says in Surah Najm, praising Ibrahim *Alaihissalam*:

وَإِبْرٰهِيمَ الَّذِي وَفّٰى

And Ibrahim who paid back (what he owed to Allah) in full".

The Ayat means that Ibrahim *alaihissalaam* fulfilled all that Islam demands. These demands fall into thirty broad categories, termed as thirty 'Sihaam' of Islam. Ten of these Sihaam have been indicated in the Verses beginning:

إِنَّ اللَّهَ اشْتَرَىٰ مِنَ الْمُؤْمِنِينَ ·

(Lo! Allah hath bought from the believers........... (at-Taubah: 111-112).

Ten others have been recounted in Surah Ahzaab in the Verses beginning:

إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَٰتِ ....

Lo! men who surrender to Allah and women who surrender. (al-Ahzab: 35)

Six more have been described in the opening Ayaat of Surah al-Mo'minoon and the description of four others occurs in Surah Ma'arij in the Ayaat beginning:

وَالَّذِينَ يُصَدِّقُونَ بِيَوْمِ الدِّينِ ۝

And those who believe in the Day of Judgement)......... (al-Ma'arij: 26-35)

Put together, these make thirty in all.

Whosoever meets his Lord (On the Day of Judgement), after having fulfilled one of these obligations, will be deemed to have practised one-thirtieth part of Islam". *(Durre Manthur)*

50. Rivalry for increase (in worldly good) has diverted you (from remembrance of the Akhirah). Until you come to the grave. No! But you will soon (as soon as

you enter the grave) come to know (the true nature of the world and the supreme value of the Akhirah). (You are warned once again; take heed!). (No! These things are not worthy of your notice and you should not feel proud of them). Nay! But you will (soon) come to know (when you are resurrected on the Day of Judgement. You are warned a third time, that these things are not worth your concern and that they should not make you feel proud of yourselves). Nay, would that you knew (now) with a sure knowledge! (from your study of the Holy Qur'an and Ahadith tnat these things should not make one feel proud of oneself, as you will realize after death; then you would never have indulged in them). For, (by Allah!) you will behold the fire of Jahannam. By Allah! you will behold it with a sure vision. Then, on that Day, you will undergo reckoning concerning all the bóunties of Allah. *(at-Takathur: 1 - 7)*

Note: There are numerous Ahadith which give extensive details of the reckoning on the Day of Judgement, regarding the bounties of Allah *Ta'ala*. These serve as illustrations giving an idea of the countless bounties of Allah *Ta'ala*, which are being showered upon all men, on all occasions day and night, in such large numbers as defy human calculation. Says Allah *Ta'ala*, and He speaks the Truth (beyond any doubt):

وَإِنْ تَعُدُّوا نِعْمَةَ اللّٰهِ لَا تُحْصُوهَا

And if you would count the Bounties of Allah you cannot number them. (Ibrahim: 34 Nahl: 18)

A Hadith says:

"Once, Rasulullah *Sallallaho alaihe wasallam* recited this Surah (Takathur)and when he came to the Verse,

ثُمَّ لَتُسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ

Then, on that Day, you will be questioned concerning all the Bounties (of your Lord).

he remarked:

"You will be questioned in the presence of your Lord regarding the cold water you drink; the protection provided by your houses" (Allah *Ta'ala* will say: "We granted you cool shade and protection from sun and rain); and regarding your having enough food to satisfy your hunger; and regarding the soundness of your limbs" (Allah *Ta'ala* will say, We granted you sound and healthy limbs......... hands, feet, eyes, ears, nose, etc, what have you done to express your gratitude for all these gifts); and regarding the sound sleep you enjoy; and regarding your being able to win, in marriage, the hand of a woman of your choice, whom someone else also wanted to marry, but Allah *Ta'ala* married her to you as a special favour (he put it in the minds of her parents that they should marry her to you and not to the other person)".

If we just consider the Bounties of Allah *Ta'ala* mentioned in the foregoing Hadith, we can realise how greatly everybody is indebted to Allah *Ta'ala* for His favours, which are being bestowed, at all times, upon his creatures, rich and poor alike. Is there a man howsoever poor and needy, who is not being constantly granted countless favours and blessings of Allah *Ta'ala*? Take, for example, the gift of physical health and soundness of limbs, which is, undoubtedly, a great blessing of Allah *Ta'ala*. Moreover, the capacity to breathe is an invaluable gift of Allah *Ta'ala*, which every living being enjoys at all times.

Another Hadith says:

"When this Surah (Takathur) was revealed, some of the Sahabah said, "O Rasulullah! What bounties are we enjoying? Our daily provision consists of just half a meal of barley bread, which is not enough to satisfy our hunger". Then came the revelation: "Ask them! Do not they possess shoes to wear? Do not they get cool water to drink? These are also bounties of Allah".

Another Hadith says, to the following effect: "The first question to be asked from a man about Allah's bounties, on the Day of Judgment, will be: 'Did we not make your body healthy and give you cold water to drink?". It is revealed in still another Hadith: "Of the Bounties of Allah to be accounted for, on the Day of Judgment are: the piece of bread eaten to satisfy one's hunger, the water drunk to quench one's thirst, and the piece of cloth used to cover one's body."

Another Hadith narrates:-

"Once, on a hot summer noon, Abu Bakr *Radhiallaho anho* went to the Masjid-e-Nabawai. When Umar *Radhiallaho anho* came to know of it, he also went to the Masjid and asked Abu Bakr *Radhiallaho anho* what had brought him out of his house at that hour. He replied that it was intensity of hunger that had driven him to it. Umar *Radhiallaho anho* said, "By Him, Who is the master of my soul, it is the same with me". Meanwhile, Rasulullah *Sallallaho alaihe wasallam* also came there and asked what had brought them there at that hour. They replied that pangs of hunger had brought them out. Rasulullah *Sallallaho alaihe wasallam* said, "That which brought you out, has also brought me out". All the three then got up and went to the house of Abu Ayyub Ansaari *Radhiallaho anho*, but he was not at home. His wife was greatly pleased, and when Rasulullah *Sallallaho alaihe wasallam* asked her where Abu Ayyub had gone, she replied that he would return in a short while. At that moment, Abu Ayyub Ansaari *Radhiallaho anho* also turned up. On seeing them, he hurriedly went and brought a bunch of dates. Rasulullah *Sallallaho alaihe wasallam* said to him, 'Why did you cut off the whole bunch? You could have picked the ripe dates only". He respectfully replied, "O Rasulullah! I plucked the whole bunch so that dates of all kinds, the fully ripe, the half-ripe, the dried ones and the fresh should be before you and you should be able to select the particular kind you relish. So, they ate dates of all kinds. Meanwhile Abu Ayyub *Radhiallaho anho* slaughtered a small goat, roasted some of its meat and cooked the rest. He then presented it to them. Rasulullah *Sallallaho alaihe wasallam* took some bread and a piece of roasted meat and, giving it to Abu Ayyub *Radhiallaho anho*, said, "Take this to Fatimah; she also has not taken anything of this sort for several days". He hurried to comply with it. When all of them had partaken of it, Rasulullah *Sallallaho alaihe wasallam* said, "We have enjoyed so many Bounties of Allah *Ta'ala*: meat, bread, the unripe and the ripe dates........" Saying this, Rasulullah *Sallallaho alaihe wasallam* was moved to tears. These are the Bounties about which one shall be questioned on the Judgment Day!" The Sahabah *Radhiallaho anhum* were shocked to hear this. It pained them to think that they would have to account for these bounties, in spite of the fact that these things had become available after suffering such pangs of hunger. Rasulullah *Sallallaho alaihe wasallam* said, "You shall have to render an account, undoubtedly. And, to make amends, you should recite Bismillah (in the name of Allah, the Kind, the

Merciful) before starting to eat; and recite the following Du'aa after you have finished:

اَلْحَمْدُ لِلّٰهِ الَّذِیْ هُوَ اَشْبَعَنَا وَ اَنْعَمَ عَلَیْنَا وَ اَفْضَلَ

'All Praise be to Allah Who, in His Infinite Mercy, made us to eat our fill and as a great favour bestowed upon us plentifully'. (Durre Manthur)

There are a large number of Ahadith on these subjects, in the authentic collections, but I do not propose to make such a complete reference. My purpose is to indicate, to my readers, how numerous the references are, in the Holy Qur'an, on the subject of the transience of worldly life, its being unworthy of man's regard, its insignificance when compared to the values of the Akhirah and its power to make those who indulge themselves in its pleasure, suffer utter loss and damnation in the fire of Jahannam. Besides, I want them to realise how recurring the admonitions and warnings are against indulgence in worldly pleasures. Out of a large number of Ayaat on the subject, I have selected only fifty which, I think, should suffice to give an idea of the extreme significance of this theme.

It is shocking to note that, the more Allah *Ta'ala* warns us against indulgence in worldly pleasures, the more shame-facedly do we ignore His admonitions. After such indifference towards His Commandments, how can we dare to face our Lord on the Day of Judgement!

فَاِلَى اللّٰهِ الْمُشْتَكٰى وَهُوَ الْمُسْتَعَانُ

'We complain to Allah! And it is He alone Whose help we seek'.

SECTION (b)

QURANIC AYAAT ON THE VIRTUES OF REMAINING PATIENT IN AFFLICTIONS

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنفُسِ وَالثَّمَرَاتِ ۗ وَبَشِّرِ الصَّابِرِينَ
الَّذِينَ إِذَا أَصَابَتْهُم مُّصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ۝ أُولَٰئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ
وَرَحْمَةٌ ۖ وَأُولَٰئِكَ هُمُ الْمُهْتَدُونَ ۝

"And surely We shall test you with something of fear (of the enemy or of impending adversities) and (something of) hunger and some loss of wealth and lives and fruits (so, if anything of the kind befalls you, you should bear it patiently); but give glad tidings to those who persevere patiently. Those who, when a misfortune strikes them, say: Lo! We belong to Allah and to Him shall we return". Such are they on whom are (showered choicest) blessings of Allah and His mercy; such are the rightly guided." *(al-Baqarah: 155-157)*

Note: When one is stricken with a calamity, it is of great benefit to recite the Ayat, "Lo! We belong to Allah and Lo! Unto Him shall we return". The recital becomes more effective, earns greater rewards and endows one with a rare peace of mind if one also understand the meanings of the Ayat and, while reciting it, keeps in mind its true significance. Here is a fuller translation of the Ayat:

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ۝

Verily we all of us (our lives and our possessions) belong to Allah. (And the Master has every right to make use of His belongings howsoever He pleases). We all have to return to Allah. *(al-Baqarah: 156)*

That is to say, we have to return to Him after we die; and He will bestow upon us liberal compensation for the loss and the hardships we have endured in this life. We observe that, if a person suffers a loss in the world but, at the same time, he is assured of receiving a big fortune as compensation, he is not worried about the loss. Similarly, if a man were to possess firm faith in the bounties to be bestowed by Allah *Ta'ala* in the Akhirah, he would never feel worried about the worldly loss. But, as we are weak in faith (Imaan) even a slight loss or a little trouble becomes unbearable for us.

In many Ayaat of the Holy Qur'an, Allah *Ta'ala* has admonished us through brief references to, or elaborate expositions of, the belief that the world is a place of trials and tribulations, where one has to go through various tests. Sometimes people are put to test through abundance of wealth, with regard to the sources of income and the manner of spending it. At other times, Allah puts us to a trial through poverty and hunger, in order to distinguish those who face it with patience and Salaat, from those who grumble and complain.

Hence, there are frequent exhortations, in the Holy Qur'an, to remain patient and persevering, to turn to Allah *Ta'ala* for help and to resort to Salaat in all adverse circumstances. Time and again, Allah *Ta'ala* reminds His men that they are under a test in this life and that they should beware of a failure in it. Out of numerous Verses on the subject, a few are quoted below, by way of illustration:

يَاأَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلٰوةِ ①

1. **"And seek Allah's help with patience and Salaat".** *(al-Baqarah: 45)*

(Commenting on the Ayat) Qataadah *Rahmatullah alaihe* says: "The two things Salaat and patience represent help from Allah *Ta'ala*. So, seek Allah's help through these two virtues."

Ibne Abbas *Radhiallaho anho* relates: "One day, I was riding behind Rasulullah *Sallallaho alaihe wasallam* when he said to me, "Young man,I give you a few words of advice and, (I believe) Allah *Ta'ala* may help you to benefit by them". When I most humbly submitted, 'Do tell me', He said, "If you are mindful of Allah, (i.e. if you fulfil what Allah *Ta'ala* demands from you), He will be mindful of you (i.e. He will grant you His protection). And if you are mindful of Allah (i.e. if you fulfil what is due from you to Him), you will find Him readily available to help you at all times. If you are mindful of Him (i.e. remember Him) in prosperity, He will remember you (i.e. help you in adversity). Bear in mind that if a misfortune befalls you, it was pre-ordained, and, if a misfortune does not befall you, rest assured that it could not have visited you. Know that if all created beings were to unite to do you some favour that Allah *Ta'ala* had not decreed for you, they would never be able to do so. And if they were to unite to avert a misfortune, but Allah *Ta'ala* had willed it, they would never be able to do so. The pen of destiny has recorded all that

has to happen till the Day of Resurrection. When you ask for anything, ask it from Allah *Ta'ala* and if you seek help, seek it from Him. When you put trust in anyone, do so in Allah alone. Perform deeds of devotion with a firm faith and a true belief in Allah, with feelings of gratitude to Him. Mind it well that patience in afflictions is a great virtue; that Allah's help descends upon those who are patient, that with every suffering there is relief, and that adversity leads to prosperity. (That is to say, when you are in distress, be sure that it foreshadows days of ease and good cheer. Similarly, in straitened circumstances, you should be certain that days of prosperity lie ahead)." It is related in a Hadith that: "If anyone is hungry or in need and he conceals it from others, it becomes due from Allah *Ta'ala* to grant him a year's sustenance through lawful resources."

Huzaifah *Radhiallaho anho* relates, "Whenever Rasulullah *Sallallaho alaihe wasallam* happened to face any difficulty, he would at once resort to Salaat". Rasulullah remarked: "All the previous Ambiya *Alaihimussalam* also used to resort to Salaat in all difficult situations".

It is related that, once, Ibne Abbas *Radhiallaho anho* was on a journey when he heard the news of the death of his son. He got down from his camel, offered two Raka'at of Salaat and recited: Lo! We belong to Allah and Lo! Unto Him we are returning. He then said, 'I have done what Allah *Ta'ala* has, in His Book commanded us to do, i.e.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اسْتَعِيْنُوْا بِالصَّبْرِ وَالصَّلٰوةِ

"And seek Allah's help through patience and Salaat".

It is related that in the last hours of his life, Ubaadah *Radhiallaho anho* said to the people around him, 'I forbid you, one and all, to wail over me. And, it is my desire that, when my soul departs, everyone should perform a perfect Wudhu (ablution), go to the Masjid, offer two Raka'at of Salaat and then pray for my forgiveness and his own. After that, you should hurry to put me in the grave'. *(Durre-Manthur)*

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اسْتَعِيْنُوْا بِالصَّبْرِ وَالصَّلٰوةِ ﴿٢﴾

2. **O you who believe! (In all manner of afflictions) seek help with patience and Salaat.** *(al-Baqarah: 153)*

(٣) والصبرين في البأساء والضراء وحين البأس

3. **And the patient in tribulation and adversity and time of stress.** *(al-Baqarah: 177)*

The Ayat has been cited, in full, at No. 2 in Chapter one, part one of this book.

(۴) والله مع الصبرين ۝

4. **Allah is with those who persevere patiently.** *(al-Baqarah: 249).*

There are many Verses of the same import occuring at various places in the Holy Qur'an. Time and again, Allah exhorts His men to be patient, giving them the happy assurance that He will be with them if they persevere in the face of afflictions.

(٥) الصبرين والصدقين والقنتين والمنفقين والمستغفرين بالأسحار ۝

5. **The patient and the truthful........** *(Ale'Imran: 17).*

The Ayat has been quoted, in full, at No. 1 above in the same section.

(٦) وإن تصبروا وتتقوا لا يضركم كيدهم شيئا

6. **But if you persevere and keep from evil, their (the non-believers') guile will never harm you.** *(Ale'Imran: 120)*

(٧) أم حسبتم أن تدخلوا الجنة ولما يعلم الله الذين جهدوا منكم ويعلم الصبرين ۝

7. **Or deemed you that you would enter Jannah, while Allah knoweth not (i.e. Allah has not put you to trial and distinguished) those of you who really strove, nor knoweth (after trial) those (of you) who are patient and persevering.** *(Ale'Imran: 142).*

(It should be borne in mind that, in this context, Jehaad or 'striving' includes all manner of efforts made for promoting the cause of Islam).

(٨) وإن تصبروا وتتقوا فإن ذلك من عزم الأمور ۝

8. **But if you persevere patiently and fear Allah (it is an excellent virtue), as these (perseverance and piety) are the highly regarded commandments of Allah.** *(Ale'Imran: 186)*

(٩) وَلَقَدْ كُذِّبَتْ رُسُلٌ مِّن قَبْلِكَ فَصَبَرُوا عَلَىٰ مَا كُذِّبُوا وَأُوذُوا حَتَّىٰ أَتَاهُمْ نَصْرُنَا

9. **Rasuls indeed have been charged with falsehood (by the non-believers) before thee and they remained under denial and persecution till our succour reached them.** *(Al-An'am: 34)*

(١٠) قَالَ مُوسَىٰ لِقَوْمِهِ اسْتَعِينُوا بِاللَّهِ وَاصْبِرُوا ۖ إِنَّ الْأَرْضَ لِلَّهِ يُورِثُهَا مَن يَشَاءُ مِنْ عِبَادِهِ ۖ وَالْعَاقِبَةُ لِلْمُتَّقِينَ ۝ قَالُوا أُوذِينَا مِن قَبْلِ أَن تَأْتِيَنَا وَمِن بَعْدِ مَا جِئْتَنَا ۚ قَالَ عَسَىٰ رَبُّكُمْ أَن يُهْلِكَ عَدُوَّكُمْ وَيَسْتَخْلِفَكُمْ فِي الْأَرْضِ فَيَنظُرَ كَيْفَ تَعْمَلُونَ ۝

10. **And Musaa said unto his people: 'Seek help in Allah and bear up patiently. Lo the Earth is Allah's. He gives it for inheritance to such of His servants as He will. And lo! the ultimate success is for those who fear Allah'. They said, 'We have been oppressed before you came to us, and since you have been with us.' He said, 'May be that you Lord is going to destroy your enemy soon and make you his successors in the land so that He may see how you behave."** *(al-A'raf: 128-129)*

(١١) إِنَّ اللَّهَ اشْتَرَىٰ مِنَ الْمُؤْمِنِينَ أَنفُسَهُمْ وَأَمْوَالَهُم بِأَنَّ لَهُمُ الْجَنَّةَ

11. **Lo! Allah hath bought from the believers their lives and their possessions because the Jannah will be theirs (as recompense).** *(at-Taubah: 111)*

NOTE: The believers have pledged their lives and property to Allah *Ta'ala* in exchange for Jannah. As He Himself created them, He should be free to use them in whatever way He likes. It is incumbent upon the believers that they should be anxious to surrender their lives and property to the Buyer and should not feel grieved if Allah *Ta'ala* takes away what He Himself has purchased.

(١٢) وَاتَّبِعْ مَا يُوحَىٰ إِلَيْكَ وَاصْبِرْ حَتَّىٰ يَحْكُمَ اللَّهُ ۚ وَهُوَ خَيْرُ الْحَاكِمِينَ ۝

12. **And (O Muhammad) follow that which has been revealed unto you, and be thou patient (and constant in the face of persecution by the non-believers) until Allah gives His judgement. (That is to say, they will either be ruined in this world or suffer punishment in the Hereafter). And He is the Best of all Judges."** *(Yunus: 110)*

(۱۳) ولئن اذقنا الانسان منا رحمة ثم نزعنها منه انه ليئوس كفور ۝ ولئن اذقنه نعماء بعد ضراء
مسته ليقولن ذهب السيات عني انه لفرح فخور ۝ الا الذين صبروا وعملوا الصلحت اولئك لهم
مغفرة واجر كبير ۝

13. **And if We cause man to taste some mercy from Ourselves (by granting him comforts of life and ample wealth) and afterwards withdraw it from him, lo! He is despairing, ungrateful, And if We cause him to taste one of Our bounties after some misfortune that had visited him, he is sure to say, 'All evil has departed from me (i.e. the period of misfortune is now over). Then Lo! He is exultant, boastful; except those who endure with patience and do good deeds. Theirs will be forgiveness and a great reward.** *(Hood: 9-11)*

(۱۴) انه من يتق ويصبر فان الله لا يضيع اجر المحسنين ۝

14. **Lo! He who fears Allah; and is patient, surely Allah will not let perish the reward of such as do good.** *(Yousuf: 90)*

(۱۵) انما يتذكر اولوا الالباب ۝ الذين يوفون بعهد الله ولا ينقضون الميثاق ۝ والذين
يصلون ما امر الله به ان يوصل ويخشون ربهم ويخافون سوء الحساب ۝ والذين صبروا ابتغاء وجه
ربهم واقاموا الصلوة وانفقوا مما رزقنهم سرا وعلانية ويدرءون بالحسنة السيئة اولئك لهم
عقبى الدار ۝ جنت عدن يدخلونها ومن صلح من ابائهم وازواجهم وذريتهم والملئكة يدخلون
عليهم من كل باب ۝ سلم عليكم بما صبرتم فنعم عقبى الدار ۝

15. **Verily it is only men of understanding who give heed to counsel. Such as fulfil the pledge which they made with Allah and do not break the covenant. Such as join together that which Allah has comman-**

ded (i.e. family relations) to be joined, and hold their Lord in awe, and fear the woeful reckoning (to be made on the Day of Judgment); such as persevere (in afflictions), seeking thereby the pleasure of Allah and they establish Salaat; and spend (for the cause of Allah) out of that which We bestowed upon them, secretly and openly and ward off evil with good (i.e. even if anyone ill-treats them, they treat him with kindness). Theirs will be the recompense of (heavenly Home--Gardens of Aden ---- which they shall enter, alongwith such of their fathers and their wives and their off-spring who do right (and therefore deserve entry into Jannah). The angels will enter unto them from every gate (saying): "Peace (Salaam) be unto you; because you persevered firmly (in the practice of 'Deen') and were patient." How excellent will be the recompense of the (heavenly) Home *(ar-Ra'd 19-24)*

NOTE: Ibne Abbas *Radhiallaho anho* relates: The lowest in rank among the dwellers of Jannah will have a palace, made out of a single transparent hollowed pearl, consisting of seventy thousand apartments with seventy thousand doors to each apartment and, at each one of these doors, there will come seventy thousand angels to give Salaam (greetings) to him!"

(١٦) وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا أَنْ أَخْرِجْ قَوْمَكَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَذَكِّرْهُمْ بِأَيَّامِ اللَّهِ ۚ
إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِكُلِّ صَبَّارٍ شَكُورٍ ۝

16. We verily sent Musaa with Our revelations (or clear signs), saying, 'Bring thy people forth from darkness unto light and remind them of the Days of Allah (i.e. remind them of the turns of fortune which the past generations had to go through and explain to them how excellent the rewards were that fell to the lot of the righteous and how grievous the punishments were which the disobedient were made to suffer). Lo! therein are clear signs (admonitions) for such as are firmly patient, grateful and appreciative." *(Ibrahim: 5)*

(١٧) وَالَّذِينَ هَاجَرُوا فِي اللَّهِ مِنْ بَعْدِ مَا ظُلِمُوا لَنُبَوِّئَنَّهُمْ فِي الدُّنْيَا حَسَنَةً ۖ وَلَأَجْرُ الْآخِرَةِ أَكْبَرُ ۚ لَوْ
كَانُوا يَعْلَمُونَ ۝ الَّذِينَ صَبَرُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ۝

17. **And those who migrated (performed Hijrah) for the cause of Allah, after they had been oppressed (by the non-believers), We verily shall give them goodly lodging in this world and surely the reward of the Akhirah is far greater, if they but knew (about its qualities and excellence); such as persevere in patience (in afflictions) and put their trust in Allah.** *(an-Nahl: 41 - 42)*

(١٨) وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُم بِهِ ۖ وَلَئِن صَبَرْتُمْ لَهُوَ خَيْرٌ لِّلصَّابِرِينَ ۝ وَاصْبِرْ وَمَا صَبْرُكَ إِلَّا بِاللَّهِ ۚ وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُ فِي ضَيْقٍ مِّمَّا يَمْكُرُونَ ۝ إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوا وَّالَّذِينَ هُم مُّحْسِنُونَ ۝

18. **If you take revenge (upon those who oppressed you), afflict them with as much pain as you were afflicted with. But if you observe (restraint and) patience (and do not take revenge), verily it is (far) better to be patient. (Then Allah says, addressing Rasulullah in particular) Endure patiently, (O, Muhammad) and thy patience is only by (the help of) Allah. And grieve not for them (i.e. do not grieve over their enmity for you) and be not in distress because of that which they devise (against you). Lo! Allah is with those who restrain themselves (to remain on the path of righteousness) and are good to others.** *(an-Nahl: 126-128)*

(١٩) إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لَّهَا لِنَبْلُوَهُمْ أَيُّهُمْ أَحْسَنُ عَمَلًا ۝

19. **Lo! We have placed all that is on the earth as an adornment for it, and that We may put them to trial as to which of them are best in conduct."** *(al-Kahf: 7)*.

Ibne Umar *Radhiallaho anho* relates: "When Rasulullah *Sallallaho alaihe wasallam* recited this Verse, I asked him about its meanings, upon which he remarked, 'So that Allah *Ta'ala* may put them to trial and distinguish those who are wise, carefully avoid indulging in unlawful things and are prompt in obeying the Commandments of Allah *Ta'ala*". Hasan *Rahmatullah alaihe* says: "The trial is meant to distinguish those who are more strict in their

indifference to the world." Sufian Thauri *Rahmatullah alaihe* says: "The trial is for distinguishing those who excel others in their indifference (non-attachment) to the world." *(Durre-Manthur)*. That is to say, the trial is mean to distinguish those who resist worldly temptations, and are attracted least by the sensual pleasures.

(٢٠) فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا ۖ وَمِنْ آنَاءِ
اللَّيْلِ فَسَبِّحْ وَأَطْرَافَ النَّهَارِ لَعَلَّكَ تَرْضَىٰ ۝

20. **Therefore, (O Muhammad) be patient with what they say and celebrate (constantly) the praise of thy Lord and glorify Him (which includes both 'Tasbih' and observing five times 'Fardh' or obligatory Salaat) before the rising of the sun (which includes obligatory 'Fajr' or morning prayers) and before its setting (which includes both 'Zuhr' or noon Salaat and 'Asr' or afternoon Salaat) and glorify Him for some hours of the night (which includes 'Maghrib' or sunset prayers and 'Ishaa' or night prayers) and glorify Him at the two ends of the day (which refers again to 'Fajr' and 'Asr' Salaats and to the 'Tasbihaat' usually recited during these hours) so that thou may be pleased (in the Hereafter when thou shall receive bountiful rewards for these acts of devotion).** *(Tahaa: 130)*

NOTE: The reiterated reference to 'Fajr' and 'Asr' stresses the greater importance of these two Salaats, a fact that forms the content of numerous Ahadith.

(٢١) وَبَشِّرِ الْمُخْبِتِينَ ۝ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَالصَّابِرِينَ عَلَىٰ مَا أَصَابَهُمْ وَالْمُقِيمِي
الصَّلَوٰةِ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ۝

21. **And, (O Muhammad) give good tidings (of the promise of Jannah and winning the pleasure of Allah) to the humble (those who bow, in humility, to the Commaudments of Allah); those whose hearts are filled with fear when Allah is mentioned (their hearts are awed by His Greatness); and those who**

persevere in the face of affliction; and those who establish Salaat and those who spend (as Sadaqah) of what We bestowed upon them. *(Hajj: 34-35)*

NOTE: These Ayaat, with detailed commentary, have been quoted at No. 16, in the first Chapter of this book.

(٢٢) الٓمّٓ ۝ أَحَسِبَ النَّاسُ أَنْ يُتْرَكُوٓا أَنْ يَقُولُوٓا اٰمَنَّا وَهُمْ لَا يُفْتَنُونَ ۝ وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ اللّٰهُ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ الْكٰذِبِينَ ۝ أَمْ حَسِبَ الَّذِينَ يَعْمَلُونَ السَّيِّاٰتِ أَنْ يَسْبِقُونَا سَآءَ مَا يَحْكُمُونَ ۝

22. **Alif-Laam-Meem. Do men imagine that they will be left (alone) on saying, 'We believe' and will not be tested (with all manners of afflictions). Lo! We did test those who were before them. (And, after the trial, some were proved to be true to their claims about 'Imaan' or Faith, while others turned out to be false and insincere. Like-wise, in their case) Allah will distinguish (after putting them to trial) those who are sincere in their profession of Faith and truthful in their claims of love (for Allah), from those who are feigning (false) and insincere. Or do those who do ill deeds imagine that they can out-strip Us? Evil is that which they decide!** *(al-'Ankabut: 1-4)*

NOTE: For, it is in such afflictions that the true Believers turn to Allah more devoutly, while the un-enlightened ones sink deeper into sheer despair; some few forsake Islam and fall prey to heresy, others begin to support the evil-doers for fear of suffering persecution at their hands.

(٢٣) نِعْمَ أَجْرُ الْعٰمِلِينَ ۝ الَّذِينَ صَبَرُوا وَعَلٰى رَبِّهِمْ يَتَوَكَّلُونَ ۝ وَكَأَيِّنْ مِنْ دَآبَّةٍ لَا تَحْمِلُ رِزْقَهَا اللّٰهُ يَرْزُقُهَا وَإِيَّاكُمْ وَهُوَ السَّمِيعُ الْعَلِيمُ ۝

23. **An excellent reward for those who do (good); who persevere, and put their trust in their Lord and Cherisher (in straitened circumstances). And (if you are uncertain about the source from which your sustenance will be provided for you, just consider)**

how many an animal there is (that beareth) not its own provision! Allah provides for it and for you. And He is the All-Hearing (He listens to everybody who prays to Him) and the All-knowing. (He knows what state or circumstances everybody is in, at all times) so always ask of Him your needs. *(al-'Ankabut: 58-60)*

إِنَّمَا يُوَفَّى الصّٰبِرُوْنَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ ۝

24. **Surely the patient will be paid their reward, without measure.** *(az-Zumur: 10)*

(۲۵) وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ
عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ ۝ وَمَا يُلَقّٰهَا إِلَّا الَّذِيْنَ صَبَرُوْا وَمَا يُلَقّٰهَا إِلَّا ذُوْ حَظٍّ عَظِيْمٍ ۝
وَإِمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطٰنِ نَزْغٌ فَاسْتَعِذْ بِاللّٰهِ إِنَّهُ هُوَ السَّمِيْعُ الْعَلِيْمُ ۝

25. **The good deed and the evil deed are not alike; repel the evil deed with one which is better. Then Lo! He, between whom and thee there was enmity, (will become) as though he was a bosom friend. (That is to say, the act of taking revenge upon the wrong-doer does not dispel the feeling of enmity from his heart. It rather aggravates his animosity. If, on the other hand, you generously forgive him his wrongs and treat him with kindness, he will, unless utterly mean or ignoble by nature, naturally be swayed by feelings of gratitude for you, cease to harbour ill-will against you and, eventually, become a sincere friend. However, as it is the most demanding act of moral excellence to recompense good for evil, or to show forgiveness towards one's persecutors after gaining an upper hand, Allah says:) But none are granted it (this quality) save those who exercise patience (and self-restraint because they have cultivated a habit of remaining patient in afflictions), and none are granted it save persons of the greatest good fortune. And if evil promptings from the devil provoke thee (for example, should the devil whisper into your ears: 'It is a disgrace to be kind to such an enemy or, should he say to you'. 'If you show kindness to the wrong-doer, it will**

encourage him to persist in oppression') then, seek refuge in Allah. Lo! He is the All-Hearing the All-knowing. *(Ha,Mim as-Sajdah: 34-36)*

(٢٦) لَا يَسْـَٔمُ الْإِنسَانُ مِن دُعَاءِ الْخَيْرِ وَإِن مَّسَّهُ الشَّرُّ فَيَـُٔوسٌ قَنُوطٌ ۝ وَلَئِنْ أَذَقْنَٰهُ رَحْمَةً مِّنَّا
مِنۢ بَعْدِ ضَرَّاءَ مَسَّتْهُ لَيَقُولَنَّ هَٰذَا لِى

26. **Man tireth not of praying for good fortune. And if ill touches him, then he is disheartened, desperate (a believer should not despair of the Mercy of Allah). And, verily, when, We give him a taste of Mercy from Ourselves, after some hurt that hath touched him, he is sure to say, "This is my due right, by merit."** *(Ha, Mim, as-Sajdah: 49-50)*

(٢٧) وَجَزَٰٓؤُا۟ سَيِّئَةٍ سَيِّئَةٌ مِّثْلُهَا ۖ فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُۥ عَلَى ٱللَّهِ ۚ إِنَّهُۥ لَا يُحِبُّ ٱلظَّٰلِمِينَ ۝
وَلَمَنِ ٱنتَصَرَ بَعْدَ ظُلْمِهِۦ فَأُو۟لَٰٓئِكَ مَا عَلَيْهِم مِّن سَبِيلٍ ۝ إِنَّمَا ٱلسَّبِيلُ عَلَى ٱلَّذِينَ يَظْلِمُونَ ٱلنَّاسَ
وَيَبْغُونَ فِى ٱلْأَرْضِ بِغَيْرِ ٱلْحَقِّ ۚ أُو۟لَٰٓئِكَ لَهُمْ عَذَابٌ أَلِيمٌ ۝ وَلَمَن صَبَرَ وَغَفَرَ إِنَّ ذَٰلِكَ لَمِنْ عَزْمِ ٱلْأُمُورِ

27. **And the recompense for an injury is an injury, equal thereto (in degree); (i.e. if somebody does wrong to another person, the wronged person has a right to inflict an equal injury upon the wrong-doer, provided that the act is otherwise lawful according to the Shari'ah i.e., Islamic Law). But if a person forgives the wrong-doer and makes reconciliation, his reward is due from Allah, for Allah loveth not those who do wrong. And indeed if any person do defend (revenge) themselves after a wrong done to them, against such there is no cause of blame. The blame is only against those who oppress men with wrong-doing and insolently transgress beyond bounds, through the land (in defiance of what is right and just). For such, there will be a punishment, grievous. But, indeed, if any show patience (when oppressed by others), and forgive (the oppressor), that would truly show great courage and resolution in conduct of affairs.** *(ash-Shura: 40-43)*

(٢٨) تبارك الذي بيده الملك وهو على كل شيء قدير ۝ الذي خلق الموت والحيوة ليبلوكم
ايكم احسن عملا

28. **Blessed is He in Whose Hands is the Sovereignty (All kingdoms of the world are in His Power) and Hath power over all created things; He Who created death and life so that He may try you as to which of you is the best in deeds (and conduct)".** *(al-Mulk: 1-2).*

(Commenting on the Ayaat) Qataadah *Rahmatullah alaihe* says: "Allah *Ta'ala* has created this world and made it an abode of life and death, and He has made the Akhirah a place for reward or punishment for the deeds (committed in this world) and an abode of Eternal Life!" *(Durre-Manthur)*

In other words, the sufferings of this world have an end at the death of the sufferer. And, as death is inevitable, the sufferings of this world are temporary, lasting, at the most till the death of the sufferer, while the sufferings of the other world (Akhirah) are eternal, because the life of Akhirah is everlasting, not limited by death, which is non-existent in that world.

(٢٩) هل اتى على الانسان حين من الدهر لم يكن شيئا مذكورا ۝ انا خلقنا الانسان من نطفة
امشاج نبتليه فجعلنه سميعا بصيرا ۝ انا هدينه السبيل اما شاكرا واما كفورا ۝

29. **Has not there come upon man any period of time when he was a thing of no account. Verily, We created man from a drop of mingled sperm (out of an admixture of male and female seed) in order to try him; so We gave him (the gifts of) hearing and sight. (That is, We granted him eyes and ears, so that he should see, on his own, what is right or listen to others who might guide him on to the right path). Then, We showed him the way (of truth and goodness); (then mankind split into two broad divisions:) those who are thankful (and believe in Allah) and those who are ungrateful (or non-believers).** *(ad-Dahr: 1 - 5)*

NOTE: This world is an abode of trials. So, before showing ingratitude at any turn of fortune, we must think a while how indebted we all are to Allah *Ta'ala* for His boundless favours. Then, of course, we shall realize that it is more befitting to express our gratitude, rather than to complain to Him of misfortunes.

(٣٠) فَاَمَّا الْاِنْسَانُ اِذَا مَا ابْتَلٰىهُ رَبُّهٗ فَاَكْرَمَهٗ وَنَعَّمَهٗ فَيَقُوْلُ رَبِّيْٓ اَكْرَمَنِ ۝ وَاَمَّآ
اِذَا مَا ابْتَلٰىهُ فَقَدَرَ عَلَيْهِ رِزْقَهٗ فَيَقُوْلُ رَبِّيْٓ اَهَانَنِ ۝ كَلَّا بَلْ لَّا تُكْرِمُوْنَ الْيَتِيْمَ ۝
وَلَا تَحٰٓضُّوْنَ عَلٰى طَعَامِ الْمِسْكِيْنِ ۝ وَتَاْكُلُوْنَ التُّرَاثَ اَكْلًا لَّمًّا ۝ وَّتُحِبُّوْنَ الْمَالَ حُبًّا
جَمًّا ۝ كَلَّآ اِذَا دُكَّتِ الْاَرْضُ دَكًّا دَكًّا ۝ وَّجَآءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا ۝ وَجِايْٓءَ
يَوْمَىِٕذٍۭ بِجَهَنَّمَ ۙ يَوْمَىِٕذٍ يَّتَذَكَّرُ الْاِنْسَانُ وَاَنّٰى لَهُ الذِّكْرٰى ۝ يَقُوْلُ يٰلَيْتَنِيْ قَدَّمْتُ
لِحَيَاتِيْ ۝

30. **Now as for a man, when his Lord tries him, granting him honour and gifts (these favours include affluence worldly honour, etc., and they are granted with a view to trying and judging to what extent the beneficiary is grateful to Allah, what good deeds he is performing as an expression of gratitude to Him, and whether or not he is spending money and employing his worldly honour for earning the pleasure of Allah), then says he: 'My Lord hath honoured me; (i.e. he is puffed up by honour and respect among people, little knowing that these things should not make anyone proud. Although it is essential to be grateful to Allah *Ta'ala* for these favours, it is equally important to receive them with the apprehensions of a person going through a test; it is Allah's wont to try His men after granting them bountiful favours. And when His Lord wants to try him in another way), He tests him by restricting his sustenance, (wherewith He means to try his patience and the measure of his acquiescence to the Supreme Will of Allah), he sayeth (in despair), 'My Lord hath humiliated me!" (He wrongly thinks that it is his due right to partake of Allah's favours. So, when his livelihood is straitened, he complains of being disgraced by Allah, though the fact is that prosperity is not a sign of honour, in the sight of Allah nor do hunger and poverty signify disgrace, in His sight). Nay, Nay! (Insufficiency of provisions does not, at all, signify one's disgrace; it is only his**

evil deeds that disgrace man in the sight of Allah. For example, it does not become you) that you do not care for the orphans; nor do you encourage (one another) to feed the poor. And you devour inheritance all (with greed). (You usurp what is rightful property of others, especially the belongings of the orphans and the weaklings who cannot defend themselves against injustice). And you love wealth with inordinate love (which is the root cause of all evil deeds, all types of injustice and all taints of the soul. It is a pity that you take these sins lightly). Oh no! (But you must not take them lightly). When the earth is reduced to bits; and thy Lord cometh and His angels, rank upon rank (on the Day of Resurrection); and Jahannam is brought near (facing them), on that Day man will remember (realize)! But how will the remembrance (realization) then avail him. He will say, "Ah! "Would that I had sent before me (good deeds) for this my (future) life!" *(al-Fajr: 15-24)*

(٣١) بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
وَالْعَصْرِ ۝ إِنَّ الْإِنْسَانَ لَفِيْ خُسْرٍ ۝ إِلَّا الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا
الصّٰلِحٰتِ وَتَوَاصَوْا بِالْحَقِّ ۙ وَتَوَاصَوْا بِالصَّبْرِ ۝

31. **By the (token of) Time (through the Ages' which reminds us that we should take a lesson from the variations of time or fortune i.e. occasions of joy and sorrow, prosperity and adversity, health and illness, etc. These turns of fortune bear testimony to the fact that) verily man is in loss (in wasting away the invaluable hours of life apportioned to him), save those who have Faith (Imaan) and do good deeds and (always) exhort one another to uphold Truth (and remain steadfast therein); and, (also) exhort one another to remain patient and persevering (which includes (i) cultivating constancy in devotions and a deep concern for pious deeds (ii) curbing one's wanton desires and avoiding other forbidden things, and (iii) observing patience in adversities).** *(Surah al-Asr, complete)*

The foregoing thirty-one Ayaat refer to the virtues of patient perseverance in afflictions. Obviously, a detailed commentary on each of the Ayaat explaining various warnings would have made the discussion too lengthy for the scope of this book. All these verses have a few common themes, which may be briefly put as follows:-

(a) This world is a transitory abode created for the trial of man.

(b) Worldly wealth and honour should not make anyone vain or proud of oneself.

(c) Poverty and hunger should not be regarded as signs of disgrace and humiliation.

(d) Prosperity, in as much as it demands an expression of one's gratitude to Allah *Ta'ala*, is a mode of trial.

(e) Poverty is yet another mode of trial, as it demands one's patience and acquiescence in the Supreme will of Allah *Ta'ala* ('Radhaa' or the state of being well-pleased with whatever is decreed by Allah *Ta'ala*).

(f) Of the two, the affluence of wealth is a far more exacting ordeal; and there are few who can cope creditably with it, while there are many who fail to do so.

It was in view of these harmful effects of riches that Rasulullah *Sallallaho alaihe wasallam* once remarked to the following effect: "I have no fears as to (your behaviour in) poverty and hunger, but I am afraid that when you have abundance of worldly things, you will become absorbed in it, as did those who lived before you; and it will similarly bring you to damnation." So, we should be very vigilant and cautious against alluring riches; and we should endure poverty and other afflictions with patience. For, these tribulations are sent by Allah *Ta'ala* to His men by way of trial.

(٣٢) إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا
وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ۝ الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ۝ أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا
لَّهُمْ دَرَجَاتٌ عِندَ رَبِّهِمْ وَمَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ۝

32. **(It goes without saying that) true believers (Mo'mineen) are those who, when Allah is mentioned, feel a tremor in their hearts. And when the revelations of Allah are recited unto them, these increase their Faith (Imaan). And they put their trust in Allah alone; those who establish Salaat, and spend (freely) of that which We have bestowed upon them. Such in truth are the Believers. For them, there are high ranks of honour with their Lord, and Forgiveness (of sins) and generous provision.** *(al-Anfaal: 2-4)*

Note: These Ayaat have already been quoted at No. 13 above, in the first Chapter of this book. However, it is worthwhile re-quoting them at this place as they are very much relevant here for indicating that a Mo'min (true believer), according to these Ayaat, puts his trust in Allah *Ta'ala* alone and entertains no hopes of getting help from any being other than Allah *Ta'ala*. As a reward for attaining to this perfection of Faith, Allah *Ta'ala* promises that: (a) He will exalt the believers to high ranks of dignity (in Jannah), (b) forgive their sins and (c) grant them honourable sustenance.

Each one of these promised favours is of extreme value and, as such, each one should be taken as sufficient incentive for the cultivation of this supreme virtue i.e. 'Tawakkul'. And, as Allah *Ta'ala* has promised three great favours for those who are characterised by this quality, no measure of struggle should be deemed too much for its achievement.

Ibne Abbas *Radhiallaho anho* says: "'Tawakkul' implies entertaining no hopes from anyone other than Allah *Ta'ala*". Sa'eed bin Jubair *Rahmatullah alaihe* says: "Tawakkul is the sum and substance of Imaan i.e. Faith".

In the entire Holy Qur'an, if there had been only one Ayat on the subject of faith and trust in Allah *Ta'ala*, it would have been sufficient. Nevertheless, there are frequent references---far more frequent than allusions to any other subject--to keeping full trust in Allah *Ta'ala*, having sole reliance on Him and none else, seeking His help in all one's needs and adversities and concentrating all one's hopes on Him alone. And, by way of exhortation, reference has been made to the lives of the pious and favoured beings of Allah *Ta'ala*);

who possessed this virtue par excellence. As a matter of fact, 'Tawakkul' is the fruit of 'Tauheed' (the belief in the oneness of Allah *Ta'ala*, the more firmly grounded anybody is in his belief in 'Tauheed', the more advanced he will be in 'Tawakkul'. And, since 'Tauheed' is the fundamental creed of Islam and the essence of Imaan (faith), no virtue is of any value in the sight of Allah *Ta'ala* unless it is based on a true belief in the oneness of Allah *Ta'ala*. The entire body of religious beliefs as well as the code of Islamic Law (the Shariah) is founded on 'Tauheed'. It is, obviously, owing to the extreme value of this quality that the subject has been treated, specifically and emphatically, at various places in the Holy Qur'an. As for 'Tawakkul', Allah *Ta'ala* has promised His acceptance and pleasure to those who possess this virtue--a boon which far excels all other rewards---which everyone must aspire to achieve, even if he has to sacrifice his life for it.

Says Allah *Ta'ala* in the Holy Qur'an:

إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ

'Verily Allah loves those who put their trust in Him'. (Ale-Imran: 159)

Can any spiritual value excel the privilege of being loved by Allah *Ta'ala*? Imagine a human being rising to the status of becoming the loved one of Allah *Ta'ala*, Who is the Sovereign of the Universe, the Lord of this world and the Hereafter. Is there any other glory or pride, of this world or the Hereafter, which can excel this privilege? What is more, Allah *Ta'ala* Himself takes the responsibility and promises that He will suffice him who puts his trust in Allah (i.e. adopts 'Tawakkul), Whose help should such a person require for the fulfilment of his needs? On the same subject, there is a Hadith to the following effect:

Rasulullah *Sallallaho alaihe wasallam* says: "If you were to put all your trust in Allah as He should be trusted, He would grant you your sustenance, as He does to the birds". It has been narrated in another Hadith, to the effect that: "He who cuts off and turns himself away from the world (i.e. takes no thought of receiving help from any created being), and turns to Allah *Ta'ala* alone, Allah *Ta'ala* is sufficient (Protector) for him against all manners of afflictions, and He provides for him from sources he never could imagine".*(Ihyaa-ul-Uloom)*

SECTION (c)

AYAAT ON TAWAKKUL AND DEPRECATION OF BEGGING

On the subject of 'Tawakkul, many more Traditions have been given in the following pages, under Hadith one in the series of Ahadith on the foregoing subject. At this point, as usual, it is proposed to quote a few Verses from the Holy Qur'an, in which Allah *Ta'ala* exhorts His servants to put trust in Him and to turn to Him alone in all their needs. I have given only a few Verses, which typify many others of the same import. And, for the sake of brevity, I have omitted details and supplied suggestive hints (within parenthesis) in the translation of the text.

These Verses and Ahadith deserve our serious consideration and are worthy of concern for everyone who has any regard for Deen and about his future life, provided he can leave alone his idle worldly pursuits for a short while, to give thought to such important matters.

(١) وعلى الله فليتوكل المؤمنون

1. **And in Allah alone should the Faithful (ever) put their trust.** *(Ale'Imran: 122)*

The Ayat implies that the Mo'mineen should not at all put their trust in anyone other than Allah *Ta'ala*. There are frequent references to the subject in the Holy Qur'an and the same half Ayat has been repeated at various places e.g. in the Ayaat at *Ale-Imran: 160, al-Ma'idah: 11, al-Taubah: 51, Ibrahim: 11, Al-Mujadilah:* 10; *at-Taghabun: 13,* which refer to the same theme.

(٢) قل إن الفضل بيد الله يؤتيه من يشاء والله واسع عليم يختص برحمته من يشاء والله ذو الفضل العظيم

2. **Say: (O Muhammad) 'All bounties (which include one's daily sustenance) are in the Hand of Allah. He grants them to whom He pleaseth. And Allah is All-Embracing (His bounties are unbounded), All-knowing. (He knows how much should be granted to**

whom and at what time). And for the grant of His Mercy (and bounty), He (specially) chooseth whom He pleaseth. (For) Allah is the Lord of infinite bounties. *(Aale'Imran: 73-74)*

(۳) إن الله يحب المتوكلين ۝

3. **Verily Allah loves those who put (all) their trust (in Allah).** *(Aale-Imraan-59)*

Note: How exalted is he who becomes the loved one of Allah *Ta'ala* Himself!

(These Ayaat refer to a particular incident that took place during the times of Rasulullah *Sallallaho alaihe wasallam*) Allah *Ta'ala* says:

(۴) الذين قال لهم الناس إن الناس قد جمعوا لكم فاخشوهم فزادهم إيمانا وقالوا حسبنا الله ونعم الوكيل ۝ فانقلبوا بنعمة من الله وفضل لم يمسسهم سوء واتبعوا رضوان الله والله ذو فضل عظيم ۝ إنما ذلكم الشيطن يخوف أولياءه فلا تخافوهم وخافون إن كنتم مؤمنين ۝

4. **Those unto whom men said, Lo! The people (your enemies) have gathered (arms, etc., to fight) against you: therefore, fear them. But the news (threat of war only) increased their Faith and they said, 'Allah is Sufficient for us' (Allah will suffice us as a Protector against all dangers). He is the best disposer of affairs. So they returned (from the expedition) with grace and bounty from Allah; no harm ever touched them. For, they followed the pleasure of Allah! And Allah is the Lord of infinite bounties. It is Shaitan who would make (men) fear his partisans. Be you not afraid of them, but fear Me, if you are true believers.** *(Aale'Imran: 173-175)*

The Ayaat warn the believers that, in all such circumstances, when they hear the news of an impending attack by the enemy, they should not feel terrified. Instead, they should prepare for the enemy as best they can, keeping full trust in Allah *Ta'ala* and counting on His succour. Their only concern should be to guard themselves against such deeds as incur the displeasure of Allah *Ta'ala*; that

alone can bring about their utter ruin in this world and eternal damnation (for sure) in the Akhirah. The believers should entertain no other fears. For, the worst harm that people threaten to do a person is to take his life, but death is preordained and it must come to everybody at its appointed time, which can neither be hastened nor put off.

(٥) وَكَفَىٰ بِاللَّهِ وَلِيًّا وَكَفَىٰ بِاللَّهِ نَصِيرًا

5. **And Allah is sufficient as a Protector and Allah is sufficient as a Helper.** *(an-Nisa: 45)*

(٦) وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَىٰ بِاللَّهِ وَكِيلًا

6. **And put thy trust in Allah; and Allah is sufficient as Trustee.** *(an-Nisaa: 81)*

(٧) وَعَلَى اللَّهِ فَتَوَكَّلُوا إِن كُنتُم مُّؤْمِنِينَ

7. **So, in Allah put your trust, if you are indeed believers (Mo'mineen).** *(al-Maidah: 23)*

(٨) قُلْ أَغَيْرَ اللَّهِ أَتَّخِذُ وَلِيًّا فَاطِرِ السَّمَاوَاتِ وَالْأَرْضِ وَهُوَ يُطْعِمُ وَلَا يُطْعَمُ

8. **Say (O Muhammad), shall I take for my protector anyone other than Allah, the Originator of heavens and the earth? And He, it is that, feedeth but is not fed (because He does not stand in need of being fed).** *(al-An'aam: 14)*

(٩) وَإِن يَمْسَسْكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِن يَمْسَسْكَ بِخَيْرٍ فَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

9. **If Allah touch thee with affliction, there is none that can relieve thee from it except He. And if He touch thee with good fortune (there is none that can prevent Him from doing so), for He hath Power over all things.** *(al-An'aam: 17)*

(١٠) وَمَن يَتَوَكَّلْ عَلَى اللَّهِ فَإِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

10. **Whoso puts his trust in Allah (is often triumphant be-cause), verily Allah is Almighty, Wise.** *(al-Anfaal: 49)*

Note: And He exalts those who trust Him (above others). Sometimes, however, such people are not granted immediate success because the Divine Wisdom has ordained it so, for their ultimate benefit. Remember, in all His actions, He is Wise.

(١١) وَتَوَكَّلْ عَلَى اللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ۝

11. And trust in Allah! For, He is the one that heareth and knoweth. (He listens to the invocations of His men and knows, better than anyone else, their circumstances). *(al-Anfal: 61)*

(١٢) وَإِذَا مَسَّ الْإِنسَانَ الضُّرُّ دَعَانَا لِجَنبِهِ أَوْ قَاعِدًا أَوْ قَائِمًا فَلَمَّا كَشَفْنَا عَنْهُ ضُرَّهُ مَرَّ كَأَن لَّمْ يَدْعُنَا إِلَىٰ ضُرٍّ مَّسَّهُ

12. When an affliction toucheth a man, he crieth unto Us (in all postures) while reclining on his bed, on his side or sitting or standing. But when We have relieved him of the trouble (out of Mercy over his weeping and crying), he passeth on his way (in proud unconcern) as if he had never cried unto Us for (relieving) a trouble that touched him. (This is height of folly). *(Yunus: 12)*

(١٣) قُلْ مَن يَرْزُقُكُم مِّنَ السَّمَاءِ وَالْأَرْضِ أَمَّن يَمْلِكُ السَّمْعَ وَالْأَبْصَارَ وَمَن يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَمَن يُدَبِّرُ الْأَمْرَ فَسَيَقُولُونَ اللَّهُ فَقُلْ أَفَلَا تَتَّقُونَ ۝

13. Say (unto them, O Muhammad), Who is it that grants you your sustenance from the sky and from the earth? Or, Who is it that has power over hearing and sight? And Who is it that brings forth the living from the dead and the dead from the living? And, Who is it that rules all things? They will (definitely) say: 'Allah'. Then say: 'Will you not then fear Him and keep your duty unto Him? (why do you, then, feel afraid of any other being). *(Yunus: 31)*

(١٤) وَقَالَ مُوسَىٰ يَا قَوْمِ إِن كُنتُمْ آمَنتُم بِاللَّهِ فَعَلَيْهِ تَوَكَّلُوا إِن كُنتُم مُّسْلِمِينَ ۝ فَقَالُوا عَلَى اللَّهِ تَوَكَّلْنَا

14. And Musaa said (to his people): 'O my people! If you do (sincerely) believe in Allah, then in Him put your

trust, if you have indeed surrendered to Him. They said (in reply), 'In Allah we put our trust'. *(Yunus: 84-85)*

(١٥) وَإِنْ يَمْسَسْكَ اللّٰهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ ۚ وَإِنْ يُرِدْكَ بِخَيْرٍ فَلَا رَادَّ لِفَضْلِهِ ۚ يُصِيبُ بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ ۚ وَهُوَ الْغَفُورُ الرَّحِيمُ ۝

15. **If Allah afflicts you with some hurt, there is none can remove it but He. If He desires some good for thee, there is none can keep back His favour. He causeth it to reach whomsoever of His servants He pleaseth. And He is the oft-Forgiving. Most Merciful.** *(Yunus: 107)*

(١٦) وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللّٰهِ رِزْقُهَا

16. **There is no creature (beast) on earth but its sustenance dependeth on Allah. (So, everybody should ask for his sustenance from Him alone).** *(Hood: 6)*

(١٧) قُلْ هُوَ رَبِّي لَا إِلٰهَ إِلَّا هُوَ ۚ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ مَتَابِ ۝

17. **Say (O Muhammad), He is my Lord (my Sustainer). There is no God but He! In Him do I put my trust and unto Him is my recourse.** *(ar-Ra'd: 30)*

(١٨) الَّذِينَ صَبَرُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ۝

18. **They (whose good qualities have been recounted in the preceding Verses) are those who persevere patiently (in afflictions) and put their trust in their Lord. (They do not feel worried as to the sources from where they will get their daily provisions of food, etc., after they have made Hijrah).** *(an-Nahl: 42)*

(١٩) إِنَّهُ لَيْسَ لَهُ سُلْطَانٌ عَلَى الَّذِينَ آمَنُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ۝

19. **No power has he (the Devil or Shaitaan) over those who believe and put their trust in their Lord (provided that, in their trust and belief in Allah, they are true to the core).** *(an-Nahl: 99)*

(٢٠) وَآتَيْنَا مُوسَى الْكِتَابَ وَجَعَلْنَاهُ هُدًى لِبَنِي إِسْرَائِيلَ أَلَّا تَتَّخِذُوا مِنْ دُونِي وَكِيلًا ۝

20. **And We gave Musaa the Book (the Torah), and made it a (source of) guidance to the children of Israel, saying 'Take none other than Me as your Guardian'.** *(Bani Israel: 2)*

(٢١) وإذا مسكم الضر في البحر ضل من تدعون إلا إياه فلما نجاكم إلى البر أعرضتم وكان الإنسان كفورا ۝

21. **And when distress (tempests, etc.) touches you on the sea, all unto whom you cry (for succour), besides Himself, fail you. But when He brings you safe to land, you turn away (from Him). True, man has ever been ungrateful.** *(Bani Israel: 67)*

(٢٢) ما لهم من دونه من ولي ولا يشرك في حكمه أحدا ۝

22. **They have no protecting friend other than Him: nor does He share His command with any person (or group of persons) whatsoever.** *(al-kahf: 26)*

(٢٣) يدعوا من دون الله ما لا يضره وما لا ينفعه ذلك هو الضلل البعيد ۝

23. **He calls on such deities (worships them) besides Allah, as can neither hurt nor profit him; that is straying far indeed (from the Right Path).** *(al-Hajj: 12)*

(٢٤) وتوكل على الحي الذي لا يموت

24. **And put thy trust in the living One (Allah) Who dieth not.** *(al-Furqaan: 58)*

(٢٥) والذي هو يطعمني ويسقين ۝ وإذا مرضت فهو يشفين ۝

25. **And Who gives me food and drink; And when I am ill, it is He Who cures me.** *(ash-Shura: 79-80)*

(٢٦) وتوكل على العزيز الرحيم ۝

26. **And put your trust in Him Who is Exalted in Might (Allah), the Merciful.** *(ash-Shura: 217)*

(٢٧) فابتغوا عند الله الرزق واعبدوه واشكروا له إليه ترجعون ۝

27. **Then seek thy sustenance from Allah (as He is the sole sustainer for all), worship Him and be grateful to Him. To Him will be your return (on the Day of Resurrection).** *(al-Ankabut: 17)*

(٢٨) رَبَّنَا عَلَيْكَ تَوَكَّلْنَا وَإِلَيْكَ أَنَبْنَا وَإِلَيْكَ الْمَصِيرُ ۝

28. **And how many an animal there is that carries not its own sustenance. It is Allah Who feeds (both) them and you. (And He alone is worthy of trust). For, He hears and knows (all things).** *(al-Ankabut: 60)*

(٢٩) وَتَوَكَّلْ عَلَى اللَّهِ ۚ وَكَفَىٰ بِاللَّهِ وَكِيلًا ۝

29. **And put your trust in Allah; enough is Allah as a Trustee.** *(al-Ahzab: 3)*

(٣٠) قُلْ مَنْ ذَا الَّذِي يَعْصِمُكُمْ مِنَ اللَّهِ إِنْ أَرَادَ بِكُمْ سُوءًا أَوْ أَرَادَ بِكُمْ رَحْمَةً ۚ وَلَا يَجِدُونَ لَهُمْ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا ۝

30. **Say (O Muhammad), who is he who can preserve you from Allah if it be His wish to give you punishment (harm or loss of any type); or (who can prevent Him) if He intends to grant you Mercy (If all the people were to unite to prevent Him, they could not do so). Remember, they will never find for themselves, besides Allah, any protector or helper.** *(al-Ahzab: 17)*

(٣١) أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ ۖ

31. **Is not Allah sufficient (as Defender) for His servant?** *(az-Zumar: 36)*

(٣٢) قُلْ أَفَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ إِنْ أَرَادَنِيَ اللَّهُ بِضُرٍّ هَلْ هُنَّ كَاشِفَاتُ ضُرِّهِ أَوْ أَرَادَنِي بِرَحْمَةٍ هَلْ هُنَّ مُمْسِكَاتُ رَحْمَتِهِ ۚ قُلْ حَسْبِيَ اللَّهُ ۖ عَلَيْهِ يَتَوَكَّلُ الْمُتَوَكِّلُونَ ۝

32. **Say (O Muhammad): "See you then? The things that you invoke (worship) besides Allah, can they, if Allah wills some hurt for me, remove His hurt? or, if He wills some grace (bounty) for me, can they restrain His grace?" Say: "Sufficient is Allah, for me!**

In Him do trust (all), those who put their trust. *(az-Zumar: 38)*

(٣٣) ذٰلِكُمُ اللّٰهُ رَبِّيْ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيْبُ

33. Such is Allah, my Lord; in Him do I trust and to Him do I turn (for help in all my needs). *(ash-Shura: 10)*

(٣٤) اَللّٰهُ لَطِيْفٌ بِعِبَادِهٖ يَرْزُقُ مَنْ يَّشَآءُ وَهُوَ الْقَوِيُّ الْعَزِيْزُ

34. Gracious is Allah to His bondsmen; He gives sustenance to whom He pleases (and as much as He pleases) and He is the Powerful the Mighty. *(ash-Shura: 19)*

(٣٥) وَمَا لَكُمْ مِّنْ دُوْنِ اللّٰهِ مِنْ وَّلِيٍّ وَّلَا نَصِيْرٍ

35. Nor have you, besides Allah, anyone to protect or to help. *(ash-Shura: 31)*

(٣٦) وَمَا عِنْدَ اللّٰهِ خَيْرٌ وَّأَبْقٰى لِلَّذِيْنَ اٰمَنُوْا وَعَلٰى رَبِّهِمْ يَتَوَكَّلُوْنَ

36. But that which is with Allah is far better and more lasting for those who believe and put their trust in their Lord. *(ash-Shura: 36)*

(٣٧) وَفِي السَّمَآءِ رِزْقُكُمْ وَمَا تُوْعَدُوْنَ

37. And in heaven is your sustenance, as (also) that which you are promised (that is to say your sustenance is pre-destined and recorded in the Lauhe-Mahfooz). *(Az-Zariyat: 22)*

(٣٨) رَبَّنَا عَلَيْكَ تَوَكَّلْنَا وَإِلَيْكَ أَنَبْنَا وَإِلَيْكَ الْمَصِيْرُ

38. (So prayed Ibrahim): Our Lord, in Thee do we trust and to Thee do we turn (for help in all our needs); to Thee is our final goal (on the Day of Resurrection). *(al-Mamtahanah: 4)*

(٣٩) هُمُ الَّذِيْنَ يَقُوْلُوْنَ لَا تُنْفِقُوْا عَلٰى مَنْ عِنْدَ رَسُوْلِ اللّٰهِ حَتّٰى يَنْفَضُّوْا وَلِلّٰهِ خَزَآئِنُ السَّمٰوٰتِ وَالْأَرْضِ وَلٰكِنَّ الْمُنٰفِقِيْنَ لَا يَفْقَهُوْنَ

39. They are the ones (the hypocrities or 'Munafiqeen') who say, spend nothing on those who are with

Allah's Rasul so that (for fear of starvation) they may disperse. (The fact is that the hypocrites have no sense. Don't they know that) to Allah belong the treasures of the heavens and the earth; but the hypocrites understand not. (They foolishly think that the sustenance of the believers depend upon what they give them in Sadaqah). *(al-Manafiqun: 7)*

(٤٠) وَمَنْ يَتَّقِ اللّٰهَ يَجْعَلْ لَّهٗ مَخْرَجًا ۝ وَّيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ ۚ وَمَنْ يَّتَوَكَّلْ عَلَى اللّٰهِ فَهُوَ حَسْبُهٗ ۚ اِنَّ اللّٰهَ بَالِغُ اَمْرِهٖ ۚ قَدْ جَعَلَ اللّٰهُ لِكُلِّ شَيْءٍ قَدْرًا ۝

40. **And for those who fear Allah, He (ever) prepares a way (out of danger to safety; out of difficulty to ease and comfort). And He provides for him from (sources) he never could imagine. And if anyone puts his trust in Allah, Sufficient is Allah for him. For, Allah will surely accomplish His purpose. Verily, for all things, has Allah set a measure.** *(at-Talaq 2 - 3)*

Note: The Verses allude to an incident related in the following pages under Hadith one of the series of Ahadith (on 'Tawakkul').

(٤١) رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ لَآ اِلٰهَ اِلَّا هُوَ فَاتَّخِذْهُ وَكِيْلًا ۝

41. **He is the Lord of the East and the West; There is none to be worshipped but He. Take Him alone, therefore, as your Defender and Trustee.** *(al-Muzammil: 9)*

The forty-one Ayaat quoted above should serve as a sample of many others with similar meanings. As a matter of fact, (in a vaster sense) the entire subject-matter of the Holy Qur'an comprises exhortations to cultivate a firm belief in the Oneness of Allah *Ta'ala* (Tauheed). And, as 'Tawakkul' is the essence of 'Tauheed', the more firmly grounded anybody is in his belief in 'Tauheed' the more advanced will he be in 'Tawakkul' and the more averse to seeking the help of anyone other than Allah *Ta'ala* (in hours of need). It is well-known that when Ibrahim *Alaihissalaam* the friend of Allah, was going to be put into the fire, Jibrael *Alaihissalaam* came and implored him thus: "I am at your service and ready to do your bidding if there is aught I can do for you". Ibrahim *Alaihissalaam* replied, "No, I don't need your help in any matter". *(Ihya-ul-Uloom)*

It is said that once a Dervish went into a Masjid and sat there with the intention of observing 'I'tikaaf'. He had no provision of food or drink with him. The Imaam of the Masjid advised him that as a destitute person, it was better for him not to observe I'tikaaf; he should rather do some job to earn his daily bread. The Dervish made no reply; the Imaam again insisted that he should go and earn his living, but he remained silent. After the Imaam had repeatedly asked him to do so for the third and the fourth time, the Dervish said, "Beside the Masjid, there is a shop owned by a Jew, Who has promised to send me two loaves of bread everyday". The Imaam said, "If he has promised to provide you food, it is well and good. Then you may observe 'I'tikaaf'. The Dervish reprimandingly said, "It would be far better if you did not lead the prayers; with such a weak faith in 'Tauheed', how can you dare to lead the prayers? You have great reliance on the promise made by an unbelieving Jew but you put little trust in the promise made by Allah *Ta'ala* to provide sustenance (to all living things). *(Raudh)*

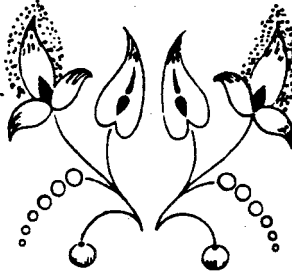
The Ayaat quoted above deserve our serious consideration. We should try our utmost to keep in mind only Allah *Ta'ala*, at all times, expecting His favours. We should have absolute confidence in Him and ask Him alone for help in all our needs. We should beg Him alone and should, in no circumstances, ask any person for anything. Rather we should not even think, in our minds, of asking for anything from anyone other than Allah *Ta'ala*. We should make Him---and Him alone---our sole resort for seeking help in hours of need, believing from the core of our heart that Allah *Ta'ala* alone can do us good or harm. We often talk in such words about our faith and trust in Allah *Ta'ala*, but what is really needed is a firm belief that neither kings nor the rich can do us any harm or grant us any favour, unless Allah *Ta'ala* wills it so.

We may remind ourselves about this obvious fact that the hearts of all men all over the world are controlled by Allah *Ta'ala*. However humbly we entreat someone, he will not be moved (because his heart is not in his own control) unless He, in whose Hands the hearts of all men are, wills it so. If, on the other hand, Allah *Ta'ala*, who reigns over the hearts of all men, decrees it to happen, He will inspire the hearts of men to accept what we say. And whatever disregard we may show to a person, he will be obliged to listen to us, because of the promptings from within. So, it is Allah *Ta'ala* alone whose help should be sought in the hour of need. And it is His Court

alone where we should ever bow in humility and submit our entreaties. His will reigns supreme over the hearts of all men, all over the world. He is the Sovereign Lord of all the treasures of the world. O, Allah! grant me, by virtue of your Infinite Bounties and without my deserving it, something of this essential (the invaluable) quality of Tawakkul. For, your favours are bestowed both upon those who deserve and upon those who are unworthy of your bounty. An Urdu poet says:

خدا کی دین کا موسیٰ سے پوچھیے احوال
کہ آگ لینے کو جائیں پیمبری مل جائے

"Go and ask Musaa Alaihissalaam how bountiful the rewards are of Allah Ta'ala. For he went to fetch fire, but lo! There (on the Mount) he was granted 'Nabuwwat' from Allah Ta'ala."

Here, I would like to quote a few Ahadith (with brief explanatory notes) on the subjects contained in the foregoing Ayaat.

SECTION (d)

AHADITH ON THE FOREGOING SUBJECTS (CONCERNING THE EXCELLENCE OF TAWAKKUL)

(١) عن عبد الله بن مسعود قال قال رسول الله صلى الله عليه وسلم من نزلت به فاقة فأنزلها بالناس لم تسد فاقته ومن نزلت به فاقة فأنزلها بالله فيوشك الله له برزق عاجل او آجل. (رواه الترمذي وهكذا في الدر المنثور برواية ابي داؤد والترمذي والحاكم وقد صححه ولفظ ابي داؤد بموت عاجل او غنى عاجل وفي المشكوة بموت عاجل او غنى آجل)

HADITH: 1

Ibne Mas'ud *Radhiallaho anho* **relates that Rasulullah** *Sallallaho alaihe wasallam* **said, 'If one who suffers from starvation approaches other men, his suffering will not come to an end; but if he approaches Allah** *Ta'ala* **(and beseeches His favour), He will provide livelihood for him sooner or later.**

Note: The sentence, 'If one who suffers from starvation approaches other men, his suffering will not come to an end, means that he will ever remain needy. If, through begging from people, one of his needs gets fulfilled and the state of neediness appears to have vanished for the time being, he will soon find himself facing another need, even more urgent than the one he faced before, and will be obliged to beg from people again, thus continuing in a state of neediness. On the other hand, if he places his need before Allah *Ta'ala*, He will definitely fulfil his present need without letting other needs arise, and also provide against the needs which might arise in future.

Under Hadith Eight in Chapter One, Part One of this book, we have already quoted a Hadith related by Abu Kabshah *Radhiallaho anho* to the effect that he heard Rasulullah *Sallallaho alaihe wasallam* saying; "There are three things which I swear to be true". Among these, he mentioned, 'When a man opens a door for begging Allah *Ta'ala* opens for him a door to want and poverty.' In the same

context, we have also quoted another Hadith on the authority of Abdur Rahman Ibne'Auf *Radhiallaho anho*. That is why we see that those who beg from door to door always remain needy and destitute. In another Hadith, it has been related that: 'If one who suffers from starvation and poverty, approaches Allah *Ta'ala*, He will soon grant him relief either by an early death or by timely provision.'

'Early death' has been interpreted as meaning the death of the afflicted person himself, who is granted death as a relief. According to another interpretation, early death means the death of someone else which becomes an occasion for the grant of provisions for the starving man who, for example, inherits a large fortune or receives a handsome legacy from the property of the deceased person. We have seen and heard about many such cases in which a person dying in Makkah left a will to the effect that all his property should be sold and the amount remitted to such and such a person living in India.

There was once a notorious robber among the Kurds (the name of a tribe in the Middle East). He narrates his own story: Once I was going with my gang of robbers with the intention of a dacoity. We stopped to take rest at a place where we saw three date-palms, of which two were laden with fruit but the third was dry and barren. Time and again, a sparrow came to one of the green trees, took some fresh dates in its beak and flew across to the dry palm. We were greatly surprised. After I had counted ten trips of the bird, it occured to me that I should climb the tree and see what it was doing with the dates.

I climbed up to the top of the palm and saw a blind snake lying there with its mouth wide open: the sparrow had been putting fresh dates into the mouth of this blind snake! The sight (of a sparrow feeding a blind snake) awakened my conscience and I was moved to tears. I cried unto Allah *Ta'ala*, 'O Allah! When this snake, which Your Rasul *Sallallaho alaihe wasallam* has commanded us to kill, became blind, you appointed a sparrow to provide sustenance for it. And I, who am Your slave and believer in 'Tauheed', have been destined to loot the people. At this, I heard a voice speaking to me, from within my heart, thus: 'The door towards repentence is open to every body, at all times.' Instantly I broke the sword with which I used to rob the people and (in the frenzy of remorse), began to throw dust on my head. I wept and cried unto Allah, 'Forgive me, O Lord!' A Voice from the Unseen whispered in my heart, 'We have forgiven

you! We have forgiven you!' After a short while, I rejoined my companions. They wanted to know what had happened to me. I said, 'I was led astray and was estranged from My Lord. Now I have made peace with Him'. And I told them the whole story. They said, 'We also will make peace with our Lord', and they broke their swords, too. We abandoned all our looted property there, put on 'Ihraam' (the white garb of a pilgrim) and set out to Makkah for Hajj. After travelling for three days, we reached a village where we came across a blind old lady. She asked, 'Is there any Kurd among you, so and so by name? (here she named me), On being told that there was, she took out some garments and said, 'My son died three days ago and these clothes were his property. Ever since he died, I dream every night that I see Rasulullah *Sallallaho alaihe wasallam* commanding me to give these garments to such and such a Kurd!' I took the garments from her and we all put them on. *(Roudh)*.

In this story, there are two incidents with a deep moral lesson. Firstly, the providential arrangement for providing sustenance to the blind snake and, secondly, the gift of garments granted by Rasulullah *Sallallaho alaihe wasallam* to the Kurd. When Allah *Ta'ala* wants to favour someone, it is quite easy for Him to create means to that end, as it is He alone Who creates all means, both of prosperity and adversity. And, it was by virtue of their sincere repentance that these Kurds were granted the gift of garments from Rasulullah *Sallallaho alaihe wasallam*, which is in itself a great honour and a worthy privilege. Moreover, the story illustrates how, sometimes, Allah *Ta'ala* grants favours to a needy person through a speedy death! We have heard about many such cases in which a dying man made a will leaving a portion of his property to a particular person.

Ibne Abbas *Radhiallaho anho* relates in a Hadith that Rasulullah *Sallallaho alaihe wasallam* once said: "If anyone is hungry or in need and he conceals it from others, it will be due from Allah *Ta'ala* to grant him a year's provision from lawful sources". *(Mishkaat)*

It is related in another Hadith that: "If anyone is hungry or in need but conceals it from others, and asks Allah *Ta'ala* for help, Allah *Ta'ala* makes arrangements for him, through which he gets a year's sustenance from lawful (Halal) sources". *(Kanz)*

In still another Hadith it is said: 'Whosoever begs ample pro-

visions from Allah *Ta'ala*, these are granted to him; and whosoever asks for self-control of ones desires and passions, Allah *Ta'ala* grants him the same; and the upper hand (the hand of the giver) is better than the lower hand (the hand of the receiver); and no one opens the door towards begging, without having the door opened for him by Allah *Ta'ala* towards poverty.

Once Ali *Radhiallaho anho*, on hearing a person begging from people in the plain of 'Arafaat, struck him with a whip and said, "On this day and in this place, do you beg from anyone but Allah *Ta'ala*" Rasulullah *Sallallaho alaihe wasallam* is reported to have said, "Whosoever opens a door towards begging, Allah *Ta'ala* opens for him a door towards want and destitution, both in this world and the Hereafter. And whosoever opens a door for granting favours, seeking thereby the pleasure of Allah *Ta'ala*, opens for himself a door for abundance both in this world and in the Hereafter."

Another Hadith says, "Whosoever opens a door for begging, Allah *Ta'ala* opens for him a door towards want and poverty. It is better for one of you to take a rope and bring a load of firewood on the back, sell it and thereby earn the daily bread than that he should beg from people, whether they give him anything or refuse him!" Another Hadith says, 'Whosoever opens a door for granting favours, be it by way of charity to the poor or through spending money for joining bonds of relationship, Allah *Ta'ala* grants him plenty of everything (i.e. increase in wealth). And whosoever opens a door towards begging, with the intention of increasing his own wealth, it only leads him to a worse destitution.'

Imraan bin Husain *Radhiallaho anho* reported Rasulullah *Sallallaho alaihe wasallam* as saying: "He who turns to Allah *Ta'ala* alone for help, Allah *Ta'ala* takes upon Himself the responsibility to fulfil all his needs and provides for him from sources he could never imagine; and he who makes this world his sole concern, Allah *Ta'ala* leaves him to the world (i.e. he is left to toil on his own, without help from Allah *Ta'ala*, and reap worldly benefits according to the extent of his labour).

Abu Zarr *Radhiallaho anho* relates that Rasulullah *Sallallaho alaihe wasallam* once said to him: "I counsel you to observe fear of Allah *Ta'ala*, both secretly and openly; when you fall into a sin or do any wrong, do a good deed (to atone for it). Do not ask anyone for

anything; do not accept a trust and do not agree to be a Qadhi between two persons (as the job of a Qadhi is delicate, not everybody can be equal to it)". It is related in another Hadith, "He who is pleased with the little that he gets, cultivates contentment and puts his trust in Allah *Ta'ala*, is saved from the labour of earning livelihood"

It occurs in another Hadith, "Let him, who wishes to become the most powerful person, put his trust in Allah *Ta'ala*; let him, who wishes to become the richest person, place more reliance on what Allah *Ta'ala* possesses than he places on what he himself possesses; let him, who wishes to become the most honoured person, observe piety". (We often observe that a man's piety influences people more than anything else. The more advanced anybody is in piety, the greater is the regard and esteem for him in the hearts of people).

Wahb *Rahmatullah alaihe* relates that Allah *Ta'ala* says, "When my bondsman puts his trust in Me, I would find a way out for him, even if the skies and the earth were to join together in treachery against him." Ibne Abbas *Radhiallaho anho* says, "Allah *Ta'ala* sent a revelation to Isaa *Alaihissalam*, 'Put absolute trust in Me, for I shall take upon Myself the responsibility to fulfil all your needs. Choose no one as your protecting friend other than Me, lest I should forsake you'"

It has been narrated in many Ahadith that when the son of Auf Ibne Maalik *Radhiallaho anho* was taken prisoner (by the non-believers), they bound him tightly with leather-straps so that he should not escape. He was kept without food and most harshly treated. He, however, managed to send word to his father, informing him about his sad plight and requesting Rasulullah *Sallallaho alaihe wasallam* to pray for his release. When Rasulullah *Sallallaho alaihe wasallam* was told of this, he said, "Send someone to him with the word that he should observe piety (Taqwaa), put his trust in Allah *Ta'ala* and make a point of reciting this verse every morning and evening:"

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُم بِالْمُؤْمِنِينَ رَءُوفٌ
رَّحِيمٌ ۝ فَإِن تَوَلَّوْا فَقُلْ حَسْبِيَ اللَّهُ لَا إِلَٰهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ ۝

There hath come unto you a Rasul from amongst yourselves, grievous unto him is aught that distresses you, full of concern for you, for the believers full of pity, merciful. Now if they turn away (O, Muhammad) say: Allah sufficeth me. There is no God save Him. In Him have I put my trust, and He is Lord of the magnificent Throne. (at-Taubah: 128-29)

When the message reached him, he began to recite this Ayat with the result that, one day, the straps broke of themselves. He escaped from their captivity and also brought home with him some animals of the non-believers captured as booty.

Ibne Abbas *Radhiallaho anho* says that whosoever recites this verse, at a time when he fears injustice from a ruler, attack by a wild animal or getting drowned in a river, will escape any harm, in-shaa-Allah (if Allah wills it so). A version of the Hadith says that the Sahabi *Radhiallaho anho* was also advised to recite the following Du'aa frequently:

لَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ

'There is no might and no power except in Allah'.

The following Ayaat were also revealed concerning this incident:

وَمَنْ يَّتَّقِ اللّٰهَ يَجْعَلْ لَّهٗ مَخْرَجًا ۝ وَّيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ ۚ وَمَنْ يَّتَوَكَّلْ
عَلَى اللّٰهِ فَهُوَ حَسْبُهٗ ۚ اِنَّ اللّٰهَ بَالِغُ اَمْرِهٖ ۚ قَدْ جَعَلَ اللّٰهُ لِكُلِّ شَيْءٍ قَدْرًا ۝

And for him who fears Allah, (observes 'Taqwaa') Allah Ta'ala ever appoints a way out; and He provides for him from quarters whence he has no expectation; And who-soever puts his trust in Allah, He will suffice for him. (at-Talaq: 2-3)

Little could this Sahabi *Radhiallaho anho* imagine that Allah *Ta'ala* had decreed any part of this sustenance from the property of those (non-believers) who were persecuting him so cruelly.

A Dervish narrates his own story: I lived on the side of a hill with one of my friends and we spent most of our time in prayers and devotions. My friend lived on grass, etc., but for me Allah *Ta'ala* had so arranged, as a special favour, that a doe would visit me everyday.

It would come and stand beside me, with its legs wide apart; I would suck its milk and it went away. Time went by, but the doe never failed to come and I sucked its milk daily. One day, my friend who lived a little farther away from my place came to me and said, "A caravan of travellers has come to stay at a nearby place. Let us go to them: We might perchance get some milk and other food from them". At first, I refused to go with him but, when he insisted on going, I agreed. We went there and they entertained us with food. Then we came back to our places. Since that day, I waited in vain for the doe to come at its usual time, but it never turned up. Many days passed but the doe did not come. Then I realised that, owing to the evil effect of my (sinful) failing in Tawakkul, Allah *Ta'ala* had discontinued the sustenance which used to reach me without my having to bother about it".

The author of 'Raudh' writes: "Apparently there were three sins involved in his going to the caravan: first, failure to observe the Tawakkul to which he was committed; secondly, greediness and failure to be content with the sustenance which he got without any bother; thirdly, taking doubtful food which deprived him of good food." The story is quite instructive. Sometimes, we lose the bounties of Allah *Ta'ala* owing to our greed and avarice. Although seeking help from people brings immediate apparent benefits, its evil effects deprive us of many bounties of Allah *Ta'ala*, which are being bestowed upon us without our asking for them and without our feeling obliged to Him. So, Imaam Ahmad bin Hanbal *Rahmatullah alaihe* used to pray:

اَللّٰهُمَّ كَمَا صُنْتَ وَجْهِي عَنْ سُجُوْدِ غَيْرِكَ فَصُنْ وَجْهِي عَنْ مَسْئَلَةِ غَيْرِكَ

'O Allah! Thou has protected my head from bowing to anyone other than Thyself; so guard my tongue, O Allah, against asking favours from anyone other than Thyself. (Aameen! O Lord!)

(٢) عَنْ اَبِي هُرَيْرَةَ رض قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ سَأَلَ النَّاسَ تَكَثُّرًا فَاِنَّمَا يَسْأَلُ جَمْرًا فَلْيَسْتَقِلَّ اَوْ لِيَسْتَكْثِرْ (رواه مسلم كذا في المشكوة)

HADITH: 2

Abu Hurairah *Radhiallaho anho* relates that Rasulullah *Sallallaho alaihe wasallam* said, "He who begs from people to increase what he possesses, is asking for live coals of Jahannam; so let him ask little or much". *(Mishkaat)*

Note: Hadith one quoted above is about seeking favours from people at the time of need and, therefore, the threat contained therein viz. the seeker being deprived of help from Allah *Ta'ala*, is not as severe as the one given in this Hadith, which is about a person begging from people without being driven to it by necessity, but simply to increase his own possessions. Such a one is, in reality, gathering for himself as many live coals of Jahannam as he pleases.

Once, Umar *Radhiallaho anho* said to Rasulullah *Sallallaho alaihe wasallam*, "Two such and such persons were praising you because you bestowed two (gold) Dinaars upon them." Rasulullah *Sallallaho alaihe wasallam* said, "As for so and so, I gave him ten to hundred Dinaars but he never made any mention". Then he added, "Some people ask me for something, I give them what they ask and they carry it home, hidden under their arms; though the fact is that they carry nothing but hell-fire." Umar *Radhiallaho anho* said, "O Rasulullah! Why do you grant them what they desire, when you know that it is like Hell-Fire for them"? Rasulullah *Sallallaho alaihe wasallam* replied, "What should I do? They do not refrain from asking and Allah *Ta'ala* does not like me being niggardly towards anyone".

Qabeesah *Radhiallaho anho* said that once when he was committed to pay an indemnity, he went to Rasulullah *Sallallaho alaihe wasallam* to seek his help in this matter, he said, "Wait till I receive the Sadaqah from somewhere and I shall help you". Rasulullah *Sallallaho alaihe wasallam* then said, "Asking financial help from people is permissible only to these three (classes of) persons: a man who has become a guarantor for a payment; his seeking help from people is permissible only to the extent of the amount involved. Secondly, a man who loses his possessions in an accident or mishap; he may ask from people what will provide him a reasonable subsistence. Thirdly, a man who has gone without food for several days and three members of his own tribe confirm this fact; he may

seek help till he gets what will support life. To any person, other than these three classes, begging is forbidden, and if one does so he is consuming something which is forbidden (Haraam)".

It has been related in another Hadith that: Begging is not permissible to two persons: a well-to-do person or one who is in good health and can earn his living; it is permissible only to one who finds himself in humiliating poverty or is involved in severe debt. And, if anyone begs in order to increase thereby his own possessions, his face will appear lacerated on the Day of Resurrection and he shall be devouring Hell-fire; so let him beg for little or beg for more.

Another Hadith has it to the effect that: Acts of begging will cause facial lacerations, on the Day of Resurrection, which will disfigure his face. So, let him who so wishes preserve his good looks or get his face disfigured. Exempted from the above punishments is the person who seeks favour from a ruler as a share out of the Bait-ul-Maal, provided he can rightfully claim it or is driven to begging by sheer necessity.

Still another Hadith says: "When a man is always begging from people, he will appear on the Day of Resurrection with no flesh on his face". Mas'ud bin 'Amr *Radhiallaho anho* relates that, once, the bier of a person was brought to Rasulullah *Sallallaho alaihe wasallam* for funeral prayers. He asked, "What property did he leave behind?" People said, "Two or three Dinaars (gold coins)". Rasulullah *Sallallaho alaihe wasallam* said, "Those are two or three brandings of Hell-fire". The narrator of the Hadith says, "I asked about it from Abdullah Ibne Qaasim *Radhiallaho anho*, the bondsman of Abu Bakr *Radhiallaho anho*, who said, 'The person used to beg money from people, thereby to increase his wealth'.

Many such incidents have been related in the collections of Ahadith, in which Rasulullah *Sallallaho alaihe wasallam* threatened--with brandings of Hell-fire and other severe punishments of the kind--those who died leaving behind very small amounts. The Ulama say that these punishments are meant for such people who, although they possess money, tell lies, pretending to be needy, and beg from people and insist on being treated like the poor people.

Imaam Ghazaali *Rahmatullah alaihe* writes: "A good many Tradi-tions (Ahadith) prohibit asking favours and begging from

people, and threaten the beggars with severest punishments in the Akhirah. Some other Traditions, however, refer to the permissibility of seeking monetary help from people under certain circumstances. Obviously, begging in itself, is not permissible for a believer; it becomes permissible only for a person who is driven to it by necessity or faces a pressing demand. In all other circumstances, begging is forbidden. The reasons for its being unlawful are that it involves three things, all of which are unlawful in themselves. First, it involves a tacit complaint against Allah *Ta'ala* Himself, Who is not, as it were, showing due favour to the person, thus making it necessary for him to turn to others for help. For example, if a slave begs money from people, it will be taken as if his master is hard on him. This state of affairs demands that begging should not be allowed, except when absolutely necessary, just as it is permissible to eat even carrion at the time of utter necessity. Secondly, begging involves humiliating oneself before someone other than Allah *Ta'ala*. It is below the dignity of a Mo'min to humiliate himself before any person other than Allah *Ta'ala*. In fact showing ones helplessness and humility to Allah *Ta'ala* is highly desirable and is blessful, as is abasing oneself before the Loved One. Thirdly, begging often causes vexation to the person from whom a favour is requested. In most cases, the person does not grant a favour, of his own sweet accord, but he does so because he feels ashamed (of saying 'No' to anyone asking a favour). Now, if a person gives something to a person, to avoid being ashamed or for the sake of show, the thing becomes unlawful (Haraam) for the receiver and, even if he refuses, to help, very often, the person feels remorseful afterwards over, his seeming niggardliness towards the beggar. So in both cases, there is likelihood of the beggar being a nuisance to the one from whom he begs a favour; and this is not desirable, unless one is driven to it by sheer necessity. Now that the reasons for unlaw-fulness of begging have been brought home to us, it will be easy to see why Rasulullah *Sallallaho alaihe wasallam* has indicated dire consequences for those who beg favours from people.

It is said that Rasulullah *Sallallaho alaihe wasallam* once remarked, "Whosoever begs a favour from us, we shall grant him what he desires. Why should we refuse him the thing he wants? It is his responsibility to make sure whether asking a favour is permissible for him or not. And he who remains contented and does not ask favours (or, according to an alternative reading, asks Allah *Ta'ala* to make him independent of people), Allah *Ta'ala* grants him suffi-

ciency and makes him independent of people. And the one who does not ask us favours is dearer to us than the one who does so". Rasulullah *Sallallaho alaihe wasallam* says in another Hadith: "Try to remain contented and abstain from asking favours; the less you ask from people, the better".

Once 'Umar *Radhiallaho anho* came upon a beggar who was begging from people, after Maghrib (evening) prayers. He told someone to give him some food. The orders were instantly carried out and he was served a meal. After a short while, when 'Umar *Radhiallaho anho* again heard him begging, he demanded an explanation from the person who had been told to give him food, who explained that he had served him a meal.'Umar *Radhiallaho anho* then saw that the beggar had hung a bag under his arm, which contained a lot of bread. He said to him, "You are not a beggar; you are a dealer in bread", meaning that he was not a needy person but he was begging from people in order to collect bread and sell it in the market. Saying this, Umar *Radhiallaho anho* snatched the bag from him and put the bread before the camels which had been given by people as 'Sadaqah' to the Bait-ul-Maal. He then struck the beggar with a whip and said, "Never do this again".

Commenting on the incident, Imaam Ghazaali *Rahmatullah alaihe* writes:

If begging had not been an unlawful (Haraam) act, Umar *Radhiallaho anho* would never have struck the beggar with a whip, nor would he have snatched his bread. Some people have taken exception to what Umar *Radhiallah anho* did to the beggar. They contend that, though whipping can be justified as a lawful admonition as a corrective measure, taking his property (bread) was an act of injustice and wrong-doing as the Shariah (Islamic Law) disallows taking the property of another person.

But this objection is based on ignorance of certain facts. For, who can match Umar *Radhiallaho anho* in the understanding of Islamic Law (Shariah)? Can we imagine that a man of his position and understanding was unaware of the fact that the Shariah disallows taking of other's lawful property? Or, can we imagine that, notwith-standing his awareness of the Islamic Law regarding such matters, Umar *Radhiallaho anho* could not contain his anger at the sight of the unlawful act of begging and he snatched the bread in a

fit of rage? Or, should we presume that he willfully adopted an unlawful measure as an expedient to prevent this man from begging in future? In that case, the act of snatching bread was not justified.

The truth is that the beggar was begging without his being needy, while people gave him bread believing him to be a needy person. Therefore, the bread was not his rightful possession, because it had been acquired through deceiving others. Now as it was difficult to locate the lawful owners of this property, it had to be treated as 'Luqtah' (i.e. things whose owners are not traceable): such things are used for the welfare of the deserving sections of the community (Ummah). Umar *Radhiallaho anho,* therefore, fed it to the camels received in the Bait-ul-Maal as Sadaqah. The beggar was a sinner as, under false pretences, he extorted Sadaqah from the people. If they had known the facts, they would never have given him Sadaqah.

Now that it has been established that asking favours from people is permissible only in a state of real necessity, it should be understood that there are four gradations of necessity; the first stage is that of dire necessity; the second, that which is a hard necessity but is not as acute as the first one. The third stage is the common state of neediness and the fourth is not being needy at all.

As for the *first* stage--that of dire necessity, it is being in a state in which one fears death from hunger or from a fatal disease; or being in a state in which one has no clothes to cover one's body. In such circumstances, begging is permissible provided that: (a) it is otherwise correct to use the thing asked for; (b) the person whose favour is requested should grant it willingly; (c) the one who is asking a favour should be incapable of earning a living. For, he who begs from people, inspite of his having enough strength to earn a competence, is a worthless person. However, it is permissible for a person engaged in acquiring religious knowledge to ask favours from people, with a view to devoting all his time to the pursuit of knowledge. In the *fourth* stage, (which is the other extreme), it is unlawfull (Haraam) for a person to ask for something which he already possesses; that is to say, if a person possesses cloth sufficient for his present need, it is unlawful for him to ask for cloth from other people.

The two stages in between these two extremes are, (ii) the state bordering on dire necessity but not as acute as the first stage and,

(iii) the state of less acute necessity. In the *second* stage, the state bordering on necessity, begging is allowable with certain reservations but, in this stage also, it is better not to beg from people. The instances of this condition are: (1) a person suffering from a disease that is not a fatal one, and (2) a person possessing clothes but not having sufficient warm clothes to protect himself against cold weather.If such a person begs favours from people, he will not be considered to have committed an unlawful (Haraam) or an uncommendable (Makrooh) act. He must, however, state the true nature of his need to the person of whom he is asking a favour. For instance, while asking for cloth, he should say, 'I have got clothes but they are not sufficient to keep me warm in winter. He should not pretend to be in greater need than he actually is.

The *third* stage is that of necessity of a lower degree. The instances of this condition are : (1) a person possessing enough money to buy plain bread but not enough to buy him curry or soup, or (2) a person having worn-out clothes wanting to buy a new shirt, for use when going outdoors, so that the worn-out clothes should not betray his state of neediness. Asking favours from people is also allowable for such a one, but uncommendable (Makrooh), provided that he clearly states the degree of his necessity to the person of whom he is asking a favour; provided further that, in asking a favour from a person, he should avoid the three unlawful things described above viz. (1) There should be no tacit complaint against Allah *Ta'ala* implied in the manner of asking a favour: (2) He should not humiliate himself before people while asking a favour, and (3) he should not be a source of trouble to the person whose favour he is requesting. A question arises: how can one avoid these three situations? My answer is that one can avoid complaining against Allah *Ta'ala* if, at the time of asking a favour from people, he expresses his gratitude towards Allah *Ta'ala* and also states that he is not pressed by any want. That means he should not ask for things like beggars. For example, he should say, "I do not need it in particular. I am grateful to Allah *Ta'ala* for granting me what suffices for my needs. But my heart craves for fine clothes,etc." And to avoid humiliating oneself before others, one should place one's needs only before one's parents, brothers or intimate friends who, he is sure, possess such noble feelings for him that asking favours from them will not degrade him in their eyes. Another way of avoiding humiliation is asking a favour of a person who is large-hearted and gives away in Sadaqah profusely and feels happy when approached

for favours. In order to avoid embarrassment to people, one should not ask for anything in particular, but express his wish for help in general terms or describe it in such a manner that the person should find it easy to decline his request if he so desires.

It should be borne in mind that the Ulama are unanimously agreed on the unlawfullness of receiving a thing from a person who is giving it against his own will or just to avoid embarrassment or simply because it is begged of him with importunity. Extorting money from people, through begging persistently, is like robbing them by force. Mental torture through censure and slander is also similar. However, he who is forced by necessity may accept a thing given even without the giver's own accord. But the true facts in each case are known to Allah *Ta'ala*, Who alone can judge whether a person is really in a state of dire necessity. There is however no harm in asking favours of such friends who, one feels, will be happy if one asks them for help. *(Condensed from 'Ihya-ul-Uloom)*

Allama Zubedi *Rahmatullah alaihe* says: "All these warnings against seeking favours are meant for a person who asks for himself and not for one who asks for the sake of someone else; the latter is motivated by a desire to help others. Similarly, he who seeks the help of his own relatives and friends is not in this category, because they would feel happy when a relative or a friend asks for help". *(Ithaaf)*

(The author adds:) However, this is only true of such relatives who are really pleased to grant such wishes. Otherwise, causing vexation to one's relations is strictly forbidden. It is a fact that the relations who are of generous disposition, feel happy to grant the wishes of their relatives. I say this, on the authority of my own experience, and many incidents testify to the truth of this statement.

One of my father's aunts, who is still alive, used to give me two Paisas as a gift (to spend) whenever she came to visit us in Kandhalah. It had been her routine since my childhood. Later, when I grew up to be a family man, and she also started giving two Paisas each to my children, I insisted that my share should be raised to four Paisas. I said that I would not be treated at par with my children, to which she agreed. I shall ever remember the loving pleasure with which she used to grant my demand; I still feel happy with the joy it gave her. Sometimes, when I saw that she had nothing with her to

oblige me, I used to present to her some money just to enable her to give me my four Paisas. I did this because the joy of giving made her forgetful of the fact that she was just returning me what I had given her myself.

Similarly, Maulana Shamsul Hasan *Rahmatullah alaihe*, my father's maternal uncle, used to give me one Rupee as a gift whenever he visited us, in Kandhlah. When I grew up to be a family man, he transferred this favour to my children. I insisted that my gift should not be discontinued saying, "It is between you and my children whether you give them anything or not, but I must get my share!" I shall ever remember the feeling of joy with which he used to meet my demand. He would laugh heartily and repeat my words, 'My gift-money should not be stopped', and I said, "It never would". Whenever I remember the conversation, I pray to Allah *Ta'ala* to grant him forgiveness and to bestow on him such bountiful rewards as are worthy of His Glory. On many other occasions, I experienced similar treatment from other relatives. I have mentioned this because, nowadays, family bonds are becoming weaker and it may seem unimaginable these days that a relative should feel happy over a demand for help, made by a near one.

As for the second remark of Allama Zubedi *Rahmatullah alaihe* about the permissibility of asking favours from people for helping others, it is self-evident and the various Ahadith (given in Chapter one of this book), on the subject of helping and favouring others, serve as valid arguments in favour of this observation. Likewise it is imperative for a student to devote himself to religious studies, even at the expense of humiliation in seeking help from others.

Mulla Ali Qari *Rahmatullah alaihe* writes: For anyone who has the capacity to earn his living, but does not do so for the sake of devoting his entire time to the acquisition of religious knowledge, it is permissible to receive Zakaat as well as voluntary Sadaqaat from people. But receiving Zakaat is not allowable for one who does not earn his living, notwithstanding his capacity for work, owing to his devotion to Nafl and other prayers, although he can ask help from people out of voluntary Sadaqaat, this last act also being undesirable (Makrooh) in his case. And, if there are some people who live together, engaged in practices for self purification, it is desirable that they should depute someone to arrange for their food and clothing. *(Mirqaat)*

Pursuit of religious knowledge, be it related to external practices or to spiritual purification, is of paramount importance and those who are engaged in it should not take up other occupations. Nor should they take up in any part-time job, for fear of reproach and censure by the ignorant and foolish people. For, it amounts to wasting their invaluable treasure for fear of being reproached by the ignorant who have ever been finding fault with the Divines and even Rasuls of Allah *Ta'ala*.

Nowadays many people are of the view that religious scholars should also learn a trade for earning their daily bread. This notion is gaining ground and quite a few Ulama, disgruntled at the reproaches by men of the world, have come to regard it as a necessity. Some religious institutions have launched programmes for training the students in various technical skills. The truth is that this practice is detrimental to the cause of knowledge. Those who favour this practice, present (in support of their views) instances from the lives of the great Divines of the past who, in order to earn their living, used to do business, etc., notwithstanding their devotion to the cause of knowledge and their great services for the cause of Deen (Islam). It is truly the best way to serve the cause of Deen if one can, with the help of Allah *Ta'ala*, afford to adopt this course. But with weak minds and bodies in the troubled times of today, we cannot do both things at a time. Besides, our greed and love of the world will not allow us to devote sufficient time to the pursuit of knowledge and the cause of Deen for the pleasure of Allah *Ta'ala*, when we find we have the means to increase our earnings. I have seen many cases in which both the pursuits were started simultaneously but, before long, the wish to earn more money overpowered the pursuit of knowledge.

Explaining the ten guidelines for students, Imaam Ghazali *Rahmatullah alaihe* writes: The fourth rule is that the student should spend minimum time in worldly pursuits, leave his family and go farther away from his home town, because numerous social requirements make demands on one's time and distract one from the acquisition of knowledge. Allah *Ta'ala* has not assigned two hearts to any man (so that he should engage one heart in academic pursuits and the other in earning money). The reference here is to an Ayat from the Holy Qur'an:

مَا جَعَلَ اللّٰهُ لِرَجُلٍ مِّنْ قَلْبَيْنِ فِيْ جَوْفِهٖ

'Allah Ta'ala has not assigned two hearts to any man in his breast'. (al-Ahzab: 4)

If you busy your mind in various pursuits of the world, you cannot get at the truths of knowledge. That is why they say that something of knowledge is granted only to the one who devotes himself whole-heartedly to the acquisition of learning. As for the person who is scatter-brained, his mind is like a water-channel filled with a leaking bucket, which does not water the fields properly because of the leakage of water. *(Ihyaa)*

It is also important that a student should be really devoted to learning and least concerned about his meals or collecting alms which are, in reality, the dross of people's earnings.

After recounting what occurs in the Ahadith regarding the punishments meant for the wicked Ulama, Imaam Ghazali *Rahmatullah alaihe* writes: "It is evident from the above that, generally speaking, the Ulama who are enamoured of this world are the worst and the meanest among men and that, in the Akhirah, their punishment will be far more severe than that of the ignorant people. Successful indeed are those Ulama who always keep the Hereafter in view! And there are certain distinguishing signs of such true Ulama, the first of those being that such an Aalim does not want to acquire worldly wealth through his learning. Even the lowest in rank among the Ulama are fully aware that this material world is contemptible, mean, polluting and shortlived and that the life Hereafter is everlasting and glorious beyond imagination, the bounties whereof are absolutely pure. Besides, a true 'Aalim fully understands that this world and the world Hereafter are like two wives married to one and the same husband--when one is pleased, the other is naturally displeased. There is also a Hadith to the same effect. He who loves his present life does damage to his Akhirah and he who loves his Hereafter does damage to his present life; so prefer what is lasting to what is short-lived. The present life and the Akhirah are, so to speak, like two scales of a balance--when one goes down, the other goes up automatically. And he who does not understand that the material world has low value is not of a sane mind. How can such a one be a scholar of Deen.

Hasan Basari *Rahmatullah alaihe* says, "The punishment of the Ulama is the death of their souls; and the death of the soul consists

in one seeking worldly gains in lieu of acts of virtue, that is to say, serving the cause of Deen (Islam) with a view to acquiring worldly wealth, honour, fame or status in life." Yahya bin Mu'aaz *Rahmatullah alaihe* says that the value of knowledge and learning is lost when one employs it for earning worldly benefits. Saeed Ibne Musayyab *Rahmatullah alaihe* says that when you find an Aalim knocking at the doors of the rich people, he must be dishonest. Umar *Radhiallaho anho* says, When you find an Aalim in love with worldly wealth, he cannot be blameless in religious matters, for everybody occupies himself with things which are dear to him. (Condensed from *Ihyaa*)

It is, therefore, important that the Ulama should always be on their guard lest the love of the world, which is the root-cause of all evils, should imperceptibly enter their minds and take root therein. When one develops a disregard--rather a dislike--for the material world and gets it firmly rooted in one's mind, there is no harm in asking favours from people or receiving Zakaat and Sadaqaat (charities). It is rather the responsibility of the charitable persons that, while paying Zakaat, etc., they should give preference to the students and scholars devoted to religious knowledge. (We have already discussed this point in the Chapter on the manner of paying Zakaat, in Chapter five, part one of this book).

I pray to Allah *Ta'ala* to protect me from being enamoured of this world. For, love of the world is a disease of the soul that grows gradually and imperceptibly and it does not consist in greediness alone, but also includes love for status and popularity. In the latter form, its encroachment on the soul is more rapid; especially in religious environments where the desire for worldly recognition and status is far stronger than the lust for wealth.

(٣) عَنْ حَكِيْمِ بْنِ حِزَامٍ قَالَ سَأَلْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَ
سَلَّمَ فَأَعْطَانِيْ ثُمَّ سَأَلْتُهُ فَأَعْطَانِيْ ثُمَّ قَالَ يَا حَكِيْمُ إِنَّ هٰذَا الْمَالَ
خَضِرٌ حُلْوٌ فَمَنْ أَخَذَهُ بِسَخَاوَةِ نَفْسٍ بُوْرِكَ لَهُ فِيْهِ وَمَنْ أَخَذَهُ
بِإِشْرَافِ نَفْسٍ لَمْ يُبَارَكْ لَهُ فِيْهِ وَكَانَ كَالَّذِيْ يَأْكُلُ وَلَا يَشْبَعُ وَ
الْيَدُ الْعُلْيَا خَيْرٌ مِّنَ الْيَدِ السُّفْلٰى قَالَ حَكِيْمٌ فَقُلْتُ يَا رَسُوْلَ اللّٰهِ وَالَّذِيْ
بَعَثَكَ بِالْحَقِّ لَا أَرْزَأُ أَحَدًا بَعْدَكَ شَيْئًا حَتّٰى أُفَارِقَ الدُّنْيَا. (متفق
عليه كذا فى المشكوٰة)

HADITH: 3

Hakim Ibne Hizaam *Radhiallaho anho* said that he asked Rasulullah *Sallallaho alaihe wasallam* for something and he gave it to him. Later, he asked again and Rasulullah *Sallallaho alaihe wasallam*, after giving him something, said, "Hakim, this wealth looks desirable and sweet, and he who receives it with a generous heart will be blessed in it; but he who receives it with 'Ishraaf' (inward greed) will not be blessed in it. He would be like one (suffering from a disease) who goes on eating without being satisfied. And the upper hand is better than the lower one (The hand of one who gives is better than that of one who receives it)". Hakim *Radhiallaho anho* stated that he replied, "O Rasulullah, by Him Who made you an apostle of truth, I shall not bother anyone after this till I leave the world".

Note: 'I shall not bother anyone, means I shall not ask anyone for anything till I die. Some versions of the Hadith add: After this, Abu Bakr *Radhiallaho anho* used to call Hakim *Radhiallaho anho* during the time of his caliphate, in order to bestow upon him his portion of the 'Fai' (the tribute from the territory which the Muslims had conquered), but Hakim *Radhiallaho anho* would not accept it. Umar *Radhiallaho anho* also called Hakim *Radhiallaho anho* to give him his share of the booty but he refused to accept it. Umar *Radhiallaho anho* called people to witness, but Hakim did not accept anything from anyone till he passed away. *(Targheeb)*

Another Hadith has the following effect: Rasulullah *Sallallaho alaihe wasallam* received some valuables from *Bahrain*. He first gave something out of it to Abbaas *Radhiallaho anho*. Then he called Hakim *Radhiallaho anho* and gave him a handful. Hakim *Radhiallaho anho* asked Rasulullah *Sallallaho alaihe wasallam* whether or not it was good for him to receive it. On receiving the reply that it was not, he returned the gift and swore that he will not accept from anyone any such thing till his death. Then he said, "O Rasulullah, pray for me to Allah *Ta'ala* that He may bless me in my earnings". Rasulullah *Sallallaho alaihe wasallam*, then prayed to Allah *Ta'ala* to bless him in what he had earned with his own hands. *(Targheeb)*

Mu'awiyah *Radhiallaho anho* reported Rasulullah *Sallallaho alaihe wasallam* as saying "Do not beg importunately, for I swear by Allah *Ta'ala* that anyone of you who gets out of me what he asks, against my own will, will not be blessed in what I have given him". Another Hadith says, "(Anyone of you) Whom I give something of my own sweet accord, will be blessed in it; but the one who gets something out of me against my will (simply because he is greedy or because he has asked for it), will be like (a person) who goes on eating without being satisfied." Ibne-Umar *Radhiallaho anho* reported Rasulullah *Sallallaho alaihe wasallam* as saying, "Do not ask for favours importunately, for whosoever gets something from us, after having begged it importunately, will receive it without blessing". *(Targheeb)*

There also occurs a prohibition, against begging importunately, in the Holy Qur'an. Says Allah *Ta'ala*:

لَا يَسْـَٔلُونَ النَّاسَ إِلْحَافًا

They do not beg of men with importunity. (al-Baqarah: 273)

Aishah *Radhiallaho anha* relates that Rasulullah *Sallallaho alaihe wasallam* once said, "This wealth is attractive and sweet; so whomsoever we give something of our own sweet accord, while he is in a condition that justifies his receiving it, and does not have any greed for it, he will receive blessings of Allah *Ta'ala* concerning what he gets out of us. And, if we give something to a person against our own sweet will, while he does not deserve to receive it and is greedy for it, he will not be blessed in what he gets out of us". *(Targheeb)*

'Barkat' or Allah's blessings are, indeed, a great and invaluable bounty. A small amount of something invested with blessings (Barakat) suffices for a surprisingly large number of needs, as happened on many occasions during the times of Rasulullah *Sallallaho alaihe wasallam*. For example, once a bowl full of milk, simply because of such blessings, sufficed for a large number of the 'Ashaab-us-Suffah'. We also experience this effect of Barakat in several cases, even in our own times, though not to the same extent as occurred during the times of Raulullah *Sallallaho alaihe wasallam*. A thing divested of Allah's blessings (Barakat) has different effects. The money earned by a person, if it is not blessed, is always insufficient for his needs; the more he earns, the greater are his requirements; he is like a person, mentioned in the Hadith above, who goes on eating without being satisfied.

Here, I relate a personal experience to illustrate how one's leisure hours, when divested of Allah's blessings, seem to slip away at an unimaginably fast speed. In my boyhood days, I was very fond of holding a sort of poetic quiz competition, in which two teams competed with each other in reciting verses from memory. As my father *Rahmatullah alaihe*, who was otherwise a stern parent, did not object to these contests, our fondness for them increased as we advanced in years. I knew by heart, without any exaggeration, thousands of verses from the poetry of various languages (though many have now escaped my memory). It was my favourite hobby and, whenever my best friends and relatives got together, we began reciting verses, and started a contest. During the early days of my youth I happened to visit Kerana and stayed there for the night with one of my cousins who lived there and practised law. He was also very fond of this recreation or rather, one might say, it was his weakness. Some other relatives of mine, who heard of my visit, also assembled there. After 'Ishaa (night) prayers, the pastime began. It was winter and my cousin bought three seers of milk because he thought we would need it for making tea several times during the night, as the competition usually lasted throughout the night. We were busy in our pastime and the first course of tea had not yet been served when I felt like going to the toilet and got out of the room. We thought that it was the beginning of the game and that only two or three quarters of an hour had elapsed. Looking eastward, I saw a white radiance on the horizon and wondered what this white glow could mean. I called my companions. They came out and were also astonished to see the light. Everybody was making conjectures when, to our utter amazement, we heard the Azaan from all the four corners of the city. Then, of course, we realised that it was dawn. So, that long winter night had passed so swiftly and so imperceptibly! Throughout that day, I remained in a strange mood of amazement and, even today, whenever I remember it a strange sensation runs through my body. That night had been so frightfully divested of 'Barakat' (blessings) that it looked unimaginably short in duration. And now with age, my feelings of amazement at the incident have given way to a deep sense of remorse and self-admonition. I imagine that, like that night of Kerana, my whole life span, when viewed in retrospect after death, would seem to have slipped away so swiftly. The following night, my cousin dreamt that he saw his father (my uncle), Maulana Raziyy-ul-Hassan *Rahmatullah alaihe*, who had learnt Hadith from Qutb-ul-Aalam, Maulana Gangohi *Rahmatullah alaihe*, saying to him, "It looks strange that a pious man like

Zakariyya should spend all night in such idle pursuits." Perhaps it was owing to his blessed wishes and concern for my spiritual well-being that, since that day, I have never indulged in this pastime. The memory of that night spent in Kerana has filled me with astonishment, ever since. I have, however, drawn two conclusions from this incident, based on clear conceptions:

Firstly, I realised the truth of those incidents about some Divines who would stand in Nafl (supererogatory) prayers throughout the night and others who, after their wudhu for Ishaa prayers, did not need to make a fresh Wudhu (ablution) for Fajr prayers, as they remained busy in their devotions, supplications, etc., to Allah *Ta'ala* during the entire night. All such incidents are true and stand to reason. As a matter of fact, when one is rapt in a mood of heavenly bliss, the long hours of night slip by unnoticed and sleep has no power over such raptures; as a special favour from Allah *Ta'ala*, such pious beings derive a peculiar delight from their devotions. Obviously, those who are denied this bliss find it hard to stay awake during the night.

Secondly, my experience of that night testifies to the truth of what has been said in a Hadith regarding the Day of Qiyamah (Resurrection), the span of which is fifty thousand years,but which will be made so short for some believers that it will be equal in duration to the time spent in performing one Salaat or (according to an alternate version) the time that elapses between two Salaats. Certainly, the virtuous men who have no sins reckoned against them shall have no fears and, by virtue of their A'maal (good deeds), they will enjoy the privileges promised to such people in the Quranic Verse:

أَلَآ إِنَّ أَوْلِيَآءَ ٱللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

Lo! Verily, the friends of Allah are those on whom fear cometh not, nor do they grieve. (Yunus: 62)

They will be seated in the shade of the 'Arsh (the Throne of Allah *Ta'ala*), absorbed in enjoying the fruits of their A'maal. So, the length of that Day will appear to them like brief moments of fleeting joy.

(٣) عَنْ خَالِدِ بْنِ عَلِيٍّ الْجُهَنِيِّ قَالَ سَمِعْتُ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَ سَلَّمَ يَقُوْلُ مَنْ بَلَغَهُ عَنْ أَخِيْهِ مَعْرُوْفٌ مِنْ غَيْرِ مَسْئَلَةٍ وَلَا إِشْرَافِ نَفْسٍ

فَلْيَقْبَلْهُ وَلَا يَرُدَّهُ فَإِنَّمَا هُوَ رِزْقٌ سَاقَهُ اللهُ عَزَّ وَجَلَّ إِلَيْهِ (رواه احمد
باسناد صحيح وابن حبان فى صحيحه والحاكم كذا فى الترغيب)

HADITH: 4

Khalid Ibne Ali *Radhiallaho anho* reported Rasulullah *Sallallaho alaihe wasallam* as saying: If anyone happens to receive something from his brother Muslim, without his asking for it and without his feeling inwardly greedy for it, he should not reject it but rather accept it, for it is his sustenance which has been sent by Allah *Ta'ala*.

Note: There are quite a number of Ahadith to the effect that, if anyone receives a gift from someone, without asking for it and without being greedy for it, he should accept it; for its non-acceptance amounts to a rejection of the Bounty of Allah *Ta'ala* and implies ingratitude towards Him. That is why most of the Sheikhs (Divines) accept gifts from people, even against their own sweet will.

Abdullah Ibne Umar *Radhiallaho anho* relates: "At times when Rasulullah *Sallallaho alaihe wasallam* gave me some gift, I would say,' O Rasulullah, give it to someone who has more need of it;' but he said, "Take it. Take what comes to you from these worldly things when you have neither openly asked for it, nor have had any greed for it. Then make use of it if you can; and if you do not like to use it, give it away as Sadaqah. And, in no circumstances, desire anything that does not come to you on its own". Saalim son of Abdullah Bin Umar *Radhiallaho anho* says: "It was on account of this Hadith that Ibne Umar *Radhiallaho anho* would not ask anything from anyone, but if something came to him unasked, he would not refuse it."

A similar incident has been reported of Umar *Radhiallaho anho*: when Rasulullah *Sallallaho alaihe wasallam* granted him some gift, but he gave it back to him. When Rasulullah asked him why he had done so, he submitted, "O Rasulullah, you have told us that it is better for us not to take anything from anyone. "At this Rasulullah *Sallallaho alaihe wasallam* said, "What I meant was that you should not ask for things from people; but if anything comes to you without asking, it is your sustenance from Allah *Ta'ala*, bestowed upon you by Him", At this, Umar *Radhiallaho anho* submitted, "By Him Who

holds my soul in His hands, if anything comes to me without asking, I shall accept it". Once Abdullah bin Aamir *Radhiallaho anho* sent, through a messenger a certain amount of money and some cloth as a gift to Aishah *Radhiallaho anha.* She refused to accept it, saying, "It is not my custom to take anything from anyone". But when the messenger was leaving and had just gone outside the house, she called him back, took the gift from him and said, 'I have been reminded of what Rasulullah *Sallallaho alaihe wasallam* said to me once; "O Aishah, if you happen to get something without your asking for it, do accept it, for it is your sustenance that has been sent to you by Allah *Ta'ala*". Probably this incident pertains to the early period of her life. After this, Aishah *Radhiallaho anha* used to accept gifts from people. It has been related in various Ahadith that many Sahabah used to present large sums of money to her, which she accepted but, instantly, distributed them among people as Sadaqah.

Wasil Ibne Khattaab *Radhiallaho anho* says that he asked Rasulullah *Sallallaho alaihe wasallam* about his prohibition against asking anything from anyone. Rasulullah *Sallallaho alaihe wasallam* replied, "I forbade you to ask anything from anyone, but if Allah *Ta'ala* bestows upon you something without your asking for it, do take it; for it is your sustenance sent to you by Allah *Ta'ala*". Abu Hurairah Radhiallaho anho relates that Rasulullah *Sallallaho alaihe wasallam* once said, "Anyone who is granted some bounty by Allah *Ta'ala* (through someone offering it to him as a gift) should accept it; for it is his sustenance sent to him by Allah *Ta'ala*". Aabid bin Umar *Radhiallaho anho* relates that Rasulullah *Sallallaho alaihe wasallam* said: 'Anyone who is presented some gift without having asked for it and without 'Ishraaf' lurking in his mind (i.e. without feeling inwardly greedy for it), should accept it and spend liberally on his needs. And, if he does not need it, he should give it to someone who has greater need of it". Abdullah, son of Imaam Ahmad bin Hanbal *Rahmatullah alaihe*, says, "I asked my father, 'What is 'Ishraaf?' He replied, 'It consists in your having expectations of receiving a gift from someone or wishing inwardly that such and such person should send you a gift". *(Targheeb)*

Literally the Arabic word, 'Ishraaf' means to peep. Here it means: a state of mind in which one's greedy self is on the watch for something to come to him. For example, as Imaam Ahmad bin Hanbal *Rahmatullah alaihe* puts it, a person who may desire that so and so should do him a favour, is said to have 'Ishraaf. It is in view of this

definition of the term that many Ulama interpret 'Ishraaf' as something tantamount to avarice and greed because, in this state also, one is anxious to get something from people. Allama 'Aini *Rahmatullah alaihe* says, "Some Ulama say that 'Ishraaf' signifies excessive greediness; others are of the view that 'Ishraaf' indicates getting something from a person who gives it away with a heavy heart".

Explaining the guidelines for accepting a gift that comes without asking for it, Imaam Ghazali *Rahmatullah alaihe* writes: "Three things should be taken into consideration; the gift itself, the intention of the giver and the intention of the person receiving it". In the first place, one should consider and make sure about the nature of the gift. A gift may be refused if one is sure that it has been procured from un-lawful or questionable sources. Secondly, one should make certain about the intention of the giver. That is to say, one should make sure whether he is

(i) presenting the thing as a 'Hadiyyah' (gift), in the true sense of the word, thereby seeking merely to please his brother Muslim and to win his love for himself;

(ii) intending it to be a 'Sadaqah'; or,

(iii) giving it simply for fame and ostentation, or for some evil designs. (A reference to these motives will be made in a Hadith, in the following pages).

Now, if it is a 'Hadiyyah' (gift), in the true sense, it is part of the Sunnah to accept such gifts; there occur, in the Ahadith, many exhortations to present gifts to one another and to accept them. Such a gift should be accepted, provided there is no likelihood of the receiver coming under heavy obligation; in such a case, he may decline; alternatively he may keep a portion of the gift and return the rest to allay the sense of obligation. Once, a person presented Rasulullah *Sallallaho alaihe wasallam* with a ram, some Ghee (butter-oil) and some cheese. He accepted the Ghee and the cheese, but returned the ram. It was a revered custom of Rasulullah *Sallallaho alaihe wasallam* that he accepted gifts from some persons and declined these from others. Once, he said, "I feel inclined to accept a present only from a Quraishi, an Ansari, a Thaqafi, or a Dausi". This remark was occasioned by the following incident. Once a desert Arab presented Rasulullah *Sallallaho alaihe wasallam* with

a young she-camel, in return for which he gave him six young camels, it being a custom with him to make very liberal returns for the gifts. The person was displeased because he thought the return was less than what he had expected. When Rasulullah *Sallallaho alaihe wasallam* heard about it, he gave a sermon in which he told the people about the incident and said that he felt inclined to accept presents only from people mentioned above. He exempted these tribes because he was confident of their sincerity and devotion to him. *(Bazl)*

It has been reported in many Traditions that the Followers *(Tabi'een)* of the Sahabah used to accept presents sometimes and declined them on other occasions. It is said that Fatah Ibne Shakhraf Mausle *Rahmatullah alaihe* was given a present of a bag containing fifty Dirhams (silver coins). He said, "I have heard that Rasulullah *Sallallaho alaihe wasallam* once said, "Whoever receives a provision, without his asking for it, but refuses to accept it, is like one who is rejecting his provision sent to him by Allah *Ta'ala*". He then took a Dirham out of the bag and returned the rest to the donor. Hasan Basri *Rahmatullah alaihe* (a well-known Tabi'ee) is also one of the narrators of the Hadith quoted above. Once, however, he declined to accept a bag of Dirhams and a bundle of fine cloth made in Khurasan, which were presented to him as a gift, saying, "Whoever is in my position i.e. entrusted with the task of giving sermons, admonishing people, affording spiritual guidance, etc, and still receives such presents from people, will have nothing to expect when he meets Allah *Ta'ala* (on the Day of Judgement). For, in accepting such gifts, there is a semblance of receiving worldly gains in recompense for the work of Deen".

Ubaadah *Radhiallaho anho* narrates: "I taught the Qur'an to some persons of the 'Ashaab-us-Suffah.' One of them presented me a bow as a gift. I said to myself, 'This cannot be reckoned as worldly gain and I may make use of it for fighting in the Path of Allah *Ta'ala*". Still, I thought I must ask Rasulullah *Sallallaho alaihe wasallam* about it'. When I asked him about it, he replied, 'If you want to have a necklace of Fire put on you, accept it.' *(Abu Dawood)*. It becomes manifest from this Hadith and from what Hasan Basri *Rahmatullah alaihe* said on the subject that the Ulama and the Sheikhs, who are engaged in delivering sermon and doing other tasks of spiritual guidance, should be far more cautious and strict in the matter accepting gifts. Notwithstanding his strict attitude

regarding the acceptance of gifts, Hasan Basri *Rahmatullah alaihe* used to accept gifts from his intimate friends as, in such cases, there was no likelihood of the gift being in lieu of the work of Deen. It is reported of Ibrahim Taimi *Rahmatullah alaihe* that he would accept one or two Dirhams from his intimate friends but declined the offer of hundreds of Dirhams from other people. It is said about certain Divines that when one of them was offered a gift he (the donor) was told to keep it with him and consider whether, after accepting his gift, he would hold him (the Divine) in higher esteem than he did before accepting it. If so, he would accept the gift otherwise not.

Imaam Ghazali *Rahmatullah alaihe* says: "The sign of this (higher esteem) is that the donor should feel dismayed if his gift is not accepted. And, he should feel happy if it is accepted. The giver should regard the recipient as his benefactor". Bishr *Rahmatullah alaihe* says, "I have never asked a favour from anyone other than Sirri Saqati. I always ask from him because I believe that he is a perfect 'Zaahid' (an ascetic). I know for certain that he takes pleasure in giving away things and it weighs upon his mind to retain worldly goods. So, I partake of his favours simply to increase his pleasure".

It is said that a man from Khurasan came to visit Junaid of Baghdad *Rahmatullah alaihe* and brought, with him, many valuables as a gift for the Sheikh. When Junaid *Rahmatullah alaihe* said, "Well, I will take it and distribute the things among the needy people, he said, "I am not presenting it to you for this purpose; I wish you would spend it on your own requirements (food, drink, etc.)" Junaid replied, "How can I expect to live long enough to exhaust all this fortune? "The man said, 'I do not want you to spend it on vinegar and vegetables. (These are cheap and so it would take long to spend the entire amount of money). I wish that you would spend it for buying sweets and other delicacies of food". Junaid *Rahmatullah alaihe* then accepted the gift. At this the Khurasanite said, "My debt of gratitude to you is greater than what I owe to anyone else in Baghdad, to which the Sheikh replied, 'One must accept a gift presented by a person like you."(the discourse on gifts is concluded here).

The second category of material favours are those which fall under the heads 'Zakaat' (the obligatory poor-due) and Sadaqaat' the supererogatory charities. If what is offered, falls under the head

'Zakaat,' the receiver should, before accepting it, make sure whether it is lawful for him to take it. (This subject has been treated, in some detail, at the end of the section on Zakaat in the first part of the book). And if the thing presented falls under the head of 'Sadaqaat', the receiver should make sure why the person is giving it to him. If he is giving it to him because he considers him to be a pious man, the receiver should examine himself to see whether he is secretly committing a sin which, if known to the donor, would have caused such repugnance in his mind that he would never have given him anything. If this is so, it becomes unlawful for him to accept this 'Sadaqah'. For, it is like an ignorant person being presented a gift because people regard him an Alim, or a non-Sayyed (a Sayyed is a descendant of Rasulullah). In such cases, it is strictly forbidden to receive gifts or Sadaqaat from people. And, if a person is giving something just for show or for fame, one should, in no circumstances, accept his gift. Rasulullah *Sallallaho alaihe wasallam* forbade taking the food of vain-glorious persons. Sufyaan Thauri *Rahmatullah alaihe* declined to accept certain presents, saying, "I would accept it if I were certain that the donor would not talk of it boastfully, afterwards."

Some Divines when they were criticised for not accepting gifts, said, 'We decline gifts out of pity for the donors, because if we accept their gifts, they talk of it boastfully to the people and thus they lose their reward in the Akhirah. So, why should we allow their wealth to be wasted, without earning them any Heavenly rewards". The third point to be considered is the intention of the person receiving the benefit. If he is a needy person, and the property is not tainted as mentioned above, it is better for him to accept it. For, Rasulullah *Sallallaho alaihe wasallam* once remarked to the effect that; "The one who receives a material benefit (from a brother Muslim), provided he is really in need of it, also earns blessings, his share of blessings being no less than that of the giver."

Rasulullah *Sallallaho alaihe wasallam* also said, "He who is granted some material things by Allah *Ta'ala* (through a person presenting it to him), without his asking for it and without 'Ishraaf' in his mind, should accept it, for it his own sustenance which has been bestowed upon him by Allah *Ta'ala*". I have just quoted a number of Ahadith on this subject. The Ulama say, "It is feared that the one who does not accept a gift which comes to him without his asking for it, would, on other occasions, feel obliged to ask for things which will not be given to him.'

It is said that Sirri Saqati *Rahmatullah alaihe* would often send presents to Imaam Ahmad bin Hanbal *Rahmatullah alaihe*, which he would gladly accept. Once, however, the Imaam declined to accept his gift. Sirri *Rahmatullah alaihe* said, "Ahmad, the burden of rejecting a Hadiyyah is greater than the one in accepting it." The Imaam *Rahmatullah alaihe* said, "Could you repeat what you have just said". The Sheikh repeated his remarks . The Imaam then said, "I did not accept it as I had sufficient provisions for a month. Kindly keep it with you a month, after which you can bestow it upon me." Some Ulama are of the view that whoever declines a favour, notwithstanding his need, is punished by Allah *Ta'ala*, one way or the other, such as becoming greedy or being forced to accept these things of questionable origin or some other affliction of the kind. If the person who is offered a 'Hadiyyah' does not need it, he may consider, that in case he lives by himself and has no social obligations, whether he should keep with him more than what suffices him for his present needs. For, keeping things in excess would amount to yielding to one's selfish desires and it could lead him in to a trial and some mischief. If such a person is at all obliged to accept a gift, for one reason or the other, he should distribute it among others.

(As stated above), Imaam Ahmad bin Hanbal *Rahmatullah alaihe* declined the gift presented by Sirri Saqati *Rahmatullah alaihe* because he did not need the money himself; and also, he did not like to occupy himself in distributing it among the people. The Imaam was fully aware of the difficulties involved in such matters and prudence demands that one may keep away from possible perils, as no one can feel secure anytime from the treachery of Shaitan.

A resident of Makkah Mukarramah narrates his story thus: "I had some Dirhams which I had kept for spending in the Path of Allah. I happened to listen to the invocation of a Dervish who, after having made 'Tawaaf' (circumambulation of the Ka'bah) was clinging to the curtains of the Ka'bah and praying to Allah *Ta'ala* in very low tones, thus: 'O Allah! Thou knowest that I am hungry. Thou knowest that I have no clothes to put on. O! Thou Who seest everyone but to Whom no one can see! I turned round to look at him and saw that he was wearing two worn out and ragged sheets of cloth, which only just covered his body. I said to myself, 'Who can be more deserving than this Dervish for receiving my Dirhams! I went over to him and presented to him my entire collection, out of which he took only five Dirhams and returned the rest saying, "Four

Dirhams can buy me two sheets of cloth and one Dirham is sufficient to buy me food for three days". The following night I saw him again, dressed in two sheets of new cloth. I felt suspicious of him. He also noticed me and caught me by the hand. We began to make Tawaaf together while I felt that, in the course of all the seven rounds of Tawaaf, we were walking over mineral wealth--like gold, silver, rubies, jewels, diamonds, etc. I could see and feel these valuables moving under my feet, though all the other people could not see them. The Dervish then said to me, "Allah *Ta'ala* has bestowed all these bounties upon me but I do not like to spend out of these treasures. I always receive Hadiyyah (a gift) from the people and spend them on my needs, because it is beneficial for their souls and, by virtue of giving away things as Sadaqah, they earn blessings of Allah *Ta'ala*".

I have related all these incidents to show that accepting, from people, more money than what one needs, may lead one into trials and temptations. Extra wealth is always granted by Allah *Ta'ala* as a test to see whether or not the person receiving it will spend it with propriety. But receiving as much as only just suffices for one's needs is a blessing of Allah *Ta'ala* and one should learn to distinguish between the trials and blessings of Allah *Ta'ala* Who say:

إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لَّهَا لِنَبْلُوَهُمْ أَيُّهُمْ أَحْسَنُ عَمَلًا ۞ ....

"Lo! We have placed all that is on the earth as an ornament thereof that We may try them, which of them are best in conduct. Lo! And We shall make all that is therein a barren mound (without growth or herbage). (The trial is meant to distinguish those who perform virtuous deeds from those who do not i.e. Allah Ta'ala puts them to trial to see whether they will be fascinated by the glamour of the world and become forgetful of their Creator or turn away from the adornments of the world and engage in devotion to Allah Ta'ala). (al-Kahf: 7)

Rasulullah *Sallallaho alaihe wasallam* said: 'The son of Adam has a right only to the following three: sufficient food to keep his back straight, a garment with which to cover his body and a house to live in (which only just suffices for his needs). Whatever exceeds these three is wealth (regarding which he will have to face reckoning on the Day of Judgement).' So, anyone possessing enough money for

these three necessities of life will earn virtues in the Hereafter and the one keeping in excess will, at least face a reckoning, even if he has not disobeyed Allah *Ta'ala* in procuring it or spending it. And he who keeps extra amount and also disobeys Allah *Ta'ala* with regard to it, will have to suffer punishment in the Hereafter. Whatever exceeds one's needs should, therefore, be distributed among the needy people.

These prohibitions and precautions are meant for those who live alone by themselves. For a person having many social obligations, or one possessing a generous nature or one who associates with a number of Dervishes and pious people and, therefore, feels obliged to provide for their needs, there is no harm in accepting donations from people, even though these exceed his immediate requirements. Such persons should, however, distribute the donations among the needy people, immediately after receiving them. Keeping extra amount of money in possession, even for a night, may breed temptation, distract one's mind from devotions or make one niggardly in spending money for the cause of Allah *Ta'ala*. Such a person may also borrow money from people and spend it for collective needs--trusting in Allah *Ta'ala* and feeling confident that Allah *Ta'ala* will arrange for the payment of his debts. *(Ihyaa)*

(٥) عَنْ اَنَسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا اَقْرَضَ اَحَدُكُمْ قَرْضًا فَاَهْدٰى اِلَيْهِ اَوْحَمَلَهٗ عَلَى الدَّابَّةِ فَلَا يَرْكَبْهُ وَلَا يَقْبَلْهَا اِلَّا اَنْ يَكُوْنَ جَرٰى بَيْنَهٗ وَبَيْنَهٗ قَبْلَ ذٰلِكَ. (رواه ابن ماجة والبيهقى فى الشعب كذا فى المشكوٰة)

HADITH: 5

Anas *Radhiallaho anho* narrates that Rasulullah *Sallallaho alaihe wasallam* said, "When one of you makes a loan to someone and the borrower sends him a present or provides him an animal to ride, he must neither ride the animal nor accept the gift, unless it is a practice they followed previously."

Note: **The Hadith means that, if they were previously accustomed to exchange gifts or borrow things from each other, there is no harm in accepting gifts, etc, from the borrower. But if they were not on such terms and the debtor is presenting things to the creditor**

simply because he owes him some money, he must not accept it, for it amounts to usury. In another Hadith, Abu Burdah says that Abdullah Ibne Salaam *Radhiallaho anho* said to me,' "You live in a land where usury is common, so when anyone owes you anything and presents you with a load of straw or a load of barley or a load of grass, do not accept it, for it is usury." So, before accepting a gift, the receiver should ascertain that the donor has no such evil intention in his mind; for example, if a debtor presents a gift to his creditor so that the latter should not demand payment of his debt, it (the gift) becomes a bribe, besides being usury.

It has been narrated in a number of Ahadith that Rasulullah *Sallallaho alaihe wasallam* cursed the one who bribes and the one who accepts bribes. Abdullah Ibne Umar *Radhiallaho anho* narrates that Rasulullah *Sallallaho alaihe wasallam* invoked the curse of Allah *Ta'ala* on the one who bribes and the one who takes bribes. It has been narrated in another Hadith that the curse of Allah *Ta'ala* befalls the one who bribes and the one who takes bribes. It has been related in still another Hadith that the one who gives bribes and the one who accepts bribes will both go to Jahannam.

Another Hadith says, 'A community among whose members usury is common are afflicted with famine; and a community whose members practice bribery is haunted by awe and fear of other people.' There are many Ahadith stating that Rasulullah *Sallallaho alaihe wasallam* cursed the one who takes bribes, the one who bribes others and the one who acts as go-between regarding a bribe. Rasulullah *Sallallaho alaihe wasallam* sent a man to collect Sadaqah (Zakaat and voluntary Sadaqaat). He on his return said, "This part of the collection is Sadaqah and this was presented to me as a gift". On this Rasulullah *Sallallaho alaihe wasallam* admonished the people thus," I employ some people to collect Sadaqah and yet one of them comes and says, "This is Sadaqah and this is a gift which was presented to me". Why did he not sit in his father's or his mother's house and see whether the gift would be given to him or not (to the end of the Hadith)". *(Mishkat)*

We have observed that, according to the foregoing Ahadith, a creditor can accept a gift from his debtor only if they have been previously accustomed to exchange presents. Similarly, the admonition contained in this Hadith implies that if a person, who is not a ruler (or a collector of Sadaqah), is presented with something while

sitting at home (not holding any office), it is really a gift. On the other hand, if anyone receives something by virtue of his office as a ruler, it is not a gift.

Rasulullah *Sallallaho alaihe wasallam* is reported to have said: "If anyone intercedes for someone and that one gives him for it a present, which he accepts, he enters a big door among the doors of usury (i.e. becomes guilty of a serious type of usury)". *(Mishkaat)*. Ma'az *Radhiallaho anho* says: "Rasulullah *Sallallaho alaihe wasallam* sent me to Yemen, but when I set off he sent a person after me and I was brought back. Rasulullah *Sallallaho alaihe wasallam* then said, "Do you know why I sent after you? Do not take anything without my permission, for it is dishonest dealing", and (says Allah *Ta'ala*)":

وَمَنْ يَغْلُلْ يَأْتِ بِمَا غَلَّ يَوْمَ الْقِيٰمَةِ

"And he who acts dishonestly will come on the Day of Resurrection with the dishonest deeds (loaded on his back)". (Aale 'Imran: 161)

Abu Hurairah *Radhiallaho anho* reported, "Rifa'ah *Radhiallaho anho* presented Rasulullah *Sallallaho alaihe wasallam* with a slave called Mid'am who accompanied him on the expedition to Khaiber. On one occasion, Mid'am was taking down the saddle of Rasulullah's camel when a stray arrow struck him and he died. The people said, Congratulations to him! He died a martyr.' (It was really an occasion for congratulations becuase he was a slave-boy of Rasul-ullah and he was blessed with martyrdom). But Rasulullah *Sallallaho alaihe wasallam* said, 'Not at all! The blanket that he took dishonestly has become a fiery wrapping around him.'

Zaid bin Khalid *Radhiallaho anho* narrates: "One of the Companions of Rasulullah died at the battle of Hunain. When his funeral was ready, Rasulullah *Sallallaho alaihe wasallam* was requested to lead his funeral prayers, but he said, "Do it yourself". At this, they looked dejected. Rasulullah *Sallallaho alaihe wasallam* noticed their anxiety and said, 'Your companion was dishonest (about booty in the path of Allah)". Zaid *Radhiallaho anho* said that they searched his belongings and found some Jewish beads not worth even two Dirhams."*(Durr-e-Manthur)*. Rasulullah *Sallallaho alaihe wasallam* is reported to have said: "Allah is pure and accepts

only what is good and pure, and He has given the same command to the Mo'mineen (believers) as He has given to His Rasul saying:

يٰٓاَيُّهَا الرُّسُلُ كُلُوْا مِنَ الطَّيِّبٰتِ وَاعْمَلُوْا صَالِحًا

'O Rasuls! Eat of what is good and pure and act righteously'. (al-Mu'minun: 51)

And He said to the believers:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا كُلُوْا مِنْ طَيِّبٰتِ مَا رَزَقْنٰكُمْ

"O you who believe! Eat of the good and pure things We have provided for you". (al-Baqarah: 172)"

Then Rasulullah *Sallallaho alaihe wasallam* mentioned a man who makes a long journey (and the Du'aas or supplications of those who are making a journey are accepted) with his hair dishevelled and his body covered with dust (a state which speaks of his being very humble and poor), who stretches out his hands to Heaven, in supplication (Du'aas) saying, 'O Allah!', when his food, drink and clothing have come to him from unlawful (Haraam) sources and he has been nourished by what is unlawful (Haraam). He then asked how the supplications (Du'aas) of such a one could be accepted." In another Hadith, Rasulullah *Sallallaho alaihe wasallam* has been reported as saying: "A time will come when a person will not care whether what he gets has come to him from a lawful (Halaal) or an unlawful (Haraam) source". *(Mishkaat)*

In the books on Ahadith, there are many more Traditions on various subjects, which admonish people to be vigilant about the sources of their income, and advise them to beware lest they should be swayed by avarice, and choose not to notice the unlawful nature of their income. In this connection, the Ulama are especially required to keep vigilant and guard the sources of their income. Their responsibility is greater than that of common people because they can, by themselves, distinguish the lawful from that which is unlawful. Particular care should be taken, in these matters, by the Ulama who are responsible for running Madrasahs (free schools for imparting religious knowledge) or other such people who collect funds in the form of donations and contributions, etc.

Our spiritual leader and guide, Maulana Shah Abdur Rahim of Raipur, who was an illustrious descendant of the great personages of our spiritual line, used to say, "I feel more afraid (of having to make use) of the funds of these Madrasahs than of the money individually owned by someone". For, if anyone has been careless in handling money owned by an individual, he can ask that person to pardon him; (if he does so) the sin of misuse is expiated. But the funds of Madrasahs consist of donations and subscriptions of so many people; and those who manage their finances are trustees in charge of these funds. Therefore, if anyone makes an unlawful or dishonest use of these funds and the trustees pardon his guilt, the sin is not expiated. Rather, the trustees also become accomplices in the guilt, by the very act of pardoning him. May Allah, in His infinite Mercy and Compassion protect us from sinning against His Laws regarding the rights of His men! One has to be very cautious in these matters because of their gravity.

Rasulullah *Sallallaho alaihe wasallam* said: "On the Day of Judgment, there will be three courts. There is one in which forgiveness is out of question viz. the one for deciding matters relating to oneness of Allah *Ta'ala* and ascribing partners to Him. Says Allah *Ta'ala* Who is great and glorious.

إِنَّ اللّٰهَ لَا يَغْفِرُ أَن يُشْرَكَ بِهٖ

Lo! Allah pardoneth not that partners should be ascribed unto Him. (an-Nisa: 116)

There is one court in which Allah *Ta'ala* will not leave without reckoning, till requital is made among the people viz. people's wrong-doing to one another (i.e.inflicting physical and mental torture, like abusing, slandering people, casting aspersions on their character, etc., or usurping the property belonging to others). And then there is one for matters relating to the rights of Allah *Ta'ala* over His people. That is in the Hands of Allah *Ta'ala*: if He wishes, He will punish them, but if He wishes He will pardon. *(Mishkaat)*

I have quoted this Hadith to stress the point that one should be very cautious and strictly watch the sources of one's income. For, if a person earns unlawful (Haraam) property, his supplications to Allah *Ta'ala* are not accepted (as mentioned above). Nor does Allah *Ta'ala* accept the Sadaqat (charities) taken out of unlawful money (as

stated in numerous traditions quoted in the Chapter on Zakaat, in Part one of this book). What is more, we have quoted a few Ahadith to this effect: 'Fire of Jahannam is more fitting for all flesh which has grown out of what is unlawful (Haraam)'. The same subject is further elucidated in the commentary on Hadith Six that follows. May Allah, in His bounteous mercy, protect us from dovouring unlawful (Haraam) property Ameen!

(٦) عَنِ ابْنِ مَسْعُوْدٍ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تَزُوْلُ قَدَمَا ابْنِ اٰدَمَ يَوْمَ الْقِيَامَةِ حَتّٰى يُسْئَلَ عَنْ خَمْسٍ عَنْ عُمُرِهٖ فِيْمَا اَفْنَاهُ وَعَنْ شَبَابِهٖ فِيْمَا اَبْلَاهُ وَعَنْ مَّالِهٖ مِنْ اَيْنَ اكْتَسَبَهٗ وَفِيْمَا اَنْفَقَهٗ وَمَاذَا عَمِلَ فِيْمَا عَلِمَ. (رواه الترمذى وقال حديث غريب كذا فى المشكوٰة ص٢٣٥ وقد روى هٰذا الحديث عن معاذ بن جبل و ابى برزة الاسلمى فى الترغيب)

HADITH: 6

Rasulullah *Sallallaho alaihe wasallam* said: "On the Day of Resurrection, the feet of the son of Adam will be powerless to move away (from the Place of Reckoning) till he is questioned about five matters (and gives a resonable account): (1) on what he spent his life, (2) in what pursuits he passed his youth, (3) whence he procured his wealth, (4) on what he spent it, and (5) what he did regarding the knowledge he possessed".

Note: In this Hadith, which has been narrated by a number of Sahabah, Rasulullah *Sallallaho alaihe wasallam* has briefly enumerated all of the matters of which everybody will have to render an account on the Day of Resurrection. Each one of these subjects (of reckoning) has been specifically treated in various other Ahadith and men have been forewarned against the Reckoning they will have to face on the Day. First and foremost, everybody will have to render an account of his entire lifetime, every second of which is an invaluable asset for man. He will be required to answer the question: in what pursuits did you spend your life? What were we created for? Is there any serious purpose, any important motive behind the creation of mankind? Or, were they created for nothing? Allah *Ta'ala* Himself admonishes His men to take this life seriously:

أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ ۝

*Deemed you then that We had created you in jest (for nothing) and that you would not be returned to Us (for rendering an account of your life)? (al-Mu'minun: 115)**

What is more, Allah *Ta'ala* Himself has, at another place in the Holy Qur'an, explained the purpose for which this life was created:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنسَ إِلَّا لِيَعْبُدُونِ ۝

'I created the Jinn and humankind only that they may obey Me.' (az-Zariyat: 56)

So, everybody should consider and see how many precious moments of his life time are being spent on the occupations for which he was created by Allah *Ta'ala*--on the struggle to achieve the aim and object-of his life--and how much time is being spent on the so-called necessities of life, recreations and other pursuits that bear no relation to the real purpose of his life.

Suppose you employ a builder to do some construction work. You will naturally take notice of the time he spends on construction and the time wasted in smoking or taking meals, etc. So it is only fair that you allow for yourself only the same concessions as you deem fit for your subordinates. Or, take the case of a person employed at your shop whom you pay for this service. If the man remains away most of the time, doing his own household work and attends to the shop only for a short time at long job--intervals, would you like to give him his full pay? If not, then what excuse can you offer for your own behaviour in respect of your commitments to Allah *Ta'ala*, Who created you only that you might obey Him constantly. He is your Lord and Creator and showers His blessings on you all the time, but you waste your time in idle pursuits, beguiling yourself with the belief that your performing the Salaat regularly should suffice. Please consider whether you would tolerate such a reply from your servants?

---

* An instructive incident has been related about this Ayat in a Hadith: A Sahabi (Radhiallaho anho) narrates that Rasulullah (Sallallaho alaihe wasallam) sent them on an expedition and advised them to recite this Ayat morning and evening. They kept reciting it and the consequence was that they returned from the expedition, quite safe and sound, after gaining a lot of booty. *(Durre-Manthur)*.

It is sheer mercy and benevolence of Allah *Ta'ala* that He has not made it obligatory for us to devote all our time to His worship. He has enjoined upon us to devote only a fraction of our time for it. How unjust of us is it that we are negligent of our other duties to Him?

The second question on the Day of Judgement will be, 'How did you spend the vigour of your youth? Was it spent in performing good deeds that win the pleasure of Allah *Ta'ala*, such as prayers or redressing grievances of the oppressed or assisting the weak and disabled ones? Or, did you spend your youthful energy in acts of disobedience, like wasteful and wanton living or wrongdoing and cruelty to the helpless or strengthening the hands of the oppressor or in amassing unlawful wealth or in useless pastimes, which are neither beneficial in this world nor in the Hereafter?' Bear in mind! You will have to appear for reckoning in a Court where no one would dare to plead your case. Nor would lying, deceiving or eloquence avail you. The "secret service" of that Court (the Recording Angels) accompany you at all times. And, besides, the limbs of man's own body, with which he commits misdeeds, will bear testimony to his sins and confess to the crimes:

الْيَوْمَ نَخْتِمُ عَلَىٰ أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُم بِمَا كَانُوا يَكْسِبُونَ ۝

This Day (The Day of Resurrection) We seal up mouths and the hands speak out and feet bear witness as to what they used to perform. (Yaseen: 65)

That is to say, hands will speak out and name the persons wronged and mention the misdeeds committed through them. The feet will bear witness to the immoral gatherings which they attended. Allah *Ta'ala* says, in another context:

وَيَوْمَ يُحْشَرُ أَعْدَاءُ اللَّهِ إِلَى النَّارِ فَهُمْ يُوزَعُونَ.......

And (make mention of) the Day when the enemies of Allah Ta'ala will be gathered together unto the fire. They will be driven on in ranks, till, when they reach it (and the reckoning starts) their ears, their eyes and their skins will testify against them as to what they used to do. And they will say unto their skins and limbs: Why did you testify against us?' These will say 'Allah hath given us speech; He Who giveth speech to all things and Who

created you and unto Whom you have to return (after rebirth). (Here Allah admonishes His men). You were not ashamed of your ears and your eyes and your skins testifying against you. (For, obviously nobody can hide his misdeeds from his own limbs). But you deemed that Allah knew not much of what you did. (You used to say to yourselves, "Do what you will. No one can possibly call you in question"). Your notion that you had of your Lord (that He is unaware of your deeds) hath ruined you and you find yourselves (this Day) among those who are utterly lost. (Ha Mim as-Sajdah: 19-23)

In the Books of Hadith, there are many Traditions on the subject of'testimony of the limbs.' A Hadith says: Anas *Radhiallaho anho* narrates that they were once sitting in company with Rasulullah *Sallallaho alaihe wasallam* when he smiled and his blessed teeth became visible. He then asked if they knew why he had smiled. They replied that Allah and His Rasul knew best. He then told them that, on the Day of Judgment, a man will say to his Lord, 'O Allah! Have you not granted me protection against injustice?' Allah *Ta'ala* will reply, 'certainly'. The man will then say, "I do not trust any outside witness, concerning myself". Allah *Ta'ala* will reply, "Well, We shall make you a witness to yourself". His mouth will then be sealed up and the parts of his body will be ordered to speak. They will recount all his deeds and, when he is allowed to speak again, he will say to his limbs, 'May you be cursed and suffer for it! It was for your sake that I indulged in all these things'. *(Mishkaat)*. (That is to say, it is through the limbs that one derives sensual pleasures from sins but, on that Day, these very limbs will become witnesses against themselves. The fact is that the parts of the body will also be helpless as, on that Day, all things will be rendered incapable of telling lies.)

Another Hadith says that, of all the parts of the body, the first to speak out will be the left thigh, which will disclose what misdeeds it was made to commit. All the other limbs will be made to speak afterwards. In short, each part of the body will speak out and recount all the deeds, good or bad, committed by itself. That is why Rasulullah *Sallallaho alaihe wasallam*, remarked once, in another Hadith, "Recite the Kalimah (سُبْحَانَ اللهِ) 'Allah is beyond all imperfections' and (اَلْحَمْدُ لِلّٰهِ) (All praise be to Allah) and count them on your fingers for, on the Day of Judgment, the parts of the body will be granted the power to speak and they will have to face questioning".

This Hadith means that, when these limbs are given the power of speech and they reveal all the sins, they will also recount the many good deeds performed by them. While the hands bear testimony about misdeeds and acts of violence and disobedience, they will also stand witness to the reciting and counting of sacred Names of Allah *Ta'ala* and the giving of Sadaqat and participating in other good deeds. The subject is too vast to be treated at full length. However, the gist of the matter is that, in youth, one should not be swayed by passions and must guard oneself against wrong-doing, cruelty and other sinful deeds. Rasulullah *Sallallaho alaihe wasallam* says:

اَلشَّبَابُ شُعْبَةٌ مِّنَ الْجُنُوْنِ وَالنِّسَآءُ حِبَالَةُ الشَّيْطَانِ

"Youth is a kind of madness and women are the snares of the shaitan".

That is to say, in the frenzy of youth, one is easily caught in these snares. We listen to these words in every Friday sermon, as they form part of the 'Khutabah'. But, intoxicated by the passions of youth, we never think that we shall be questioned about our youth. We are wasting our youthful energy by spending it on sinful deeds or utilizing it for earning worldly wealth, and do not realize that this boon has been granted to us so that we may spend it in performing such good deeds as are beneficial for the Akhirah. Fortunate are those young people who remain constantly absorbed in striving for the cause of Allah *Ta'ala* and keep away from sins!

The third question to be asked on the Day of Resurrection (about which the above-mentioned Hadith says that nobody will be allowed to leave his ground until he has answered it), will be about his wealth. He will have to explain whether the sources through which he acquired it were lawful or unlawful. We have touched upon this subject, somewhat briefly, under the preceding Hadith. Rasulullah *Sallallaho alaihe wasallam* says: "If a man acquires wealth by unlawful means and gives it in alms (Sadaqah), it will not be acceptable, neither will he be blessed in it 'if he spends it on his needs; and if he dies, leaving it behind as inheritance, it will be his provision for Jahannam."

Another Hadith says: "Flesh (of a man's body), which has been nourished with food procured by unlawful means, is more fitting for

Jahannam'." Still another Hadith has been quoted, "If anybody buys a garment for ten Dirhams (silver coins) and among these ten there is one Dirham unlawfully acquired, his Salaat will not be acceptable as long he wears it." *(Mishkaat)*

There are numerous Ahadith of Rasulullah *Sallallaho alaihe wasallam* which state that: "Do not regard your means of sustenance as something beyond your reach. For, a person will not die until he has received the entire provisions apportioned for him under Divine Decree. So, adopt the best means for earning your livelihood. Procure lawful provisions only, shunning all that is unlawful". It occurs in many Ahadith that a man's sustenance pursues him in the same way as his hour of death. Just as death is inevitable, similarly, everybody's provision, decreed for him by Allah *Ta'ala*, must inevitably reach him. Another Hadith says, "No one, even if he tried, can miss his destined provision, as nobody can escape death". Still another Hadith has it: "The sustenance for everyone has been pre-ordained. If all mankind and the Jinns were to unite and try to deprive him of his provision, they could not do so."

Rasulullah *Sallallaho alaihe wasallam* says, in a Hadith: "If you possess four qualities, you should not grieve over missing any worldly benefits: trustworthiness, truthful speech, good habits and pure means of livelihood".

There is another Hadith that narrates: 'Blessed is the man whose livelihood is honestly earned, whose heart is pure, whose outward behaviour (observance of rituals, manners' etc.) is noble, and people are safe from the evil in him. Blessed is the man who acts upon his knowledge, who spends all that exceeds his needs for the cause of Allah *Ta'ala*, and who guards his tongue against unnecessary talk.'

It has been narrated in a Hadith that once Sa'd *Radhiallaho anho* asked Rasulullah *Sallallaho alaihe wasallam* to pray to Allah *Ta'ala* that He might make him 'Mustajaab-ud-Da'waat' (i.e. a pious person whose supplications are fulfilled). Rasulullah *Sallallaho alaihe wasallam* said, 'Make your means of livelihood pure (i.e. do not partake of doubtful things), you will always have your Du'aas (supplications) fulfilled. By Him Who holds the soul of Muhammad in His Hands, a man takes a morsel of Haraam food into his stomach, which renders his forty days' devotion unacceptable to Allah

Ta'ala. And a person befits Jahannam if he has been feeding himself with Haraam food.' There are many more Traditions on the subject cited in *Targheeb*. Therefore, one should be very cautious with regard to the sources of one's income. On the face of it, this caution might restrict one's financial gains. But this seeming loss turns out to be very beneficial in the long run, in as much as one is blessed in one's honestly earned money and is also protected from ultimate harm.

The fourth question to be asked from a person on the Day of Resurrection (as mentioned in the Hadith quoted above) will be about the things on which he spent his wealth. As a matter of fact, the very question forms the subject matter of this book. It behoves a man to spend his wealth for the cause of Allah *Ta'ala*. And, the loss of hoarding money is two-fold: one does not make use of it for one's own benefit, and it is left behind as a dead weight. Various other harms of hoarding wealth have been described at the end of chapter two of this book (part one). Obviously, the greater a man's possessions are, the longer will it take him to go through the Reckoning. And the reckoning is to be made on the Day of Resurrection, which would be a terrible Day; everybody will be frightened out of his wits and will be drenched in sweat, owing to intense heat of the Day; he will be out of his senses as if he is drunk, though he will not be actually drunk. Says Allah *Ta'ala* regarding that Day:

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمْ ۚ إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ ۝ يَوْمَ تَرَوْنَهَا تَذْهَلُ كُلُّ
مُرْضِعَةٍ عَمَّا أَرْضَعَتْ وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا وَتَرَى النَّاسَ سُكَارَىٰ وَمَا هُمْ بِسُكَارَىٰ
وَلَٰكِنَّ عَذَابَ اللَّهِ شَدِيدٌ ۝

'O mankind, fear your Lord. Lo! The earthquake of the Hour (of Doom) is a tremendous thing. On the Day when you behold it, every mother giving suck will forget her suckling baby and every pregnant female shall drop her (unformed) load (in terror); and thou (O Muhammad) will see mankind as drunken, yet they will not (really) be drunken, but the punishment of Allah will be severe (the terror whereof will make them senseless)! (al-Hajj: 1-2)

Allah *Ta'ala* says in another Ayat:

اقْتَرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِي غَفْلَةٍ مُعْرِضُونَ ۝

"Their reckoning draweth closer and closer to mankind. (The Day of Resurrection is rapidly drawing closer to mankind), while they turn away in heedlessness (are least prepared for their reckoning)". (al-Ambiyaa: 1)

A few Rukus later, there is another Verse on the subject:

وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيٰمَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا ۖ وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِّنْ
خَرْدَلٍ أَتَيْنَا بِهَا ۗ وَكَفٰى بِنَا حٰسِبِينَ

And we set a just balance for the Day of Resurrection, so that no soul is wronged in aught. Though it (good or bad deed) be of the weight of a grain of mustard seed, We will bring it to account. And We suffice for reckoners. (al-Ambiyaa: 47)

And in Surah ar-Ra'd, Allah *Ta'ala* says:

لِلَّذِينَ اسْتَجَابُوا لِرَبِّهِمُ الْحُسْنٰى ۚ وَالَّذِينَ لَمْ يَسْتَجِيبُوا لَهُ لَوْ أَنَّ لَهُمْ مَّا فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ
مَعَهُ لَافْتَدَوْا بِهِ ۚ أُولٰٓئِكَ لَهُمْ سُوٓءُ الْحِسَابِ

For those who respond to the call of their Lord (fulfil His Commandments) is bliss (in Jannah); but those who do not respond to Him (do not obey Him), even if they had (on the Day of Resurrection) all that is on the earth, and as much more, (in vain) would they proffer it as ransom (to buy their release from the punishment). For them will be a woeful Reckoning. (ar-Ra'd: 18)

There are quite a number of Verses in the Holy Qur'an which contain admonitions regarding the Reckoning to be made on the Day of Resurrection, the severity, the grievousness and the extreme significance of that Day. 'Aishah *Radhiallaho anha* narrates that once Rasulullah *Sallallaho alaihe wasallam* said, 'On the Day of Resurrection, the one who undergoes Reckoning will be ruined (because it will be difficult to render a perfect account of all the deeds).' She then asked whether Allah *Ta'ala* had not said (in Surah al-Inshiqaaq), 'He will receive an easy Reckoning,' to which Rasulullah *Sallallaho alaihe wasallam* replied, 'That (the Reckoning mentioned in the Surah) is just a passing review of the deeds, but those who are subjected to a close examination will perish.'

In another Hadith, 'Aishah *Radhiallaho anha* relates that Rasulullah *Sallallaho alaihe wasallam* used to say, in the course of his prayers: 'O Allah! grant me an easy Reckoning!, She asked, 'O Rasulullah what is an easy Reckoning, to which he replied:" That one's book of Deeds would be presented and Allah *Ta'ala* would say: 'I for give you'. As for him who is examined closely, he will surely perish".

Abu Hurairah *Radhiallah anho* reports Rasulullah *Sallallaho alaihe wasallam* as saying: 'Whosoever possesses three characteristics will receive an easy Reckoning, Allah *Ta'ala* will bless him and grant him entry into Jannah. Those three characteristics are: bestowing favours upon those who are not kind to you, forgiving those who do you wrong and joining ties of relationship with those who sever relations with you. *(Durre-Manthur)*

It has been narrated in another Hadith that Rasulullah *Sallallaho alaihe wasallam* once said: "To everyone of you, Allah *Ta'ala* will speak in such a way that there will be no interpreter between you and Allah *Ta'ala*, nor any concealing veil. He will look to his left and right and see nothing but the deeds(good or bad) he had done in the worldly life; and he will look in front and see nothing but blazing fire of Jahannam. So, protect yourselves from the fire of Jahannam by means of Sadaqah (which is the best protection against the fire of Jahannam), even though it should be with a half date".

In still another Hadith, Rasulullah *Sallallaho alaihe wasallam* is reported to have said: "Jannah was shown to me and I saw that those on exalted stations in Jannah were the poor ones among the 'Muhajireen' (the emigrants). There were very few wealthy persons and very few women among the inhabitants in Jannah. I was told that the rich were still going through their accounts at the gates of Jannah, and the women-folk had been held back owing to their love for gold and silver".

A Hadith narrates:"I stood at the doors of Jannah and I saw that the majority of those who entered it were the poor ones, the rich being engaged in reckoning, And I stood at the gates of Jahannam and I saw that the majority of those who entered it were the women-folk." It occurs in another Hadith, that: There are two things which a man fears, but both of them are good for him: he fears death, though death is his protection against trials and temptations; and he fears decrease in wealth, though the less he possesses the lighter the Reckoning (on the Day of Resurrection). *(Targheeb)*

It has been narrated in a Hadith that once Rasulullah *Sallallaho alaihe wasallam* was sitting in company with his Sahabah when he said, 'Last night Jannah was shown to me and I saw your ranks in it; he turned to Abu Bakr Siddiq, *Radhiallaho anho* and said 'I saw a person who, to whichever gate of Jannah he went, was welcomed with greetings of 'Marhabaa', 'Marhabaa!' (most welcome).(For each virtuous deed, there is a particular gate in Jannah and the invitation to enter by any gate indicates that he possessed all the virtues par excellence). Salman *Radhiallaho anho* submitted, 'O Rasulullah, such a one must be a very virtuous person, exalted above others (in spiritual stature).'

Rasulullah *Sallallaho alaihe wasallam* said, 'It was Abu Bakr' *Radhiallaho anho*; then he turned to Umar *Radhiallaho anho* and said, 'I saw a palace in Jannah, built with a single brilliant white pearl inlaid with rubies. I asked whose palace it was and I was told that it belonged to a young man of the Quraish tribe. I thought that such a brilliant and magnificient palace must be mine, because I am the Leader of all Rasuls; I was just going to enter the palace when I was told that it belonged to Umar!' Rasulullah *Sallallaho alaihe wasallam* then told them about the ranks in Jannah attained variously by Uthman, Ali and many other Sahabah *Radhiallaho anhum*. After this, Rasulullah *Sallallaho alaihe wasallam* turned to Abdur Rahman Ibne Auf *Radhiallaho anho* and said, 'Of all my Sahabah, you came to join me after much delay and I felt afraid that you might have been undone. When you did come at last, I saw that you were all wet with perspiration. When I asked you why it had taken you so long, you said that you had been busy rendering an account of your numerous belongings. You were questioned as to how you had procured your wealth and how you spent it.' Hearing this, Abdur Rahman *Radhiallaho anho* burst into tears and said 'O Rasulullah , last night I received a caravan of a hundred camels loaded with merchandise. I give all these goods as 'Sadaqah' for distribution among the orphans and poor people of Madinah Munawwarah. I hope that by virtue of this Sadaqah, Allah *Ta'ala* will grant me a lenient Reckoning!'*(Targheeb)*

According to another Hadith, once Rasulullah *Sallallaho alaihe wasallam* said to Abdur Rahman Ibne 'Auf ,"Abdur Rahman, you are one of the wealthy persons of my Ummah and you will go to Jannah, crawling on your knees (you will not be able to walk straight). Advance loan to Allah *Ta'ala*, so that you could walk easily."Abdur

Rahman *Radhiallaho anho* said, 'O Rasulullah what should I lend to my Lord?' Rasulullah *Sallallaho alaihe wasallam* replied, 'Give all your wealth as Sadaqah'. At this, Abdur Rahman *Radhiallaho anho* got up from his seat and went out to fetch all his fortune and present it to Rasulullah who, when he was gone, sent a messenger after him who called him back. Rasulullah *Sallallaho alaihe wasallam* then said to him, 'Jibrael *Alaihissalam* just came to me with the message that I should advise you to entertain your guests, to feed the poor, to grant the wishes of those who ask your favours and to start with your own relatives. These acts of generosity will suffice to purify you.' *(Haakim)*

Abdur Rahman Ibne Auf *Radhiallaho anho* was one of the highly esteemed Sahabah and a man of great merits: he is one of the 'Asharah Mubassharah' (The ten fortunate ones whom Rasulullah *Sallallaho alaihe wasallam* gave the glad tidings of Jannah in their lifetime). Besides, he was one of the six eminent Sahabah to whom Umar *Radhiallaho anho* had, before his martyrdom, assigned the responsibility of choosing his successor, remarking on this occasion, "These are the Sahabah with whom Rasulullah *Sallallaho alaihe wasallam* was pleased when he passed away". What is more, it was Abdur Rahman Ibne Auf *Radhiallaho anho* whose opinion was finally accepted by all the other members and, consequently, Uthman *Radhiallaho anho* was chosen as the third Khalifah of the Muslims. He is counted among the 'Saabiqoon-al-Awwaloon' (The vanguard of Islam, the first entrants into the Faith) and Allah *Ta'ala* speaks highly of these favoured ones, thus:

وَالسّٰبِقُوْنَ الْاَوَّلُوْنَ مِنَ الْمُهٰجِرِيْنَ وَالْاَنْصَارِ وَالَّذِيْنَ اتَّبَعُوْهُمْ بِاِحْسَانٍ رَّضِيَ اللّٰهُ عَنْهُمْ
وَرَضُوْا عَنْهُ وَاَعَدَّ لَهُمْ جَنّٰتٍ تَجْرِيْ تَحْتَهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَآ اَبَدًا ذٰلِكَ الْفَوْزُ الْعَظِيْمُ۝

The vanguard of Islam, the first to lead the way, of the Muhajireen (the emigrants from Makkah) and the Ansaar (The Muslims of Medinah who welcomed the emigrants and helped them with their wealth and defended them with their lives) and also those who follow them in good deeds--Allah is well pleased with them and they are well pleased with Him. For them has He prepared gardens underneath which rivers flow wherein they will abide for ever. This is the supreme triumph. (at-Taubah-100)

Abdur Rahman Ibne Auf *Radhiallaho anho* performed Hijra twice. He participated in the Ghazwah of Badr (Battle of Badr) and all the other expeditions led by Rasulullah *Sallallaho alaihe wasallam*; even during the times of Rasulullah, he was esteemed as a man of learning and a man of 'Fatwah' (a legist capable of giving verdicts on matters relating to Islamic Law). In some important matters, Umar *Radhiallaho anho* accepted and acted upon his advice. Once Rasulullah *Sallallaho alaihe wasallam* was on a journey when he offered 'Fajr Salaat' as a 'Muqtadee' (one who is led in prayers). It so happened that Rasulullah *Sallallaho alaihe wasallam* had gone away to relieve himself when the Sahabah, with common consent, chose Abdur Rahman *Radhiallaho anho* as their Imaam. When Rasulullah came back, one Rak'at had already been completed, so Rasulullah *Sallallaho alaihe wasallam* joined the congregation (Jama'at) and offered his Salaat as a Muqtadee. During the first year of his Caliphate, Umar *Radhiallaho anho* deputed him as Amir-ul-Hajj on his behalf. *(Isabah)*

In short, despite his numerous merits and virtues, Abdur Rahman bin Auf lagged behind the other Sahabah *Radhiallaho anhum*, of his rank, owing to his excessive riches. All this fortune had been bestowed upon him by Allah *Ta'ala*, as a special favour and a kind reward; for, the Traditions relate that he was very poor in the early period of his life.

During the early years after Hijrah, Rasulullah *Sallallaho alaihe wasallam* established 'fraternity' among the Muhajireen and the Ansaar, so that the Ansar should help the poor ones among the Muhajireen especially on the grounds of this sacred bondage. Rasulullah established the bond of brotherhood between Abdur Rahman Ibne'Auf and Sa'd bin Ar-Rabi *Ansaari*. Sa'd *Radhiallaho anho* said to him. "By the Grace of Allah *Ta'ala*, I am the wealthiest person in Madinah Munawwarah. I give you half of my entire property. Besides, I have two wives. I shall divorce anyone of them, you like, and you can marry her after the expiry of the 'Iddat' (mandatory period of waiting, during which a woman may not remarry)". But Abdur Rahman *Radhiallaho anho*, prompted by his magnanimity, replied 'May Allah bless you in your family and your property. I do not want any of these, just show me the way to the market.' Then he went to the market and started doing business. In the evening he had made some profit of condensed dry yoghurt and butter oil. In this way, he was gradually able to save up sufficient money and got married after a few days. *(Bukhari)*

Then a time came when Rasulullah *Sallallaho alaihe wasallam* exhorted his Sahabah to give Sadaqah, and Abdur Rahman *Radhi-allaho anho* presented half of his property as Sadaqah. We can have an idea of the extent of his fortune from the foregoing Hadith, which says that he offered hundred camel-loads of merchandise as Sadaqah; and this was just a contingent of his merchandise from Egypt alone. On another occasion, he gave forty thousand Dinars in Sadaqah. On still another occasion, he contributed five hundred horses and five hundred camels for Jihaad and emancipated thirty thousand slaves. Another version of the Hadith says that he emancipated thirty thousand families of slaves. Who knows how many men, women and children there might have been in each such family! *(Mustadrak)*

Once he sold an estate for forty thousand Dinaars and distributed the entire amount among the destitute, the Muhajireen his own relatives and the Azwaaj-e-Mutahhraat; i.e. the wives of Rasulullah. *(Mustadrak)*. On his death-bed, Abdur Rehman *Radhi-allaho anho* made a will, leaving four hundred Dinaars as a legacy to each one of those Sahabah *Radhiallaho anhum* who had participated in Badr. There were one hundred participants of Badr living at that time. *(Isaabah).* He also willed that a garden of his be presented as a gift to the wives of Rasulullah *Sallallaho alaihe wasallam*, which was sold for forty thousand Dinaar, With regard to the expenditure on personal needs, a Tradition says that once he took a bath and sat for dinner and a bowl of 'Thareed' (bread crumbled and mixed with soup, with pieces of meat in it) was brought to him. Seeing this, he began to weep. Someone asked him what made him weep. He replied, 'Rasulullah *Sallallaho alaihe wasallam* passed away from this world and he did not have enough barley bread to satisfy his hunger. This prosperity that we witness now does not augur well for us (extracted from Isaabah). He meant to say that, if this prosperity had been beneficial for our soul and our ultimate good, it should have been granted to Rasulullah *Sallallaho alaihe wasallam*. As all these worldly pleasures were not granted to Rasulullah, they do not seem to be beneficial for us. The least is that a man will have to face Reckoning for his worldly goods.

The fifth question to be asked on the Day of Resurrection (according to the Hadith quoted above) will be how far did one practice the knowledge bestowed by Allah *Ta'ala* on a person. Ignorance about a crime is no excuse and ignorance of law is not accepted as a valid excuse in any court of law. For, it is one's duty to

have knowledge of the law. And, ignorance of the Commandments of Allah *Ta'ala* is in itself a crime and a sin. Therefore, Rasulullah *Sallallaho alaihe wasallam* said, "The search for (religious) knowledge is obligatory for every Muslim". Obviously, committing a crime knowingly, in sheer defiance of law, is a far more grievous offence. Rasulullah *Sallallaho alaihe wasallam* said, "Keep giving good counsel to one another in the light of the knowledge you possess. For, dishonesty in matters relating to knowledge is worse than dishonesty in financial matters and you will have to account for your knowledge". There are numerous Ahadith to the effect that: 'Whosoever is asked about something he knows and conceals it, a bridle of fire will be thrust into his mouth on the Day of Resurrection'.

Once, Rasulullah *Sallallaho alaihe wasallam* delivered a sermon, in the course of which he praised certain tribes. He then said, "What is the matter with the people who do not instruct their neighbouring tribes in Deen, nor give them good counsel; they do not inculcate in them a proper understanding of 'Deen', nor persuade them to do good deeds; nor do they forbid them to do evil deeds? And why is it that some people do not wish to learn (religious) knowledge from their neighbouring tribes, nor do they desire to have a proper understanding, nor do they take counsel from their neighbours. Let those (who are learned) instruct their neighbours in 'Deen,' admonish them and inculcate in them a proper understanding of Deen and let those (who are ignorant) learn all these things from the learned ones. I swear by Allah, if they failed to do so, they would be punished severely even in this world (in addition to the punishment in the Hereafter)". Saying this, Rasulullah *Sallallaho alaihe wasallam* got down from the pulpit. People began to talk about the tribes which he meant. Rasulullah *Sallallaho alaihe wasallam* said that he was referring to the Ash'arites (people of the al-Ash'ari tribes) who were possessed of knowledge and a proper understanding of 'Deen', while the tribes living in their neighbourhood were ignorant of religious knowledge.

When the news reached the Ash'arites, they came to Rasulullah *Sallallaho alaihe wasallam* and submitted, "O Rasulullah! we have come to know that you praised certain people but you said such things about us". Rasulullah *Sallallaho alaihe wasallam* repeated his words before them: 'Let them instruct their neighbours in 'Deen' admonish them, and inculcate in them a proper understanding of

Deen, persuade them to do good deeds and forbid them to do evil deeds; and let the others learn all these things from the learned ones. If they failed to do so, I should punish them severely even in this world'. They submitted, 'O Rasulullah! How should we inculcate an understanding of 'Deen' in their minds?' Rasulullah *Sallallaho alaihe wasallam* again repeated the same words. The tribesmen asked the same question a third time and Rasulullah reiterated the same admonition. Then they submitted, "O Rasulullah, grant us respite for a year", so he granted them a year's time for the education of their neighbours. *(Targheeb & Majma'-uz-Zawaid)*

This Hadith, containing the severe admonition of Rasulullah *Sallallaho alaihe wasallam*, clearly indicates that it is incumbent upon those who possess knowledge and understanding of 'Deen' to educate the ignorant people living in their neighbourhood. It does not absolve them of their responsibility to presume that those who really want it will acquire knowledge, of themselves. True, the ignorant will be questioned about their negligence in learning 'Deen', which is a sin by itself. But it is also the responsibility of those who know to instruct the ignorant in 'Deen'. They should, therfore, make efforts and adopt proper means for the religious education of the people. In doing so, they will be making a practical use of their knowledge. For, man's practice of his own knowledge partly consists of his imparting it to others.

Of the invocations (Du'aas) of Rasulullah *Sallallaho alaihe wasallam*, which have been transmitted through many different chains of narration, the one is quite well-known: 'O Allah! I seek your protection against knowledge that profiteth not'.

Rasulullah *Sallallaho alaihe wasallam* once said: "On the Day of Resurrection a person will be thrown into Jahannam and his entrails will come out of the his body. He will go round his entrails as an ass goes round while turning a mill. The inhabitants of Jahannam will assemble around him and ask him, "What has happened to you? You used to command us to do good deeds and were forbidding the evil deeds." He will say, "I enjoined you to do good deeds, but did not practise them myself".

In another Hadith, Rasulullah *Sallallaho alaihe wasallam* is reported to have said: "On the night of Mi'raaj (the Ascension), I saw a group of men whose lips were being clipped with scissors of Fire.

On asking who they were, Jibrael *Alaihissalam* told me that they were those preachers of my Ummah who commanded others to do good deeds but did not do so themselves.'

Still another Hadith narrates that Rasulullah *Sallallaho alaihe wasallam* once said: "The Zabaaniyah (the guards of Jahannam) will apprehend the wicked ulama even before apprehending the non-believers. When they say, "How is it that we are being punished even before the non-belivers, they will be told thus, 'The learned and the ignorant cannot be treated alike (i.e. you committed all these misdeeds, inspite of the fact that you possessed knowledge of 'Deen'". *(Targheeb).* The Zabaaniya are the Angles deputed by Allah *Ta'ala* for casting people into Jahannam. A reference to them occurs in Surah Iqra'. A Hadith has the following narration: Some of the inhabitants of Jannah will visit some in-habitants of Jahannam, and ask them, "What has happened to you that you are here? Indeed we have been granted entry into Jannah by virtue of what we learnt from you". They will reply, 'We did not practise ourselves what we preached to others'.

Maalik bin Dinar reports on the authority of Hasan Basri *Rahmatullah alaihima* that Rasulullah *Sallallaho alaihe wasallam* once said: "Whoever delivers a sermon will be questioned by Allah *Ta'ala* on the Day of Resurrection, about the motive behind his sermon (i.e. he will have to explain whether it was meant for gaining worldly advantages-- such as wealth, fame, worldly honour and glory, etc.-- or for winning the pleasure of Allah *Ta'ala*)".

A student of Maalik *Rahmatullah alaihe* says that whenever he related this Hadith, he wept bitterly, so that his voice choked with tears. Then he said, "You think that I take pleasure in giving sermons, though I am aware of the fact that, on the Day of Resurrection, I shall have to explain what motivated my sermons". *(Targheeb).* Nevertheless, it is incumbent upon every 'Alim to deliver sermons (as explained in the foregoing pages). For, it is his responsibility to instruct others in religious knowledge, and there are many Ahadith to that effect (like the Tradition concerning the Ash'arites mentioned above).

Abu Dardaa *Radhiallaho anho* used to say, "What I fear most is that Allah *Ta'ala* should call me on the Day of Resurrection and I should say, 'At your service, my Lord and Sustainer'. Then Allah

Ta'ala should command me to explain how far I acted upon my knowledge". In another Hadith, Rasulullah *Sallallaho alaihe wasallam* is reported to have said, "The one who would have to suffer the severest punishment on the Day of Resurrection would be a learned man (an 'Alim) who did not profit from his knowledge".

Ammaar bin Yaasir *Radhiallaho anho* says: "Rasulullah *Sallallaho alaihe wasallam* sent me to the people of the Qais tribe to instruct them in Deen. I found that they were like wild camels; all the time they were concerned about their camels and goats, taking no heed of anything else. So, I had to come back. Rasulullah *Sallallaho alaihe wasallam* asked me, 'What did you do about your errand?' I told him about their condition and their indifference to Deen. Rasulullah *Sallallaho alaihe wasallam* said, 'Ammaar, more astonishing is the condition of the people who possess knowledge and, still, are as heedless towards Deen as these ignorant people'.

It occurs in another Hadith that some people will be cast into Jahannam and their foul and putrid smell will be too disgusting even for the inhabitants of Jahannam. They will ask them. "What misdeeds did you commit, the evil effect whereof has caused you to give off such offensive odours? We were already in untold misery; you have added to our torment". They will reply. "We did not put our knowledge to any use".

Umar *Radhiallaho anho* says, "The person I fear most for in this Ummah is the hypocritical Alim." When someone asked what he meant by a hypocritical 'Alim, he replied, 'One who acts like the ignorant people, but talks like the Ulama". This is to say, a learned man who speaks eloquently but does not practise what he preaches to others is a hypocrite. Hasan Basri *Rahmatullah alaihe* says, "Don't be like one who treasures up learning of the scholars and gleans rare wisdom of the sages, but acts like the ignorant fools". Sufyaan Thauri *Rahmatullah alaihe* says, "Knowledge calls for action. He who acts upon what he knows is allowed to retain his knowledge, while he who does not act upon it is not entitled to retain it". Fudhail *Rahmatullah alaihe* says: "I feel great pity for three persons: the leader of the people who has been disgraced, a wealthy man reduced to poverty and a learned man ('Alim) who has become a play-thing of people, for his worldly interests."

Hasan Basri *Rahmatullah alaihe* says:"The Ulama are punished when their soul become dead; and death of the soul consists in seeking worldly compensations for acts of virtue, as against the rewards in the Hereafter." A poet says:

عَجِبْتُ لِمُبْتَاعِ الضَّلَالَةِ بِالْهُدٰی وَمَنْ يَشْتَرِیْ دُنْيَاهُ بِالدِّيْنِ أَعْجَبُ

وَأَعْجَبُ مِنْ هٰذَيْنِ مَنْ بَاعَ دِيْنَهُ بِدُنْيَا سِوَاهُ فَهُوَ مِنْ ذَيْنِ أَعْجَبُ

'I am astonished at a person who seeks to go astray at the cost of true guidance (Hidaayat); more astonsihing is the case of a man who barters away his 'Deen' for a worldly gain. But far more astonishing is the case of a person who barters away his own 'Deen' for the worldly advantage of others (that is to say, he does harm to his own spiritual/religious career for the worldly benefit of other people).

Imaam Ghazali *Rahmatullah alaihe* writes: An Alim who is enamoured of the world is meaner and lower in spiritual status than an ignorant person; he will be punished in the Hereafter more severely. Sucessful indeed are the Ulama who have been favoured with nearness to Allah *Ta'ala* and who are ever concerned about the Hereafter. There are certain distinguishing signs of such Ulama:

The First and foremost, a true Alim is one who does not try to acquire wealth through his learning. The lowest of rank among the Ulama is one who is fully aware that this material world is despicable, mean, polluted and evanescent;and that the life Hereafter is vast, everlasting and glorious beyond imagination, the bounties whereof are absolutely pure. Besides, every true 'Alim fully understands that this world and the Hereafter are opposed to each other. They are, so to say, like two wives married to one and the same husband: when one is pleased with him, the other is naturally displeased. To give another example, they are like two scales of a balance-when one goes down,the other goes up automatically.Indeed, the present world and the world Hereafter are poles apart.They are like two wives of a person: if you seek to get closer to one, it will be at the expense of the other. And he has not a sane mind who does not realise that this material world has low value and is impure, the pleasures whereof are gained at the cost of hardships in this world and in the Hereafter. It is a common experience that all worldly joys involve taking pains in this world and unavoidable sufferings in the

Hereafter. How can a person of such insane mind become an 'Alim? Furthermore, a person who has no idea of the magnificence of the Hereafter and its everlastingness, is not a true believer. How can such a one become an 'Alim? If a person does not realise that this world and the next have opposing interests and wishes to combine both, he is trying to do something which is undesirable. Such people are infact ignorant of the code of life of all the 'Ambiya' (Apostles) of Allah *Ta'ala*. And if a person knows all these facts and, still, gives preference to his worldly interests, he is a slave of Shaitaan (Devil), ruined by lusts and facing an evil Fate. Obviously, such a lost soul cannot be counted among the Ulama (divines).

Dawood *Alaihissalam* relates that Allah *Ta'ala* says: "If an Alim prefers worldly desires to My love, the least I do to him is that I deprive him of the bliss of having communion with Me. (He cannot experience the sublime joys inherent in the Remembrance or 'Zikr' of Allah *Ta'ala* and in invocations to Him). O Dawood, have no regard for an 'Alim who has been intoxicated by his lust for this material world, for he would lead you astray from My love. Such people are, in reality, deceitful plunderers. O Dawood, if you find someone who really seeks My countenance, be thou a servant to him. O Dawood, if anyone comes to Me running,I record his name as a 'Jahbaz' (a sane wise person) and I do not punish a man who has been recorded as such.'

Yahya bin Mu'aaz *Rahmatullah alaihe* says: When knowledge and wisdom are employed for gaining worldly advantages, these are divested of lustre and glory.' Sa'eed bin al-Musayyab *Rahmatullah alaihe* says: 'If you find an 'Alim associating with the princes, he must be a dishonest impostor."

Umar *Radhiallaho anho* says: "If you find an Alim enamoured of this material world, he must be blameworthy in religious matters, for everybody occupies himself with things which are dear to him."

Someone asked a divine "Can anyone who takes pleasure in sinful deeds become an 'Arif' (a pious being with intimate knowledge) of his Lord"? The divine replied, "I can say, without hesitation, that no one who prefers this world to the next, can be an 'Arif; relishing sins is a far greater evil!" It should also be borne in mind that no Alim can be regarded as one concerned about the Hereafter merely for his rejection of worldly wealth, unless he also has no ambition for

worldly honour or status. For, these ambitions are more harmful to the soul than the lust for wealth.

The Second distinguishing characteristic of a true'Alim' is that there should be no contradiction between his knowledge and his practice of 'Dean'. That is to say, he should, of necessity, practice what he preaches to others. Allah *Ta'ala* says:

أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنسَوْنَ أَنفُسَكُمْ وَأَنتُمْ تَتْلُونَ الْكِتَابَ

Do you enjoin righteousness upon mankind while you yourselves forget (to practise) it? And you recite the scriptures. (al-Baqarah: 44)

And, in another context:

كَبُرَ مَقْتًا عِندَ اللَّهِ أَن تَقُولُوا مَا لَا تَفْعَلُونَ ۝

'It is most hateful in the sight of Allah that you say what you practice not'. (as-Saff: 3)

Haatam Asamm *Rahmatullah alaihe* says: "On the day of Resurrection, none will be more grieved than an 'Alim who imparted knowledge to others, which they acted upon and were granted eternal success, while he himself did not act upon his knowledge and, therefore, failed miserably". Ibne Simaak *Rahmatullah alaihe* says: "There are many who enjoin 'Zikr' (Remembrance of Allah) upon others, but do not remember Him themselves; they admonish others to fear Allah, but they themselves disobey Him most audaciously; they persuade others to cultivate proximity with Allah, but are remote from Him themselves; they invite others unto Allah, but themselves flee from Him".

Abdur Rahman Ibne Ghanam *Rahmatullah alaihe* says that ten Sahabah *Radhiallaho anhum* related to him the Hadith: "We were once sitting in the Masjid Quba and learning (religious) knowledge when Rasulullah *Sallallaho alaihe wasallam* came and said to us, 'Acquire as much knowledge as you will but Allah *Ta'ala* a will not reward you unless you act upon what you know."

The third distinguishing characteristic of a true 'Alim' is that he is always concerned with such branches of knowledge as are

beneficial for the Hereafter and which exhort one to perform good deeds. He is least interested in that branch of knowledge which has little or no use for the Akhirah. The fact is that it is unwise to regard these as true 'Ilm' or learning. It is sheer ignorance to regard oneself as an 'Alim simply because one is possessed of worldly knowledge; the pity is that such a person is not particular about learning religious knowledge. An illiterate person, on the other hand, is conscious of his ignorance and, therefore, tries to acquire religious knowledge. Great indeed is the spiritual loss of a man who believes himself to be an 'Alim though he is steeped in (sheer) ignorance.

Haatam Asamm *Rahmatullah alaihe* was a renowned Sufi and a favourite pupil of Shaqiq Balkhi *Rahmatullah alaihe.* Once the Sheikh asked him, "Haatam, how long have you been here, in company with me?" He replied,"Thirty-three years". The Sheikh said, "What did you learn during these thirty-three years of association with me?" Haatam *Rahmatullah alaihe* replied, "I have learnt eight lessons". At this, Shaqiq *Rahmatullah alaihe* out of sheer disappointment recited:

إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُوْنَ ○

'Lo! We are Allah's and lo! unto Him we are returning'.

He said regretfully, "You learnt only eight lessons during long years of association with me? I have wasted all my life in associating with you". Haatam *Rahmatullah alaihe* submitted most respectfully, "I have learnt only eight lessons: I cannot lie to you". The Sheikh said, "Tell me, what are those eight lessons?' Haatam *Rahmatullah alaihe* answered thus:

(a) 'I have found that everybody loves someone or something (wife children, property, friends, etc.), but I know that, as soon as he is laid in the grave, the loved ones part company with him. Consequently, I have cultivated love for good deeds so that, when I die and pass into the grave, my loved ones should also accompany me into the grave and I should not be left alone.' Shaqiq *Rahmatullah alaihe* said, 'You have done well".

(b) I have read in the Holy Qur'an that Allah *Ta'ala* says:

وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهٖ وَنَهَى النَّفْسَ عَنِ الْهَوٰى ۞ فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوٰى ۞

'But as for him who feared (in this world) to stand before his Lord (in the Hereafter) and restrained himself from (unlawful indulgence in) lust, Lo! Jannah will be his home'. (an-Naaziaat: 40-41).

I know that whatever Allah *Ta'ala* says is true. Therefore, I have restrained myself from worldly desires and I have become steadfast in devotion to Him.

(c) I know that, in this world, things which are dearest and most precious to men are preserved with great care and protected with diligence. Then I read in the Holy Qur'an that Allah *Ta'ala* says:

مَا عِنْدَكُمْ يَنْفَدُ وَمَا عِنْدَ اللّٰهِ بَاقٍ

That which you have (in the world) wasteth away (either you will die and leave it behind or it will be wasted away in your life; it is all one to you); and that which Allah has, remains (eternally). (an-Nahl: 96)

Accordingly, whenever I came by something which was of great value to me, or which I prized above other things, I consigned it to the custody of Allah (spent it for the cause of Allah *Ta'ala*), so that it should be preserved for ever.

(d) I have observed that, for honour and glory, all men turn to wealth, nobility of parentage and other things of pride. That is, they take pride in wealth, high parentage, etc., and assert their superiority over others. But I have read in the Holy Qur'an that Allah *Ta'ala* says:

إِنَّ أَكْرَمَكُمْ عِنْدَ اللّٰهِ أَتْقٰكُمْ

'Lo! The noblest of you, in the sight of Allah, is the best in piety.' (al-Hujurat: 13)

I, therefore, have cultivated piety in myself, so that I should become the noblest of men in the sight of Allah *Ta'ala*.

(e) I have noticed that people upbraid others, revile them or find fault with them out of jealousy. Then, I read in the Holy Qur'an that Allah *Ta'ala* says:

We have apportioned among them their livelihood in the life of the world, and (in this apportionment) we have raised some of them above others in rank, (so) that some of them (should) take labour from others. (az-Zukhruf: 32)

(That is to say, if all men were alike and equal in rank, no one would work for others or serve anybody and, consequently, there would be disorder and chaos in the affairs of the world).

Therefore, I have restrained myself from jealousy and ceased to concern myself with other people's affairs. I know for certain that the distribution of livelihood is entirely in the hands of Allah *Ta'ala* and He grants as much as He pleases to whomsoever He likes. I, therefore, ceased to harbour enmity against anyone, realising that a man's personal effort has little to do with his prosperity or adversity. It has rather been foreordained by Allah *Ta'ala*, Who is the Sovereign Lord of the worlds. So, I do not feel angry with anyone.

(f) I have observed that, in this world, everybody is hostile to someone or the other. I have considered this in the light of what Allah *Ta'ala* says in the Holy Qur'an:

إِنَّ الشَّيْطَٰنَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ عَدُوًّا

Lo! Shaitan (the devil) is an enemy for you, so treat him as an enemy (Do not be friends with him). (at-Fatir: 6)

So, I have directed all my hostilities against Shaitan alone and I always try to keep away from him, by all possible means. And, as Allah *Ta'ala* has commanded us to treat him as an enemy, I bear no enmity against anyone other than Shaitan.

(g) I have observed that all people are struggling hard to seek their livelihood, so much so that they disgrace or abase themselves before others and adopt unlawful means for procuring their daily bread. But I have read in the Holy Qur'an that Allah *Ta'ala* says:

وَمَا مِن دَآبَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا

And there is no living being that moves on earth, but his sustenance depends on Allah Ta'ala. (Hood: 6)

Considering that I am also one of the creatures (that move on earth) whose sustenances depends upon Allah *Ta'ala*. I occupied

myself with paying what I owe to Allah *Ta'ala* and ceased to worry about what Allah *Ta'ala* has taken the responsibility to provide.

(h) I have observed that all men have faith upon and put their trust in things which have themselves been created by Allah *Ta'ala*. Some have faith in their estates or business concerns, others in their own skill or craftsmanship, and there are still others who trust their own physical power and energy. In short, all people have put their trust in things which have been created by Allah *Ta'ala*, like themselves. I have read in the Holy Qur'an that Allah *Ta'ala* says:

وَمَنْ يَتَوَكَّلْ عَلَى اللهِ فَهُوَ حَسْبُهُ

'And whosoever puts his trust in Allah, He will suffice him'. (at-Talaaq: 3)

Therefore, I have put my trust and faith in Him alone.

Shaqiq *Rahmatullah alaihe* thereupon said, 'Haatam, may Allah bless you with 'Taufiq' (Divine aid for performance for good deeds)! I have viewed the teachings of the Torah,the Injeel, the Zabur and the Holy Qur'an, and I believe that these eight moral lessons form a gist of all that is realy good and beneficial for man. Therefore, anyone acting upon these precepts will be deemed to have practised the learning contained in all the four Scriptures revealed by Allah *Ta'ala*'. The fact is that such a learning can only be attained by those Ulama who are really concerned about the Hereafter. These truths lie too deep for those (so-called) Ulama who are ambitious for material wealth and who hanker after worldly honour and recognition.

The Fourth Distinguishing characteristic is that such Ulama are least interested in the elegance of dress or delicacies of food. Such an Alim should, rather, exercise moderation in these matters, and follow the example of his seniors. He should bear in mind that simplicity, in dress and food, will be helpful to him to advance in nearness to Allah *Ta'ala* and place him at a high rank among the 'Ulama-e-Aakhirat' (The divines concerned about the Hereafter alone).

Quite relevant here is an amazing episode about Haatam *Rahmatullah alaihe* narrated by one of his pupils, Abu Abdullah Khawas *Rahmatullah alaihe*. He relates, "Once, we were with our sheikh in a

village called 'Raye'. There were three hundred and twenty persons with us and we were all going for Hajj. We were a 'Jama'at (group) of 'Mutawakkeleen' and we had no provisions or any kind of equipment but had faith in Allah to look after our needs. In the village, we came across an ordinary businessman who, though he looked rather a dry sort of person, invited the entire group to dinner and we stayed there for the night.

Next morning he said to Abu Haatam *Rahmatullah alaihe* that he was going to enquire after the health of an Alim who was ill, and that the Sheikh could accompany him if he liked. Haatam *Rahmatullah alaihe* said, 'Very well, I would be pleased to accompany you; it is a blessed deed to enquire after an ailing person and visiting an Alim is an act of devotion'. This Alim was Sheikh Muhammah bin Muqaatil, the Qadhi of that village. When Abu Haatam *Rahmatullah alaihe* reached his house and saw its magnificence, he was lost in thought. He exclaimed to himself,'Allah-o-Akbar! An Alim living in such a grand house!' 'Anyhow, we requested entry and walked in. We saw that its interior was most magnificent, neat, clean and spacious, with curtains hanging all round. Haatam *Rahmatullah alaihe* gazed upon all these things in amazement. Soon we reached the Qadhi's room, who was lying in a fine, soft, fluffy bed. A slave-boy stood above at his head, fanning him. The businessman greeted him by saying, 'Assalaam-o-Alaikum', sat beside him and enquired about his health. But Haatam kept standing. The Qadhi motioned him to sit down, but the Sheikh refused to take a seat. The Qadhi said, "Have you got anything to say?" The shiekh said, "I want to ask you about a religious matter". The Qadhi said, "Well what is it?" Haatam *Rahmatullah alaihe* said, 'Would you mind sitting up in bed?' At this, the servants helped him (because he was too weak) and the Qadhi sat up in bed. After this, the following conversation took place:

Haatam: From whom did you acquire your knowledge?
Qadhi: I learnt it from the trustworthy Ulama!
Haatam: 'Who transmitted it to the Ulama?'
Qadhi: 'The Sahabah *Radhiallaho anhum* transmitted it to them'.
Haatam: Who imparted it to the Sahabah?
Qadhi: 'Rasulullah *Sallallaho alaihe wasallam* imparted it to them.
Haatam: 'Who conveyed it to Rasulullah *Sallallaho alaihe wasallam*.

Qadhi: 'Jibra'il *Alaihissalam* conveyed it to him.
Haatam: Who revealed it to Jibra'il *Alaihissalam?*
Qadhi: 'Allah *Ta'ala*, Jalla Shanohu, revealed it to him'.
Haatam: 'Is there any indication, in the entire body of knowledge revealed by Allah *Ta'ala* to Rasulullah *Sallallaho alaihe wasallam* through Jibra'il *Alaihissalam* and transmitted to you through the Sahabah *Radhiallaho anhum* and the trustworthy Ulama, to the effect that the more splendid a man's house the more exalted he is in the sight of Allah *Ta'ala*?
Qadhi: There is no such indication in that knowledge .
Haatam: If not, what occurs in that body of knowledge (in this regard)?
Qadhi: It occurs that, in the sight of Allah *Ta'ala*, only those are exalted to positions of honour who abstain from the worldly joys, concern themselves with the Hereafter, love the humble and the poor ones, and spend for the cause of Allah, thereby treasuring up their charities with Allah *Ta'ala*, for the Hereafter .
Haatam: Then, whose example are you following? Are you following the Sunnah of Rasulullah *Sallallaho alaihe wasallam*? Are you imitating the Sahabah *Radhiallaho anhum* and the trustworthy Ulama (divines)? Or, are you following in the footsteps of Fir'aun and Namrud? 'O wicked scholars of Islam! The ignorant worldlings say, when they notice men like you, 'If such is the plight of the Ulama, we cannot be blamed for being in a similar condition .

Saying this, Haatam *Rahmatullah alaihe* went away. This severe admonition had a bad effect on the Qadhi's health and he grew worse. It was rumoured that the sheikh had been severe with the Qadhi. Someone said to Haatam *Rahmatullah alaihe*, "Tanafasi, another Alim who lives in Qazween, a city situated at a distance of eighty-one miles from Raye, is leading a far more luxurious life". So, Haatam *Rahmatullah alaihe* set out on a journey to Qazween, with a view to admonishing him. On reaching there, he said to Tanafasi, "I am a man from a non-Arab country. I beseech you to insturct me in 'Deen', beginning with its rudiments. That is, I would like you to demonstrate to me how Wudhu (ablution) is performed, for, Wudhu is the key to Salaat". Tanafasi said, "With great pleasure", and asked someone to fetch water. He then performed Wudhu before the Sheikh to show him how it is performed.

Haatam *Rahmatullah alaihe* said, 'Allow me to perform Wudhu before you, so that I may learn it properply. At this, Tanafasi got up and the Sheikh sat in his place. He began to perform Wudhu and washed his hands four times. Tanafasi said, "This is 'Israaf' (extravagance); you should wash every limb thrice only."Whereupon Haatam said 'Subhan-Allahil-'Azeem ! (Allah, the Most High is beyond all imperfections!) It is extravagant of me to use a little extra water for Wudhu, but is it not extravagant of you to make use of all these accessories and accoutrements that you possess?" Then, of course, Tanafasi realised that Haatam *Rahmatullah alaihe* had not come to learn, but to admonish him.

After this, Haatam *Rahmatullah alaihe* went to Baghdad. When Imaam Ahmad bin Hambal *Rahmatullah alaihe* learnt about him and his affairs, he came to see the Sheikh. The Imaam asked him, "How can one be safe from the taint of the world?" Haatam *Rahmatullah alaihe* replied, "You cannot protect yourself from the evil influence of the world unless you possess four qualities":

(i) You should forgive the people who behave towards you rudely or stupidly.
(ii) You should not behave towards them in the same manner.
(iii) You should spend on others whatever you have.
(iv) You should not feel greedy for what other people possess.

Later, when Haatam *Rahmatullah alaihe* reached Madinah Munawwarah and people heard of him, they came to see him and gathered round him.He said, 'What city is this?' People said, 'It is the city of Rasulullah *Sallallaho alaihe wasallam*'. Haatam said, "Which is the palace of Rasulullah? I would like to pray two Raka'ats in his palace". They said that Rasulullah *Sallallaho alaihe wasallam* had not lived in a palace, but in a humble low-roofed house. Haatam *Rahmatullah alaihe* said, "Show me then the palaces of the Sahabah *Radhiallaho anhum*". The people said, "The Sahabah *Radhiallaho anhum* also had no palaces to live in; they lived in small houses with low roofs a little above the ground". Haatam said, "Then, this must be the city of Fir'aun". The remark gave offence to the people who seized the Sheikh and presented him before the 'Ameer' (governor) of Madinah. For, they thought, he was guilty of sacrilege in calling MadinahMunawarah the city of Fir'aun. When the 'Ameer' (governor) demanded an explanation, Haatam said, 'Don't be in such a hurry. Listen to what I say till I have finished. I come from a non-Arabic country. When I entered this city, I asked what city it was

and they said that it was the city of Rasulullah *Sallallaho alaihe wasallam*. The Sheikh then repeated the entire conversation that had passed between him and the people of Madinah and thereafter recited the following Ayat from the Holy Qur'an:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللهِ أُسْوَةٌ حَسَنَةٌ

Verily you have, in Rasul of Allah, a good example for him whose hope is in Allah and who fears the Last Day, and who engages much in the remebrance of Allah (i.e. for him who is a perfect 'Mo'min' (believer). (al-Ahzaab: 21)

The Ayat means that, in all circumstances, one should follow the example of Rasulullah *Sallallaho alaihe wasallam*. Afterwards, he said, 'Allah *Ta'ala* commands us to follow in the footsteps of Rasulullah. Now tell me whether you are following the Sunnah of Rasulullah *Sallallaho alaihe wasallam* or the ways for Fir'aun.' At this, the people released him.

In this connection, it is worthy of note that it is not forbidden to enjoy things that are 'Mubaah' (permissible) according to Shariah, nor is it unlawful to have an abundance of such things in one's possession. However, the affluence of such luxuries creates a strong liking for them, to such an extent that it becomes difficult to do without them. Consequently, one has to busy himself in providing these things for oneself, and in increasing one's means of income. And, whosoever devotes himself to increase his wealth, often adopts a compromising attitude towards his religion. What is worse, such people often commit sinful deeds. If it had been easy to involve oneself in worldly affairs without getting contaminated, Rasulullah *Sallallaho alaihe wasallam* would not have so seriously admonished his Ummah to abstain from absorption in worldly pursuits, nor would he have been so particular personally about avoiding worldly taint to the extent that he refused to wear an embroidered gown.

In a letter to Imaam Maalik *Rahmatullah alaihe*, Yahya bin Yazid Naufali *Rahmatullalah alaihe* wrote, after praising Allah *Ta'ala* and invoking His Choicest Blessings on Rasulullah: 'I have come to know that you put on fine clothes, take fine bread and sleep in a soft bed. You have also appointed a door-man at your house. All this looks odd, considering that you are one of the great and renowned Ulama and people come to you from far off places, for learning religious knowledge. You are our Imaam (leader) and

preceptor and people follow your example. I suggest that you should be very cautious in these matters. I am submitting these lines merely as a sign of my sincerest regards for you and no one except Allah *Ta'ala* knows about this letter. The end. Assalaam-o-Alaikum.'

In reply to this letter, Imaam Maalik *Rahmatullah alaihe* wrote: 'I received your letter, which contained much advice and admonition for me, besides being a sign of your kindest regard for me. May Allah bless you with piety and righteousness! May Allah grant you best rewards for this advice! May Alah grant me 'Taufeeq' (Divine aid) to act upon your advice! Indeed, nobody can perform good deeds or protect himself against bad deeds without help and favour from Allah *Ta'ala*; what you have heard of me is true. I am in the habit of using all these things. May Allah grant me forgiveness! However, all these things are allowable under 'Shariah' (Islamic Law). Allah *Ta'ala* says:

قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِيٓ أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَٰتِ مِنَ الرِّزْقِ

Say: Who has forbidden the adornments of Allah (clothes, etc) which He has brought forth for His servants and the good and pure things (food and drinks) that He has provided for sustenance? (al-A'raf: 32)

'I am fully aware that, notwithstanding their permissibility, it is far better not to make use of these adornments. I should hope that, in future, you would be kind enough to write to me from time to time. I shall also continue to write letters to you. 'With regards'. *(Assalaam-o-Alaikum)!*

Imaam Maalik *Rahmatullah alaihe* has made a very subtle point. He has given a legal opinion (Fatwa) about the religious permissibility for the use of good things of life and, at the same time, admitted that it is better to abstain from them.

The Fifth distinguishing trait of the Ulama who are concerned about the hereafter is that they keep away from the company of the princes, lords and rulers, and do not associate with them unless it becomes unavoidable. The Ulama should rather avoid their company, even if the princes come to visit them, of themselves. For, their companionship may involve seeking their pleasure and winning their goodwill. Besides, the princes often indulge in cruelty, injustice

and other sinful deeds. And, it is incumbent upon an 'Alim to forbid them to do evil deeds, to expose their injustice or cruelty, and to admonish them against transgressing the Commandments of Allah *Ta'ala*. Observing reticence in such matters (instead of voicing one's disapproval) amounts to compromising one's religion.Furthermore, if one is obliged to praise the princes and lords, with a view to winning their favours, it amounts to telling lies. And, if one feels greedy and inwardly inclined towards what they possess of material wealth, it is covetousness forbidden by Law (Shariah). In short, associating with the princes leads on to many forms of evil practices. Rasulullah *Sallallaho alaihe wasallam* said that whosoever lives in the jungle becomes hard-hearted; one who is fond of hunting becomes neglectful (of everything else); and one who visits the kings frequently falls into temptations!

Huzaifah *Radhiallaho anho* said: "Beware of the seats of temptation!"On being asked what the seats of temptation were, he said, "The house-doors of the princes and lords. For, whosoever visits them will have to approve of their misdeeds and (by way of praise) he will have to attribute to them such qualities as they do not possess!

Rasulullah *Sallallaho alaihe wasallam* once said that the worst among the Ulama are those who visit the princes and lords and the best among the rulers are those who visit the Ulama.

Samnoon *Rahmatullah alaihe*, one of the companions of Sirri Saqati *Rahmatullah alaihe*, narrates that if you hear about an 'Alim as being enamoured of the world, consider him at fault in his religion'. I experienced it myself. Whenever I went to see the king and, on coming back, looked within my heart, I found the ill-effects of the visit effecting my soul,in spite of the fact that I talk to the kings with severity, contradict their views sternly and do not partake of anything that belongs to them, to the extent that I abstain from even drinking plain water, so long as I am with the king. Our worldy-minded Ulama are worse than the Divines of Banu Israeel. For they go to the rulers and tell them how to evade the Law (Shariah) and, thereby, seek to win their favours. If the Ulama were to tell the rulers about their responsibilities in plain words, they would never like them (the Ulama) to visit their courts frequently, but their truthfulness will be a means of eternal salvation in the sight of Allah *Ta'ala*. Indeed, the Ulama's visits to the princes' courts expose them

(the Ulama) to temptations and help the Shaitan in leadng them astray. Especially those who can speak eloquently fall an easy prey to the evil promptings of the Shaitan, who whispers into their ears: Your visiting the princes is good for them. For, they will be reformed by your speech and you will be saving them from falling into tyranny and injustice. And, it will also be helpful for preserving the 'Sha'aair' of Islam (Institutions like Salaat, Jihaad, etc., which serve as symbols of religion). Consequently, such people are led to the belief that visiting the Sultans is also an act of virtue--though the fact is that, if one visits them, one will have to compromise one's Deen and one will become obliged to praise them, which is fatal to one's Deen.

In a letter to Hasan Basri *Rahmatullah alaihe*, Umar Bin Abdul Aziz *Rahmatullah alaihe* wrote: Please send me the names and addresses of suitable persons whom I should ask to assist me in the affairs of Khilafat (Caliphate). Hasan Basri *Rahmatullah alaihe* replied: "Pious people will not come to you and you will not select the worldly people. And, of course, the greedy and avaricious persons should not be entrusted with such tasks, for they would corrupt the affairs of the government. So I suggest that you should employ persons of noble descent, becuase their sense of honour will not allow them to tarnish their inherited nobility by dishonest deeds". Just imagine! This was the reply sent by Hasan Basri *Rahmatullah alaihe* to Umar bin Abdul Aziz *Rahmatullah alaihe* who is renowned for his excellent qualities of piety, equity and justice, so much so that he is surnamed as a 'Second Umar' (for his similarities with Umar bin Khattab *Radhiallaho anho*, the second Khalifah of Islam).

This view is held by Imaam Ghazali *Rahmatullah alaihe*, but this humble author (Sheikh Muhammad Zakariyya *Rahmatullah alaihe*) is of the view that unless it becomes necessary to decline such offers for religious reasons,there is no harm in accepting the responsibility (to assist the Khalifah) in affairs of the Caliphate, provided that one is watchful and capable of protecting oneself (against temptations). Rather, sometimes, it becomes imperative to accept such responsibilities in the interest of 'Deen' (religion) or because necessity demands it. However, it is very important that one should not accept such tasks for personal motives, personal interests, material gains or worldly honour and glory. One should, instead, keep in view the needs of the Muslim community. Says Allah *Ta'ala*:

وَاللّٰهُ يَعْلَمُ الْمُفْسِدَ مِنَ الْمُصْلِحِ

And Allah Ta'ala knows him who spoils (does not try to improve the lot of the people) from him who improves (the lot of the Muslims). (al-Baqarah: 220)

The Sixth distinguishing sign of the virtuous Ulama is that they do not take hasty decisions when giving verdicts in religious law (Fatwas) and are very careful in giving advice on religious matters. As far as possible, they refer the cases to someone else whom they consider to be capable of giving such decisions.

Abu Hafs Naishapuri *Rahmatullah alaihe* says, 'A true Alim is one who, while giving an opinion in religious matters, is afraid and thinks that he will have to explain, on the Day of Resurrection, as to the authority on which he had given a decision in such and such cases'.

Some of the Ulama have said that the Sahabah *Radhiallaho anhum* were reluctant to accept four responsiblities:

1. The office of an Imaam (one who leads the obligatory prayers).
2. The guardianship of a deceased person (i.e. the responsibility to distribute his property according to the will made by him).
3. Accepting a trust.
4. Giving decisions (Fatwaas) in religious matters.

And their five great interests in life were: (1) Reciting the Holy Qur'an. (2) Frequent stay in Masjids; (3) Remembrance of Allah *Ta'ala*. (4) Enjoining what is good; and (5) Forbidding the evil.

Ibne Husain *Rahmatullah alaihe* says: 'Some people hurriedly pronounce a decision (Fatwa) of religious law in such important matters about which, if they had been presented to Umar *Radhiallaho anho*, he would not have given his decision without gathering together and consulting all the leading Sahabah *Radhiallaho anhum* who had participated in the Badr expedition.'

Anas *Radhiallaho anho* was one of the illustrious Sahabah who had the privilege to have served Rasulullah *Sallallaho alaihe wasallam* for ten years; still, whenever he was asked to give his opinion about an issue, he would refer it to Hasan Basri *Rahmatullah alaihe* who was a Tabi'ee but a renowned mystic and a celebrated scholar of Islamic Jurisprudence (Fiqh).

Similarly, Ibne Abbas *Radhiallaho anho*, who was an illustrious Sahabi surnamed 'Raees-ul-Mufassireen' (the 'Foremost among the interpreters of the Holy Qur'an) would direct the people to solicit the opinion of Jaabir bin Zaid *Rahmatullah alaihe* who was a Tabi'ee, well versed in giving religious law-decisions (Fatwas). While Abdullah Ibne Umar *Radhiallaho anho*, himself an illustrious Sahabi and a profound scholar of Islamic Jurisprudence (Fiqah) referred cases to Saeed Ibne-al Musayyab *Rahmatullah alaihe*, a Tabi ee.

The Seventh distinguishing characteristic of the true Ulama is that they are seriously interested in the deeper aspects of religious knowledge which relate to Suluk (i.e. initiation in the Paths to Ultimate Truth). They are constantly engaged in the struggle to reform and purify their own souls, realizing that reforming one's inner self helps one in gaining deeper understanding of the formal aspects of knowledge. Rasulullah *Sallallaho alaihe wasallam* said "Whosoever acts upon his knowledge, Allah *Ta'ala* will grant him knowledge of things which he has not acquired.'

It occurs in the Scriptures of the former Rasuls *Alaihimussalam*: "O Children of Israel! Say not! knowledge lies in the skies above; who can make it descend upon us?'Nor should you say: 'Knowledge lies in the bowels of the earth, too deep for us to dig out'. Nor say: 'knowledge lies across the seas too far away for us to reach it'. No! The fountains of knowledge spring from within your own hearts. If you remain in My presence, observing proper etiquette in the manner of great spiritual beings and cultivate the pious manners of the varacious believers (Siddiqeen), I shall cause the fountains of knowledge to spring forth from your hearts. So much so, that you will overwhelmed by knowledge." Experience shows that the pious beings who have attained nearness to Allah *Ta'ala* are granted access to such subtleties and profundities of knowledge as lie beyond the reach of an ordinary scholar depending only on books.

Rasulullah *Sallallaho alaihe wasallam* says that Allah *Ta'ala* has said: 'No means whereby My servant seeks My Favour are more pleasing to Me than the observance of Faraaidh (obligatory rites) (such as Salaat, Zakaat, Fasting, Hajj or Pilgrimage etc.). That is to say, no other means of seeking nearness to Allah *Ta'ala* can compare with the proper performance of 'Faraaidh' (Obligatory duties). And, My servant ceases not to seek nearness to Me by Nafl (optional

practices of Salaat, Sadaqaat, etc) until I make him My favourite, and when I make him My favourite, I become his ears wherewith he hears, his eyes wherewith he sees, and his hands wherewith he holds, and his feet wherewith he walks. And, if he asks Me for something, I fulfil his desire, or if he seeks refuge against anything, I grant him refuge'. *(Bukhari)*

(This Hadith means that, when a man becomes a favourite of Allah *Ta'ala*, he fully submits to the will of Allah *Ta'ala* in his walking, seeing and hearing, and in each and everything he does.) Some other versions of the Hadith add: 'Whosoever despises or bears enmity against anyone of my friends (favourites) has declared war against Me'.

Since the great saints are the Favourites of Allah *Ta'ala*, they are constantly and whole-heartedly engaged in contemplation, meditation and rememberance of Allah *Ta'ala*, and thus the subtle and deeper meanings of the Holy Qur'an are revealed unto them, and the divine mysteries are made manifest to their souls. Especially, the hearts of those who always remain absorbed in remembrance of Allah *Ta'ala* are inspired with the deeper significance of the Qur'anic Ayaat. Everyone can acquire spiritual knowledge with Divine Aid *(Taufeeq)* from Allah *Ta'ala*, the portion of his knowledge being commensurate with his concern for good actions and his diligence in devotions.

In a comprehensive Hadith quoted by Ibne Qayyim *Rahmatullah alaihe* in his book, 'Miftaaho Darris Sa'adah' and by Abu Na'eem *Rahmatullah alaihe* in his book, 'Hilyah', Ali *Radhiallaho anho* is reported to have given the following thorough account of the qualities of the Ulama who are concerned only about the Hereafter:-

Human hearts are like vessels and the best hearts are those which are containers of all that is good; it is better to preserve knowledge than to accumulate wealth. For, knowledge gives you protection while wealth needs protection by you; knowledge increases by use while wealth decreases by spending. The benefits of wealth do not remain after it has been spent, but the benefits of learning are eternal (people continue to benefit from the sayings of a learned man even after his death)

He then heaved a deep sigh and added, "Within my bosom, I hold true knowledge; I wish I could find people who would be cap-

able of receiving this knowledge. It is a pity that either I find men who employ religious pursuits for amassing wealth, or I find people who indulge in sensual pleasures, and are after amassing worldly wealth" (For the sake of brevity, I have quoted here a few sentences from a detailed discourse on the subject).

The eighth distinguishing characteristic of the virtuous Ulama is that their faith in Allah *Ta'ala* Shanohu is ever-increasing. Such Ulama are deeply concerned about their Imaan and Yaqeen, because they are fully aware that an unshakable faith and belief in Allah *Ta'ala* is the most valuable asset for a Mo'min.

Rasulullah *Sallallaho alaihe wasallam* said: "Perfect faith is nothing but true belief!" And also said, "Learn how to believe truly". The Hadith means that one should be very particular about associating with the people who possess a strong belief and should try to follow their example so that, by virtue of their blessed companionship, one can attain perfect faith.

A true 'Alim should have perfect belief in the Absolute Power of *Allah Ta'ala* and His Attributes, just like his belief in the existence of the sun and the moon. He should have a perfect belief that Allah *Ta'ala* Alone is the Doer of all thing; all the various material means are under His sole control and He employs these means as He wills. All material things are as helpless in His Hands as a stick in the hands of a person who beats someone with it, but nobody holds the stick to be responsible for it. When this belief gets firmly rooted in the heart, it will become easy for him to cultivate the qualities of 'Tawakkul' (trusting in Allah alone), 'Ridhaa' (Willing acceptance of what has been decreed by Allah *Ta'ala*) and 'Tasleem' (Submission to the Supreme Will of Allah *Ta'ala*).

A true 'Alim should also have perfect belief that Allah *Ta'ala* has the responsibility to provide sustenance for all living things. Every creature must get what is his lot; similarly, no one can get what has not been ordained for him. When this belief becomes firm, one will exercise moderation in the struggle to earn one's livelihood. Such a belief checks greed and avarice and one does not feel grieved if one has failed to achieve something.

A true 'Alim should also have firm belief that Allah *Ta'ala* is watching all our deeds, good or bad, at all times, that he knows even

an insignificant good or evil deed and that man will get reward or punishment due for it. He should strongly believe that all virtues are rewarded, just as he believes that eating bread satisfies one's hunger. Similarly, he should believe that evil has consequences for certain, just like snake-bite. In short, he should be attracted by good deeds, as a hungry person is by food. And, he should feel afraid of sins just as he is scared of a snake or a scorpion.

The ninth distinguishing characteristic of the virtuous Ulama is that, under all conditions, they should wear a true expression of being inspired with fear of Allah *Ta'ala*: it should be manifest from every gesture they make, from the style of their dress, from their personal habits, from their speech and even from their silence. A mere look at such an 'Alim's face will inspire you with the remembrance of Allah *Ta'ala*. He is calm and serene, noble and dignified, humble and modest. He abstains from idle or meaningless talk and his manner of speaking is natural and unassuming. For, artificial and unnatural style of speech is born of pride and haughtiness, and indicates lack of fear of Allah *Ta'ala*. Says Umar *Radhiallaho anho:* "Acquire knowledge along with proper poise and dignity; behave respectfully towards those who impart knowledge to you, and do not earn the reputation of being hard-hearted".

Rasulullah *Sallallaho alaihe wasallam* says: "The best of my Ummah are those who, in public life, look happy thinking of the infinite mercy of Allah *Ta'ala* but, in private weep and cry for fear of His punishment. They are bodily on earth, but their hearts are absorbed in thinking of heavenly matters". Someone asked Rasulullah *Sallallaho alaihe wasallam*, "Which is the best virtue?" He replied, "Abstaining from what is unlawful and keeping your tongue occupied forever with Zikr of Allah *Ta'ala*." Someone asked, "Who is the best companion?" He replied, "He who warns you for negligence in good deeds and aids you in performing them". Someone asked, "Who is a bad companion?" Rasulullah *Sallallaho alaihe wasallam* replied, "The one who does not warn you when you are negligent in your good actions, nor helps you when you want to do them." Someone asked, "Who is the greatest 'Alim"? He replied, "The one who lives in greatest awe of Allah *Ta'ala*." Someone asked, "With whom should we associate most frequently?" He replied, "Those who inspire you with 'Zikr' of Allah *Ta'ala*".

Rasulullah *Sallallaho alaihe wasallam* said: "The care-free person, in the life Hereafter, will be the one who remained concerned in this life; the happiest person, in the Hereafter, will be he who wept most in this life (for fear of Allah *Ta'ala*)".

The tenth distinguishing feature of the virtuous Ulama is that they are more concerned about those regulations of Islamic Law which pertain to religious practices and to what is lawful and unlawful. That is to say, they are interested in actions that it is obligatory to perform and are very keen to know things which it is necessary to avoid. Similarly, they are very particular in learning about things which may undo any virtue, for example, things which make Salaat invalid, the virtues of using a 'Miswak' (a twing used as a tooth-brush), etc. And, they do not indulge in discussions relating to abstruse branches of knowledge for the sake of being regarded as a sage, a profound scholar or a great philosopher.

The eleventh distinguishing characteristic of a virtuous Alim is that he has studied, with deep insight, various branches of knowledge; he does not blindly accept the opinions of others. For, we are bound to follow Rasulullah *Sallallaho alaihe wasallam* and seek guidance from his sayings alone. We follow the Sahabah *Radhiallaho anhum* simply because they closely observed and followed the ways of Rasulullah. And, since following the Sunnah of Rasulullah *Sallallaho alaihe wasallam* is of fundamental value, a true 'Alim should be very particular about collecting the Ahadith of Rasulullah and should make them the object of his serious consideration.

The twelfth distinguishing feature of the virtuous Ulama is that they are particularly strict in their avoidance of innovations 'Bid'aat' in Deen. If something becomes a common practice, it does not follow that the thing is a truely religious practice. For, true religion consists in following the Sunnah of Rasulullah *Sallallaho alaihe wassallam*. So, in all circumstances, we should ascertain what the Sahabah *Radhiallaho anhum* did in such matters. Hence it is imperative for a true 'Alim to undertake a thorough study of the ways and manners of the Sahabah *Radhiallaho anhum* and the course of action followed by them under various circumstances.

Hasan Basri *Rahmatullah alaihe* says: "Two types of person are innovators and they have introduced two kinds of innovations in Islam: (1) He who thinks about Islam, that true religion consists only

in his view, that only those who agree with him will attain eternal succes, and (2) the one who prefers this material world, seeks its gains, likes those who struggle to achieve worldly things and dislikes those who do not try to earn worldly wealth. Leave both of them alone, for they will go to Jahannam . As for him whom Allah *Ta'ala* has protected from these wrong notions, he takes care to follow in the footsteps of the Divines of early times, adopts their manners and practices. It is such who will be generously rewarded, in the Akhirah, by Allah *Ta'ala*".

Abdullah Ibne Mas'ood *Radhiallaho anho* has said: 'Yours is the age in which desires are restrained by (religious) knowledge; a time will soon come when knowledge will be subservient to desires. People will try to justify whatever pleases their fancy with the help of their knowledge". Some Divines have said: "During the times of the Sahabah *Radhiallaho anhum*, Shaitan (the Devil) sent forth his detachments to all four corners of the world. They roamed the world and came back, disheartened and exhausted. The Devil asked, "How did you fare?" They said, "These people (the Sahabah) have defeated our designs. They are not at all affected by our temptations; they made our task very hard." Shaitan said, "Don't worry. These people are companions of their Rasul *Sallallaho alaihe wasallam*; you cannot tempt them to evil. But soon, you will have people who will do what you desire." Then, once again, Shaitan sent forth his detachments in all directions, during the times of the followers (Tabi'een) of Sahabah *Radhiallaho anhum*. The devil's disciples again came back, worn out and cast down. When he asked them about their achievement, they said, "They annoyed us a good deal; they are strange people. During the day, we do succeed, to a certain extent, in tempting them into evils. But as soon as the evening falls, they repent of their sins so sincerely that all our labours are lost". Shaitan again said, "Don't worry. A time is soon coming when people will behave in a manner most pleasing to you: they will follow their own desires, taking them to be a sacred religious duty. They will not think of repentance; they will rather give religious sanction to their own innovations (Bid'aat) in Islam". After some time, Shaitan introduced into Islam such innovations as were accepted as a part of religion. How could they possibly repent of such a sin when thev believed themselves to be on the right path?

This is a brief account of the twelve distinguishing characteristics of the virtuous Ulama, which have been thoroughly discussed by

Imaam Ghazaali *Rahmatullah alaihe.* The Ulama should, therefore, particularly fear the Day of their Reckoning. They will be questioned more severely because they have a greater responsibility. And the Day of Resurrection, on which this Reckoning will take place, will be the most grievous Day. May Allah *Ta'ala*, in His Infinite Bounty and Mercy, protect us all from the severity of that Day!

(٧) عَنْ اَبِیْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِنَّ اللّٰهَ تَعَالٰى يَقُوْلُ ابْنَ اٰدَمَ تَفَرَّغْ لِعِبَادَتِیْ اَمْلَأْ صَدْرَكَ غِنًى وَاَسُدَّ فَقْرَكَ وَ اِنْ لَّا تَفْعَلْ مَلَأْتُ يَدَكَ شُغْلًا وَلَمْ اَسُدَّ فَقْرَكَ. (رواه احمد وابن ماجة كذا فی المشكوٰة. وزاد فی الترغيب الترمذی وابن حبان والحاكم صححه وفی الباب عن عمران وغيره فی الترغيب)

HADITH: 7

Rasulullah *Sallallaho alaihe wasallam* has stated that Allah *Ta'ala* demands: "O son of Adam, devote yourself to my worship, I shall make you feel contented and remove your poverty. But if you do not do so, I shall keep you busy with worldly engagements and will not remove your poverty."

There are many more Ahadith on the same subject. Imraan bin Husain *Radhiallaho anho* reported Rasulullah *Sallallaho alaihe wasallam* as saying, "He who reserves his devotion to Allah alone, making himself subservient to Him alone , Allah *Ta'ala* Himself fulfils all his needs and provides for him from such sources as he could never imagine; and he who makes the worldly gains his sole concern, Allah *Ta'ala* leaves him alone to deal with the world."

Anas *Radhiallaho anho* narrates that Rasulullah *Sallallaho alaihe wasallam* once said "A person whose sole concern is for worldly interests, undertakes journeys for the same and remains preoccupied with it all the time, Allah *Ta'ala* always makes him fear the impending poverty and hunger. (He remains in constant worry, thinking his income to be too small to make both his ends meet.) Thus, much of his time is wasted in such idle cares, because he can only get as much as has been decreed for him. And, if someone

concentrates on the Hereafter, makes it the sole aim of his life, undertakes journeys for the same and remains preoccupied with it all the time, Allah *Ta'ala* protects him from worldly cares, grants him self-sufficiency and bestows upon him an unconcern about material things. He is blessed with perfect peace in his life and the world demeans itself before him."*(Targheeb).* The 'world demeaning itself' means that, as everyone must inevitably get what has been ordained for him, his apportioned share comes to him of itself. (We have already quoted a number of Ahadith to the effect that a man's livelihood pursues him in the same way as his hour of death. It is bound to reach him under all circumstances and if he receives it with an air of indifference, it would look as if the world is demeaning itself before a person who does not care for it.

In another Hadith, Rasulullah *Sallallaho alaihe wasallam* is reported to have said,"Whoever seeks what Allah *Ta'ala* has in store for him (in the Hereafter), living with nothing except the skies as a cover and using the ground as a bed and having no anxiety for worldly things, will have food without having to till the land and get fruit to eat, without having to plant a garden. He is the one who puts his trust in Allah *Ta'ala* and always struggles to win His pleasure; so, Allah *Ta'ala* appoints the skies and the earth to procure him his livelihood; never do they hesitate to bring him the sustenance He desires. In this way, he gets all his provisions without the fear of reckoning on the Day of Judgement.' *(Durre Manthur)*

According to another Hadith, Ibne Abbas *Radhiallaho anho* is reported to have said: "Rasulullah *Sallallaho alaihe wasallam* delivered a sermon in Masjid-al-Khaif at Minaa, in which he said, after praising Allah *Ta'ala*, "Whoever makes this world his only concern, Allah *Ta'ala* causes his affairs to be disturbed with a variety of worries, he is all the time haunted by the fear of privation and, yet, he cannot get more than his allotted portion of worldy goods."

Abu Zarr *Radhiallaho anho* reports Rasulullah *Sallallaho alaihe wasallam* as saying, "He who hankers after this world, loses Allah *Ta'ala*'s concern for him; he who does not care for (the welfare of) the Muslim community, loses their regard for him. We have no concern for a person who demeans himself of his own accord (for worldly gains). Indeed it is not befitting for a Mo'min to demean himself before others, for some money or for any other paltry gains

of this world." (Undoubtedly such a person is not aware of his own worth as a Mo'min and he tarnishes the good name of his noble ancestors.) And his noblest connection is that of belonging to the Ummah of Rasulullah *Sallallaho alaihe wasallam*, the pride of all Rasuls.

Anas *Radhiallaho anho* reports Rasulullah *Sallallaho alaihe wasallam* as saying: 'Four things are signs of misfortune:

1. Tearless eyes (eyes that do not shed tears from fear of Allah *Ta'ala*);
2. Hard-heartedness (i.e. having a heart that is not softened by the thoughts of the Akhirah, nor moved to sympathy for others);
3. High hopes about distant future.
4. Greediness about worldly gains. *(Targheeb)*

Abu Dardaa *Radhiallaho anho* once exhorted people, thus: "O people! What is the matter with you? I see that,(because of death)the number of Ulama among you is decreasing day by day, and the ignorant among you do not care to acquire knowledge. Start acquiring it lest, because of the death of Ulama, a time should come when you may find no one to instruct you in religious knowledge properly. I see that you are greedy for hoarding provisions, even though your share is pre-ordained. But you neglect acquiring knowledge and performing good deeds, for which you have been made responsible. I see the worst among you are those who look on Zakaat as a fine, do not observe Salaat at the proper time and neglect recitation of the Holy Qur'an." *(Tanbee-Hul-Ghaafileen)*

(٨) عَنْ أَبِي مُوسَىٰ قَالَ قَالَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ أَحَبَّ دُنْيَاهُ أَضَرَّ بِآخِرَتِهِ وَمَنْ أَحَبَّ آخِرَتَهُ أَضَرَّ بِدُنْيَاهُ فَآثِرُوا مَا يَبْقَىٰ عَلَىٰ مَا يَفْنَىٰ. (رواه احمد والبيهقي في شعب الايمان كذا في المشكوٰة)

HADITH: 8

He who loves this world, does harm to his Akhirah; and he who loves his Akhirah does (seem to) harm his worldly interests. So, give preference to what is everlasting over that which is short-lived. ***(Mishkaat)***

However long a man may live, his life must end inevitably and

however big a person's fortune may be, he will have to lose it one day. It will either be spent and wasted during his life or he will die and leave it behind. The life Hereafter on the other hand is everlasting and its bounties are eternal. Hence everybody, if he has a little sense, should prefer the eternal to that which is shortlived. It is the height of foolishness to hanker after something which, even if one can attain it, does not remain in one's possession forever. Still, as our reason has been blinded by heedlessness, we have become enamoured of the beauty and adornment of this world, which, in reality, is like the waiting room of a railway station where the travellers stop for a short while, till the train comes and they board it, bound for their destinations. The best use of this short time is to spend it in making preparations for the journey, in arranging things which will be of use during the journey or after reaching the destination. During this brief stay, if someone were to spend his precious time in roaming about or in cleaning the waiting room and arranging its furniture properly or worse still in decorating the room with mirrors and other ornamental designs, leaving his luggage scattered about, he would naturally lose all his precious things.

In this Hadith, there is a warning against love of this world. For, love is the strongest of passions and if you love someone or something, by and by the object of love takes possession of your entire being. That is why Rasulullah *Sallallaho alaihe wasallam* has persuaded us to cultivate a true love for the Hereafter and warned us against adoring this world. Indeed, one who loves this lowly world, may sometimes perform virtuous deeds for the Hereafter but, soon, the passion for the world asserts itself and gradually the man becomes negligent in practices valuable for the Akhirah. Our elders have advised, "He who is enamoured of this world cannot be guided into the right path, even though all the great Divines and Sheikhs make a united effort to reform him. Similarly, he who renounces this world and shuns it, cannot be led astray, even though all the corrupt people make a united effort to tempt him away from the right path." *(Mazaahir-e-Haqq)*

Baraa *Radhiallaho anho* reports Rasulullah *Sallallaho alaihe wasallam* as saying: "He who indulges in a lustful life will be deprived of fulfilling his wishes in the Hereafter; he who looks greedily towards the ease-loving life of the well-to-do is regarded as a mean person in the kingdom of heaven; he who is contented with the minimum provision, from Allah *Ta'ala*, will be allotted an abode in 'Jannat-ul-Firdaus". *(Durre Manthur).*

Luqman (the wise) *alaihissalam* is a well-known sage, whose advice to his son has been mentioned in the Holy Qur'an. It is said that he was a dark-complexioned slave from Abyssinia. Allah *Ta'ala* bestowed His favours upon him and he came to be known as Luqman the wise. According to some Traditions, Allah *Ta'ala* gave him a choice between kingship and wisdom. He said that he prefered wisdom. Another Hadith says: "Allah *Ta'ala* asked Luqman whether he liked to be a king and justly rule over the people." He submitted, "O my Lord, if it is a command from You, I must obey; for, in that case, I shall be assisted by You. But if I am granted the choice to accept or to decline, I would rather be excused; I do not like to undertake this onerous responsibility" The angels questioned him about it; he said to them, "A ruler is always in a difficult situation. Tyranny and other evils surround him on all sides, and everything depends upon whether he is Divinely aided or not. If he rules justly, he can attain to salvation, if not, he is led astray from the path leading to Jannah. And, it is far better to lead a humble life rather than to lead an easy life in this world and do harm to one's life in the Hereafter. He who prefers this world to the Hereafter suffers a double loss: this world forsakes him, sooner or later, and he has no value in the Hereafter." The angels were greatly surprised at his remarks. After this, Luqman went to sleep and Allah *Ta'ala* bestowed wisdom upon him. *(Durre Manthur)*

Luqman's sayings and the words of advice, he gave to his son, contain rare wisdom, and quite a number of Traditions refer to 'Luqman's advice to his son'. One of these runs like this: "O my dear son, sit in the company of the Ulama frequently and listen carefully to what the wise men say, for Allah *Ta'ala* gives life to the dead hearts by the 'Nur' of wisdom, just as He revives the dead earth by heavy life-giving rains".

They relate that once a stranger passed by Luqman *alaihissalam* while he was sitting among his followers. The man said, addressing Luqman, "Aren't you the bondsman of such and such tribe"? He replied, "Yes, I was a slave boy of that tribe". The stranger asked again, Aren't you the one who used to graze the goats near such and such hill?" Luqman replied, "Yes, I am the same person". The man said, 'Then what has brought you to this noble position?" Luqman *alaihissalam* replied, "I was very particular about a few things and I observed them on all occasions, viz. fear of Allah *Ta'ala*, truthfulness in speech, fulfilling a trust and avoiding useless talk".

He says: "My son entertain good expectations from Allah without losing fear of His punishment. A fear of His punishment should not make you despair of His Mercy". His son said, "The heart is one; how can it contain hope and fear at one and the same time"? Luqman *alaihissalam* replied, "A Mo'min is such as if he possessed two hearts: one teeming with hope and the other equally full of fear." He advises his son to recite رَبِّ اغْفِرْلِي (O my Lord, forgive my sins) frequently. For, there are certain hours during which Allah's special favours descend upon His men and everybody is granted whatever he asks from Allah *Ta'ala.*" He says: "My dear son, no one can perform good deeds unless he possesses a firm belief in Allah *Ta'ala.* If a person's belief is unsound, he is very weak in performing good actions. My dear son, if Shaitan (the Devil) were to create doubts in your mind, let your firm belief overpower him and silence his whispers; and if he tempts you to be negligent in virtues, defeat him by remembrance of the grave and the Day of Resurrection; if he (the Devil;) tempts you towards joys of this world or makes you afraid of the hardships of this life, say to him, 'One must inevitably leave this world' (neither the luxuries nor the hardships of this life are enduring). He says: "My dear son, he who tells a lie loses the freshness of face, he who cultivates bad habits will ever remain sad; it is far easier to move huge mountains from one place to another than to reform the ignorant stupid." He says: "My dear son, abstain from telling lies; for lies soon arouse enmity and hatred for the liar. My dear son, be very particular about attending funeral prayers and avoid attending festivities. For, funerals remind one of the Hereafter and festivities divert one's attention towards this world. My dear son, do not eat anything when your stomach is full; it is better to put food before a dog than to over-eat. My dear son, don't be so sweet that people swallow you up, nor so bitter that they spit you out. My dear son, do not be less capable (in devotions) than a cock which starts crowing at early dawn and you be lying asleep in bed. My dear son, don't delay Taubah (Repentance), for death may take you unawares. My dear son, do not make friends with stupid people, lest you should develop a liking for their foolish talk. And do not incur the enmity of a wise man, lest he should turn away from you in disgust (and you should be deprived of getting benefit from his wisdom). My dear son, let no one but the pious partake of your food and always consult Ulama in your affairs".

Someone asked Luqman *Alaihissalam,* "Who is the worst of men?" He replied, "The one who does not mind being watched while doing an evil deed".

He says: "My dear son, associate frequently with the pious for, in this way alone, you can attain to the virtues that they possess. Besides, when Allah's special favours descend upon these beings you will also be able to receive your share of blessings; for when it rains, its showers fall on all sides of the house. My dear son, avoid the company of the wicked people, for no good can be expected to come out of associating with them. Moreover, if at any time, Allah's punishment befalls them, you will also be affected by it". He says: "A father's punishment is as beneficial for a child as is the water for the fields". He says: "My dear son, since the day you were born, everyday, you are getting closer to the Hereafter with your back towards this world. So, your abode in the Hereafter is far nearer to you (because you are advancing towards it everyday, at all times) than your house in this world (because you are moving farther and farther away from it day by day)".

He says, "My dear son, avoid incurring debts; for a debt is a humiliation by day and a grief by night. (One is disgraced when the creditors make demands by day, and one spends the night in grief, worrying about his debts). My dear son, entertain hopes of mercy from Allah *Ta'ala*, but let not your hopes make you bold in committing sins; be fearfull of Allah but let not your fear make you despair of His mercy. My dear son, if someone comes to you with the complaint that so and so has taken out both his eyes and you actually see both his eyes missing, do not form any judgement about the person until you have heard the other side. For, this man might have hit the other person first and taken out four eyes earlier". *(Durre Manthur)*

The legist (Faqih) Abu-ul-Laith *Rahmatullah alaihe* relates that, when the last hour came for Luqman, he said to his son, "My dear son, I have given you a lot of advice during my life-time; now that I am leaving the world, I would like to advise you about six points:–

(a) Busy yourself in the affairs of this world to the extent of the remaining period of your life (which is nothing when measured up against the eternity of the Akhirah).

(b) Worship Allah *Ta'ala* according to the measure of your dependence on Him (and, obviously, one needs His help in everything).

(c) Make preparations for the Hereafter according to the extent of

your stay in that world (and, obviously, one shall have to stay there enternally, for there is no other place to go to after death).

(d) Continue to struggle for redemption from Hell-fire till you are sure you have attained it. (It is common knowledge that, if someone is under trial for a grievous offence, he continues to make efforts for his acquittal till he is sure that the case is going to be decided in his favour).

(e) If you have the audacity to indulge in sins, do so to the extent that you can endure Hell-fire (for, punishment of sins is dictated by law and you are never sure whether the Sovereign, however infinite His mercy may be, will grant you mercy petition) :

(f) When you want to commit a sin, look for a hiding place that is not being watched by Allah *Ta'ala* and His angels (for, everybody knows the consequences of engaging in a revolt before the eyes of the Sovereign Himself or in the presence of His secret agents). *(Tanbeeh-ul-Ghafileen)*

These words of advice by Luqman have been mentioned here, as they bear upon the subject contained in the foregoing Hadith viz. 'He who loves this world does harm to his life in the Akhirah'.

'Arfajah Thaqafi *Rahmatullah alaihe* says that he asked Abdullah Bin Mas'ood, *Radhiallaho anho* to recite the Surah beginning: سَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى

Glorify the Name of thy Lord, the Most High.

Ibne Mas'ood *Radhiallaho anho* began to recite the Surah and when he recited the verse:

بَلْ تُؤْثِرُونَ الْحَيٰوةَ الدُّنْيَا وَالْآخِرَةُ خَيْرٌ وَّأَبْقٰى

But you prefer the life of the world, although the Hereafter is better and more lasting. (al-A'ala: 16 - 17)

He stopped short and said "No doubt, we prefer the life of the world to the Hereafter". The audience sat silent. He again said, "We prefer the life of the world, because we see its beauty and adorn-

ments, its women, its food and drinks, while all the bounties of the Akhirah are veiled from us. So, we give preference to this world and lose sight of the Hereafter".

Anas *Radhiallaho anho* relates that Rasulullah *Sallallaho alaihe wasallam* said, "The Kalimah 'Laa Illaha Illallaho" (There is none to be worshipped but Allah) protects men from the displeasure of Allah, so long as they do not prefer their worldly business to the requirements of the Akhirah; and if they value worldly business more than the Hereafter, and recite the Kalimah 'Laa Ilaha Illallaho, it is not accepted from them and it is said, 'You are liars (i.e. you are not sincere in your profession of faith; these are just empty words).'

Another Hadith reports Rasulullah *Sallallaho alaihe wasallam* as saying, 'Whoever meets Allah *Ta'ala* testifying:

لَآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ

There is no God but Allah, Who is Alone and Who has no partners;

He will enter Jannah unless he mixes it up with other things". After he had repeated his words thrice, one of the companions said, "O Rasulullah, I would (love to) offer my parents for sacrifice in lieu of you, what is meant by 'mixing it up with other things". He replied, "Love for this world, prefering it to the Hereafter, hoarding money for this life, taking pleasure in worldly possessions and behaving like the proud people".

Another Hadith reports Rasulullah *Sallallaho alaihe wasallam* as saying, "This world is a coveted abode for him who has no abode (in the Hereafter) and a much-desired property for him who has no property (in the Hereafter); and he who has no sense gathers provisions for the world". *(Durre Manthur).* Rasulullah *Sallallaho alaihe wasallam* said, "Accursed is this world and all that it contains is accursed, except that which is for the pleasure of Allah *Ta'ala*." *(Jami-us-Saghir)*

Imaam Ghazali *Rahmatullah alaihe* writes, in deprecation of the world: "All praise be to Allah *Ta'ala* Who has made His friends aware of the dangers of the world and its baneful influences. He has

revealed to them its secrets and warned them of its defects. The divines have realized the true nature of the world's various phases and have, after comparing its merits and demerits, realized that its harms are much more than its benefits. They understand that the hopes one entertains of this world are nothing in comparison with the dreadful consequences of worldly pursuits. The world is like a pert woman, of worthless character, who seduces people through its beauty and adornments, and leads to the damnation of all those who desire to enjoy its company. It runs away from those who adore or admire it and is most niggardly in returning their advances. Even when it gives attention to its admirers, its attention leaves them no peace in the midst of their trials. If the world perchance does one good turn to somebody, it goes on doing evil to him for a whole year. He who is fascinated by it, ultimately suffers humiliation; he who takes pride in his worldly achievements, has to reproach himself for his sorrowful end. It runs away from its admirers as it runs after those who shun its advances. It disregards those who serve it and advances towards those who turn away from it. Even its purity has a taint of impurity. Its joy is mingled with sorrow; its luxuries have an aftertaste of remorse and sorrow.

The world is like a deceitful treacherous woman; it adorns itself for its admirers but, when they have become enamoured of it, betrays them and upsets their plans.It bewitches them with its enchantments and, afterwards, gives them a taste of its fatal poison. The world is an enemy to Allah *Ta'ala* and it is an enemy to His friends and foes alike. It is an enemy to Allah *Ta'ala* in as much as it waylays those who undertake a journey to Him: it is an enemy to the friends of Allah because it adorns itself to fascinate them, and then forsakes them to taste bitter sorrow. It is also hostile to the enemies of Allah, for it deceives them with its treacherous pranks and, when they begin to trust its friendship, it forsakes them when they are in dire need of help, thus causing them to suffer endless sorrow".

There are many Ayaat of the Holy Qur'an and quite a number of Ahadith on deprecation of worldly attachments. All Ambiya *(Prophets) Alaihimussalam* were sent to mankind for warning them of such attachments. Once Rasulullah *Sallallaho alaihe wasallam* came upon the dead body of a kid. Addressing the Sahabah he said, "Do you think this dead body is of any value to its master?". The Sahabah replied, "Obviously, it is of no value to him. That is why he has thrown it away." Then Rasulullah *Sallallaho alaihe wasallam*

said; "The world is more contemptible in the sight of Allah *Ta'ala* and of far less value than this dead kid is to its master. If the world was equal, in value, to a gnat's wing in the estimation of Allah *Ta'ala*, He would not give a non-believer draught of water out of its resources". Rasulullah *Sallallaho alaihe wasallam* once said, "Love of the world is the basis and the source of every sin".

Zaid bin Thaabit *Radhiallaho anho* says, "Once we were sitting in company with Abu Bakr *Radhiallaho anho* when he asked for water and was presented some water mixed with honey. He held it to his mouth and was about to drink it when he broke into tears and began to weep. He wept so bitterly that those who were sitting beside him were also moved to tears and everybody wept most bitterly. He again held the cup to his lips, but put it back again and began to weep and cry. At long last, he wiped his tears and said, 'I was once sitting in company with Rasulullah *Sallallaho alaihe wasallam* when I saw that he was pushing something away from himself with both his hands, though I could not see anything. I asked, 'O Rasulullah, what is it that you are driving away from yourself?' He replied, 'The world presented itself to me, but I drove it away. It came to me once again and said, 'You have guarded yourself against me,but there will follow people who will not be able to protect themselves against me.'

It occurs in another Hadith that once Rasulullah *Sallallaho alaihe wasallam* said; "Most astonishing is the case of a person who believes that the life Hereafter is permanent and everlasting and yet struggles to achieve (the gains of) this world, which is an abode of deception." Once Rasulullah *Sallallaho alaihe wasallam* came upon a dunghill where there lay some decayed bones, droppings of animals and rags of worn-out cloth. He stopped there and said, "Look, this is what the world, its beauty and adornments come to in the end".

There is another, rather detailed, version of this Hadith, though Allama Iraaqi *Rahmatullah alaihe* and other scholars say that they have not been able to trace its source. However, Imaam Ghazali *Rahmatullah alaihe* has made a reference to it and the author of 'Qoot' has related it, in a 'Mursal' form, on the authority of Hasan Basri *Rahmatullah alaihe.* (A 'Mursal' Hadith is one in which a man in the generation following the Sahabah directly quotes Rasulullah *Sallallaho alaihe wasallam*). It reads: Abu Hurairah *Radhiallaho anho* narrates that once Rasulullah *Sallallaho alaihe wasallam* said

to him, "Shall I show you the true nature of this world?" He submitted, "Certainly, O Rasulullah, Whereupon he took him to a dunghill outside Madinah Munawwarah, where there were lying some human skulls and excrements, rags of worn-out cloth and bones, etc., and said, "Abu Hurairah, these are skulls of men. Their brains were full of greed as you are today for (the things of) this world. They used to build up high hopes about the distant future, as you do todays. But now the empty skulls are lying on the ground and, in a few days, they will turn to dust. These excrements are, in reality, those delicacies of food which were bought with hard-earned money, cooked with diligence and eaten (with relish). Now they are lying here, in a state repulsive to men. These rags are, in fact, pieces of fancied dress which people used to wear and feel proud. Now they have become rags scattered about by the winds. These are the bones of beasts, on which people used to ride and roam about proudly in the world. Let him who cares weep and cry over these circumstances". Abu Hurairah *Radhiallaho anho* says, "At this all of us wept most bitterly".

In another Hadith, Rasulullah *Sallallaho alaihe wasallam* is reported to have said, "This world looks fresh and sweet and Allah *Ta'ala* has made you heirs and successors of your forefathers in this world, in order that He might watch your conduct in it. When worldly goods were lavishly given to the children of Israel, they were fascinated by the beauty and adornments of this world and they fell into temptations concerning women and ornaments."

Isaa *alaihissalam* says, 'Do not make the world your master or, else, it will enslave you; deposit your possessions with Allah *Ta'ala* where no harm can come to them. The wealth lying in the treasuries of the world may go waste at any time, but no *mishap* can occur to the Treasury of Allah *Ta'ala*. He also says, 'One sign of the depravity of the world is that acts of disobedience to Allah *Ta'ala* are commited in it and another such sign is that no one can attain to the Hereafter without forsaking worldly gains. Take heed and mind it well that love of the world is the source of every sin and that a little while spent in following one's vain desires may lead to a long period of suffering. He also says; "There are people whom the world seeks and others who seek the world, it goes after those who seek the Hereafter and unwillingly lets them have their means of sustenance. As for those who seek this world, the Hereafter does not care for them till death lays its hand on them (they die without having achieved any gains of the Akhirah)."

It is said that once Sulaiman *Alaihissalam* was flying on his throne with his armies, while birds spread their wings above him to protect him from the sun, and the courtiers from among the jinns and men sat with him on either side. He came upon a saint, who said, "Subhanallah, Allah *Ta'ala* has bestowed upon you such a vast kingdom". Sulaiman *alaihissalam* thereupon said, "The credit entered in a believer's book of deeds for reciting (سُبْحَانَ اللّٰه) 'Subhanallah' once is far greater in value than the entire kingdom of Sulaiman, for, this kingdom shall come to an end soon enough and the blessings of 'Subahanallah' (سُبْحَانَ اللّٰه) will endure permanently."

Rasulullah *Sallallaho alaihe wasallam* says, "He who seeks this world, making it his ultimate aim (in life), Allah *Ta'ala*, has no regard for him and afflicts him with four things: (1) an anxiety that has no ending (i.e., he always remains anxious to increase his income); (2) an occupation, leaving him no spare time; (3) a neediness which deprives him of any feeling of contentment (when his income increases, the expenses also increase and the income always seems to be insufficient); (4) unending hopes about the distant future, which can never be fulfilled."

It occurs thus in the 'Sahaaif' (revealed booklets) of Ibrahim *alaihissalam*, "O world, how contemptible you are, in the sight of the pious men for whom you adorn yourself! I (Allah *Ta'ala*) have inspired their hearts with enmity for you and made them turn away from you (in disgust). I have not created anything more contemptible than you. Your grandeur amounts to nothing,because it vanishes very soon. I decreed on the very day I created you that you would not remain with anyone forever, nor would anyone keep you with himself forever, howsoever unwilling he might be to part with you. Blessed are the pious persons who apprise Me of their wholehearted acceptance of what I have decreed for them, and tell Me about the truth of their true and strong faith. This is the eternal prosperity! When they rise from their graves and come to Me. I shall grant them a radiance (Nur) which will shine forth before them and the angels will be there on their right and on their left; and, to crown all, I shall fulfil all their hopes and grant them everything that they expected of Me."

Rasulullah *Sallallaho alaihe wasallam* says, "On the Day of

Resurrection, some people will have good deeds weighing as much as all the mountains of Arabia; but they will be thrown into Jahannam.' When someone asked, "Will they be observers of Salaat?" He replied, Yes they will have observed Salaat, kept fasts and been regular in Tahajjud (Nafl' or superrogatory midnight Salaat). But, in spite of all this, they were such as would rush for any worldly gain, wealth or honour, etc (without caring whether it is lawful or unlawful)." Says Isaa *Alaihissalam*, 'Love of this world and love for the Akhirah cannot be cherished by one in the same heart, just as no vessel can hold both fire and water at the same time'

Rasulullah *Sallallaho alaihe wasallam* says, "Keep away from this world; It is a sorceress more deceitful than 'Haaroot' and 'Maaroot'." Another Hadith says, 'Once Rasulullah *Sallallaho alaihe wasallam* came upon a company of Sahabah and said to them, 'If any one of you wishes that Allah *Ta'ala* should remove his blindness of the heart and open his eyes to the instructive aspect of things, let him remember that whosoever loves this world and entertains excessive hopes about the distant future, Allah *Ta'ala* makes his heart blind in proportion to the extent of his longings. And whosoever shuns this world and restricts his hopes, Allah *Ta'ala* shall grant him knowledge without his having learnt it from anyone else and lead him to the right path, without being guided by anyone else. Soon there will arise people who shall rule through slaughter and oppression, who will amass sufficient means by niggardliness and vanity and who will win the hearts of the people through submission to their wanton desires. If anyone of you witnesses such times and remains contented with his insufficient means, though he could become rich; and endures hatred of the people, though he could command their love by following their desires; and remains contented with humble position though he could win popularity through fulfilling their desires, in short, if he endures all these things only for the sake of Allah *Ta'ala*, he will get a reward equal to that of fifty 'Siddiqeen' (Siddiqeen is the plural of 'Siddiq', the one who gives his sincerest support to the Nabi).

Another Hadith has it to the following effect, 'Once a lot of wealth was received by Rasulullah *Sallallaho alaihe wasallam* from Bahrain. When the needy among the Ansaar of Madinah Munawwarah heard about it, a large number of them came to offer Fajr Salaat with Rasulullah. When the Salaat was over, Rasulullah *Sallallaho alaihe wasallam* looked at the gathering and smiled; he

then said, "I think you have come because you have heard of the wealth I have received from Bahrain'. They submitted, 'O Rasulullah, It is true; we have come for the same thing'. Rasulullah *Sallallaho alaihe wasallam* then said, 'I give you glad tidings that soon there will be abundance of wealth: you can hope to get what would please you. I have no fears of your going astray through poverty or hunger, but rather I am afraid that worldly wealth may come to you in abundance, as happened with previous generations, and as a consequence you may set your hearts upon the world, as they did, and that it would ruin you as it ruined them'.

Another Hadith says that Rasulullah *Sallallaho alaihe wasallam* once said; "What I fear most on your account is that Allah *Ta'ala* should bring forth for you the blessings of the earth". Someone asked, "What are the blessings of the earth". He replied,"The attractive fruitfulness of the earth."

Abu Dardaa *Radhiallaho anho* reports that Rasulullah *Sallallaho alaihe wasallam* once said; "If you knew what I know, you would laugh less and weep more often and the world would become contemptible in your sight, and you would not prefer it to the Hereafter". After relating the Hadith, Abu Dardaa *Radhiallaho anho* added on his own account: "If you knew what I know, you would go out to the jungle, weeping and crying and leave your property unguarded. But your hearts are heedless of the requirements of the Hereafter and you have, before you, worldly hopes and aspirations That is why the world has become your master and all your activities are directed towards it; you have reduced yourself to a condition of stark ignorance. What is worse, some of you have become like the animals, indulging in lustful activities, not minding the evil consequences. What has happened to you that you do not love one another, nor admonish one another, though you are brothers in Islam? There is discord among you because of your wrong desires, arising out of the corruption within you. If you are united in the cause of 'Deen' and affairs of 'Deen', your bonds of mutual relationship will be strengthened. What has happened to you, that you counsel one another about affairs of this world, but do not do so about affairs of the Akhirah? You are incapable of admonishing those whom you love and do not give them good counsel about the affairs of the Hereafter. This is only because of your weak faith. If you had faith in the good and evil things of the Hereafter, like your belief in the good and evil things of this world, you would certainly

give preference to the Akhirah. The Akhirah should have greater control over your affairs. You may say that the needs of this world are immediate, while those of the Hereafter are remote. Just imagine how many activities there are, in this world, of which the fruits have to be reaped later. Still you toil and fret and struggle hard for them! For example, you work hard in the fields, for months together, hoping to reap crops in the end. Similarly, you take pains to plant trees in the garden, hoping to pick the fruit after years of hard labour and patient waiting. You have deteriorated, in matters of faith, so much that you do not care to gauge the level of your Imaan (faith) by doing things that would reveal it".

"If you have any doubts about the revealed knowledge conveyed to us by Rasulullah *Sallallaho alaihe wasallam*, please come to us,so that we may show you the truth of this knowledge and make it abundantly clear to you. Come, we will show you the light by which you will be able to see, for yourself, that whatever Rasulullah *Sallallaho alaihe wasallam* said is absolutely true. You are no fools that we should regard you incapable of understanding it. For, you hold sound views about worldly affairs and act upon them most carefully. Then, what is wrong with you that you do not exercise wisdom, nor act with due care in affairs of the Akhirah. What has happened to you? Why is it that you feel very happy over a paltry gain of this world and feel very sad over a little loss, to the extent that its effect is reflected in your faces. You complain of your 'sufferings', calling a little trouble a 'suffering' and hold meetings to console one another. But you are not grieved, nor feel sad,when you happen to miss an important religious requirement; your faces do not wear an expression of sorrow. When I see your indifference towards 'Deen', I feel inclined to think that Allah *Ta'ala* has forsaken you. You greet one another happily but everyone avoids saying anything which may be unpleasant, though true, to the other. He fears lest the other person should say to him something in return, which would displease him. So, you live amicably, keeping all dark thoughts to yourselves. Thus you have become corrupt from within though, outwardly, you seem to be enjoying life. And you seem to have all agreed not to think of death. I wish Allah *Ta'ala* would grant me death and relieve me of sorrow on your account! And, I wish to join the company of those I love most dearly (meaning Rasulullah *Sallallaho alaihe wasallam* and the Sahabah *Radhiallaho anhum*). If they were alive, they would not have liked to associate with you, even for a short while. If there still remains an

iota of good in you, take heed. For, I have told you what I think of you clearly and without hesitation, and I have spoken the truth. It is quite easy to achieve that which Allah *Ta'ala* has got in store for you (the boons of the Hereafter). And I seek help from Allah *Ta'ala*, both for you and myself". (Here ends the Exhoration given by Abu Dardaa *Radhiallaho anho.)*

This admonition by Abu Dardaa *Radhiallaho anho* deserves deep consideration, because he was showing his displeasure to those persons with whom we, today, cannot stand comparison. If Abu Dardaa *Radhiallaho anho* were to see our present-day deplorable indifference towards 'Deen,' he would certainly have died of sorrow and grief. Surely for people like him, the sight of our present-day sad plight in religious matter would be most unbearable.

Hasan Basri *Rahmatullah alaihe* says, "May Allah have mercy upon those who were given this world as a trust and they, in turn, entrusted it to others and passed away, freed from the worries of the world!" He also says, "If anyone prevents you from observance of 'Deen', defy him; but if anyone hinders you from gaining a worldly advantage, leave it for him and have no care". Abu Haazim *Rahmatullah alaihe* says, "Protect yourself from worldly attractions! On the Day of Resurrection, a man will be summoned and the announcement shall be made, "He is the man who set great value upon things which had been condemned by Allah *Ta'ala*". Abdullah Ibne Mas'ood *Radhiallaho anho* says, "Everybody is, so to say, a guest in his own house; and all his possessions are like borrowed things. The guest shall go back home (to the Hereafter) and the borrowed things shall have to be returned".

Once Rabi'ah Basriyyah *Rahmatullah alaiha* was sitting in company with some people who were talking of the world reproachfully She said, "Do not talk of the world. Do not talk of it even disparagingly. For, your talking of it shows that you consider it to be worth talking about, and something of consequence. If it were of no consequence in your sight, you would never have liked to make a mention of it. (For, who would talk about the filth that men excrete?)"

Luqman Alaihissalam said, in the course of his last advice to his son, "Barter this world for your 'Deen', you will reap the benefits (of the bargain) both in this world, and the Hereafter; but do not barter

away your 'Deen' for the sake of this world, or else you will suffer loss in this world and the next". Mutarrif bin Shikheer *Rahmatullah alaihe* says, "Do not look admiringly at the luxurious life of the kings and their fine dress. Consider what shall be the end of all this."

Abu Umamah *Radhiallaho anho* says, "When Rasulullah *Sallallaho alaihe wasallam* was sent as a 'Nabi' to mankind, Shaitan (Satan) sent forth his detachments to take stock of the situation. They came back and told him that a 'Nabi' had been sent to mankind and that he had a large number of followers. Shaitan then asked them to make sure whether they (the followers) loved the world. His disciples replied, 'Yes, certainly'. Shaitan then said, 'I do not mind, even though they shun idol-worship, for I shall seduce them with three things: (1) earning money by unlawful means, (2) spending it in an unlawful manner, and (3) refusing to spend it on things on which it should be spent."

Ali *Radhiallaho anho* says: "Man shall have to render an account of his lawfully earned money and he will have to suffer punishment for the money earned unlawfully." Maalik bin Dinar *Rahmatullah alaihe* says, "Beware of this sorceress (the world), because its magic works even upon the hearts of the Ulama".

Abu Sulaiman Darani *Rahmatullah alaihe* says, "He whose heart is occupied with love of the Hereafter cannot be at peace with the life of the world; for the latter will go on struggling to take possession of his heart. On the other hand, he whose heart is occupied by the love of this world, need not worry about any hindrance from the Hereafter. For, the life of Akhirah is like a being of noble disposition, least willing to take possession of homes occupied by others. And this world is mean by nature, imbued with the desire to occupy others' houses by force". Maalik bin Dinar *Rahmatullah alaihe* says, "The more you worry about this world, the less concerned will you be about your Hereafter. And the more concerned you are about the Hereafter, the less worried will you be about this world."

Hasan Basri *Rahmatullah alaihe* says, "I have known people to whom the worldly benefits were of less importance than the earth on which you walk and they did not care a whit for the gain or loss of those benefits. Nor did they care to notice who was receiving them and who was being deprived". Someone asked him, "What do you

think of a person whom Allah *Ta'ala* has granted abundance of wealth and he spends it, giving it away as Sadaqah or spends it on his relations? Is it advisable for him to partake of delicious food and lead a sumptuous life? Hasan *Rahmatullah alaihe* replied, 'No, even if he were to possess all the treasures of the world, it would be advisable for him to spend on his own needs only as much as was absolutely necessary. He should remit all that exceeds his barest needs to the next world, where it will be treasured up for him to be utilized on a Day (the Day of Resurrection) when he is in dire need of help."

Fudhail *Rahmatullah alaihe* says, "If I were presented all the riches of the world, with the assurance that no reckoning will be made for it, I would not accept it; for me, it is disgusting like carrion, which you avoid for fear for polluting your clothes". Hasan *Rahmatullah alaihe* says, "Bani Israel, though they worshipped Allah *Ta'ala*, became degenerate and began to worship idols because of their love of the world". He also says, "Man always considers his wealth to be little, but he never regards his virtues to be few. He does not care if any calamity befalls his religion but feels upset if any harm comes to his worldly life."

Fudhail *Rahmatullah alaihe* says; "It is quite easy to join worldly pursuits, but very difficult to extricate oneself from them." A Divine says, 'I am astonished at him who believes that death is inevitable and that it may come to him at any time but, still, he takes pleasure in worldly pursuits. I am astonished at him who believes that Jahannam is a reality and that nobody knows what his last abode in the Hereafter is going to be but, still, finds occasions to laugh I am astonished at him who views the shifts of fortune occuring in this world at all times but, still, feels satisfied on receiving a worldly gain. I am astonished at him who believes in the Divine Decree (the belief that everything is preordained and that everyone must get his alloted share), but still takes pains for worldly gains".

They say that an old Sheikh, whose age was about two hundred years, came from Najran city to see Ameer Mu'aawiyyah *Radhi-allaho anho*. The Ameer said to him, "You have seen a good deal of this world in your long life. What is your opinion about it?" The Sheikh replied, "A few years of ease and a few years of pain. There are births, and deaths every day and night. If there were no births, the world would come to an end. Likewise, if there were births only,

there would be no room left for the people to live in the world. (Hence, both births and deaths should continue to occur, to keep the world population within moderate limits)."

Ameer Mu'aawiyyah *Radhiallaho anho* said, "Do you want any thing from me.? Tell me if I can do you any service?' The Sheikh said, 'Recall my past life for me or postpone my death indefinitely". The Ameer said, "I cannot do that." The Sheikh said, "Then I have nothing to ask from you".

Abu Sulaiman Rahmatullah alaihe says:

"No one can restrain himself from pleasures of this world, except he whose heart is preoccupied with things of the Akhirah."

Maalik bin Dinaar *Rahmatullah alaihe* says: "We have, as it were, agreed among ourselves to love this world; that is why no one gives good counsel to another, nor forbids him from evil things. But Allah *Ta'ala* will not leave us to our fate for ever. The punishment of Allah may descend upon us unawares in any form, at any time!" Hasan *Rahmatullah alaihe* says: "When Allah *Ta'ala* wishes well for anyone, He grants him a small amount of worldly wealth, then holds it back from him and, when he has exhausted his provisions, Allah *Ta'ala* grants him a little bit more. But he, who is considered contemptible by Allah *Ta'ala*, is granted abundance of worldly goods." One divine used to make Du'aa (supplication), thus, "O Allah! O Sacred Being, Who possesseth the power to hold back the heavens from falling on the earth, prevent this worldly wealth from coming to me".

Muhammad Ibne Munkadir *Rahmatullah alaihe* says: "Suppose a man fasts persistently, spends the whole night in Tahajjud salaat without taking rest, gives away generous amounts of money as Sadaqah, engages in Jihaad and avoids sins; nevertheless, he will be summoned on the Day of Resurrection and made to appear before Allah *Ta'ala*. He will then be required to explain why he set great value upon a thing (the world) which had been declared as worthless by Allah *Ta'ala*, and why he regarded as insignificant a thing (the Akhirah) which had been declared by Allah *Ta'ala* to be of great value. Imagine how miserable and helpless he will feel! Then, what about ourselves who suffer from the same disease (love of the world) and also commit sins?

Abdullah Ibne Mubaarak *Rahmatullah alaihe* says: "Love of the world and indulgence in sins have made our hearts wild and insensible to anything good". Wahab Ibne Munabbeh *Rahmatullah alaihe* says: **"He who takes pleasure in anything of this world strays from the path of wisdom; while he who tramples his lusts underfoot, never allowing them to raise their head, Shaitan is scared of even his shadow."**

Imaam Shafi'ee *Rahmatullah alaihe*, advising one of his brothers in Islam, said: 'This world is full of mud and slush where many persons slip. The world is an abode of humiliation. Its bustling life will give place, in the end, to desolation, its dwellers will have to travel alone to their graves, its gathering disperses, its affluence turns to poverty; its riches involve taking pains and lack of them means an easeful life. So, turn to Allah *Ta'ala* with single-minded concentration. Be content with whatever sustenance Allah *Ta'ala* has apportioned for you and do not borrow for this world out of your stock of virtues meant for the Akhirah (i.e. do not indulge in things which may have to be paid for in the Akhirah out of virtues which may run short on that Day of dire necessity (the Day of Judgment). The life of the world is like a shadow which vanishes in no time or like a leaning wall which is going to collapse very soon. Perform plenty of good deeds and entertain few worldly hopes about the distant future.

Ibrahim Ibne Adham *Rahmatullah alaihe* asked someone, "Which would you prefer: seeing somebody, in a dream giving you a Dirham (silver coin) or receiving a Dinaar (gold coin) while awake ?" The man replied that, obviously, receiving a Dinaar was preferable. At this, Ibrahim *Rahmatullah alaihe* said, "You lie. For, if you love anything of this world, it is like taking pleasure in a thing you see in a dream. And, when you turn away from a boon of the Akhirah, it amounts to declining it while awake."

Yahya Ibne Mu'aaz *Rahmatullah alaihe* says: "Three persons are wise: (1) he who forsakes the world before being forsaken by it; (2) he who makes preparation for the grave before the time comes for him to enter it; (3) he who wins the pleasure of Allah *Ta'ala* before he (dies and) goes to meet Him." He also says:" This world is accursed to such an extent that merely longing for it makes you neglectful in devotion to Allah *Ta'ala*; what will happen when you become engrossed in worldly affairs." Bakr Ibne Abdullah *Rahmatullah alaihe*

says: "He who, after achieving worldly benefits, feels secure against their evil effect, is like one who covers fire with dry grass, in order to extinguish it." Bundaar *Rahmatullah alaihe* says: "When you hear worldly people talking about renunciation of worldly pleasures, be sure that Iblees (Shaitan) befools them."

A Divine says, "O people, perform good deeds during these days of respite (lifetime) and fear Allah! Do not be deceived by high hopes for the distant future and forgetfulness of death. Take no thought of this world, for it is a deceitful wretch. It beautifies and adorns itself and beguiles you by fanciful hopes about the future but, in the end, lands you in temptations. It adorns itself for its admirers so that, after make-up, it looks like a newly-married bride on her wedding-day. So, people fix their gaze upon her face, the hearts are fascinated by its charms and many men become enamoured of its (fake) beauty. But this wretch has killed many of its admirers and forsaken, most helplessly, many of its lovers who counted upon its loyalty. Just consider and try to comprehend the reality of this world. It is a place abounding in things that are fatal to the soul and it is so contemptible that its Creator has Himself condemned it. (Suppose a physician prepares a medicine and says that it contains poison and that you may take a very small dose of it only when it becomes absolutely necessary. Now, if a foolish person were to take a much larger quantity in a single dose, it would be fatal for him. And, for someone not to heed the physician's warning, would be the height of foolishness. All things of the world which are new today, will wear out and become old. Sovereignty in this world is short lived; those who are in power will end in humiliation; affluence will ultimately change into poverty; friendships will not last for long. In short, all that looks good in the world is doomed to perish. May Allah bless you all! Wake up from lethargy and inaction.

"Rise from the slumber of negligence before it is too late, before it is rumoured about, 'So-and-so has fallen ill and there is little hope of recovery. Direct us to some good physician. Call in some efficient doctor'. Then the doctors will be sent for, the physicians will be called in, time and again, but everyone will say that there is no hope of life. Then it will be whispered about; the man is making his will; his voice has become hoarse, rather it has choked he does not recognise, anyone he is heaving deep breaths, he is moaning with pain, his eyelashes droop. This is the time when the circumstances of the Next World will be revealed unto you, but your voice will fail you

and you will stutter, unable to express yourself or speak a word. Your kinsmen, your son, your brother, your wife will be standing near your bed, all weeping with bitter sorrow. You will look at their faces but will not speak a word. And then the soul will begin to depart from the parts of your body, one after the other, till at last it leaves the body altogether and flies to the heavens above. The kinsmen will hurriedly arrange for the burial and the mourners will be consoled, their grief lightened with weeping. The enemies will rejoice over your death, the heirs will divide up your property and you will be left to reap the consequences of your deeds. (This is the real significance of this life)".

Hasan Basri *Rahmatullah alaihe* wrote in a letter to Amir-ul-Mo'mineen Umar Ibne Abdul Aziz *Rahmatullah alaihe*, after praising Allah *Ta'ala* and invoking His choicest blessings (Salaat on Rasulullah *Sallallaho alaihe wasallam*):"The world is a transitory place, where men stay for a brief while, and go on a journey again, bound for the Unknown. It is not a permanent abode. Adam *Alaihis-salam* was sent down to this world as a punishment (1) for a lapse that he happened to commit in Jannah, i.e. it is a prison-house where man has been sent as a punishment. So, you should be on your guard. One's most valuable asset for the journey is non-attachment to the world and its pleasures; and the really rich are those who, though poor, possess a sublime unconcern for worldly attractions. (Those who seem to be poor but have contented minds are really rich). This world is all the time busy leading men to their ruin: it humiliates those who hold it dear; it leads into dependence (on others) all those who wish to amass its wealth. It is like a poison which men take unknowingly and die.

"So, live in the world as though you were a wounded patient who is careful and cautious about everything so that he may regain his health; and takes bitter medicines, lest his disease should drag on longer. You should beware of this treacherous, deceitful, tricksy that adorns itself for seducing people and lands them in misery. It visits people with fanciful hopes and beguiles those who try to win its favours. It beautifies itself for its admirers and, after make-up, looks like a bride, on whom people fix their eyes and become enamoured of its false beauty, but this wretch is hostile to everybody. Still, one wonders why the survivers do not learn a lesson. Nor do the scholars, who know the word of Allah, learn a lesson from His sayings (on deprecation of this world). The admirers of the world are

deceived when they see their chance of worldly desires getting fulfilled.

"They become engrossed in the world and ignore the Akhirah. And what follows is sheer remorse and utter sorrow, for death overpowers them with its agonies and harrowing pains, and, in addition,there is grief over parting with the world and it prized possessions. The fact is that he who craves for the world can never see the fulfilment of his desires; nor does he find peace and respite from labour till he departs from the world, without having prepared for him eternal life. O Ameer-ul-Mo'mineen! 'Be on your guard against worldly attractions especially during the hours of joy and prosperity, for, the world drags those who trust it, into some misfortune as soon as it finds them experiencing brief moments of joy. He who is happy in the world is suffering from an illusion and he who is after making (excessive) profit will come to harm.

"The ease and comfort of this world is mixed with hardships and life in it is destined to perish. Its joys are mingled with sorrow; whatever is past cannot be recalled, and all that lying ahead, is uncertain. The hopes of this world are false. Whatever seems to be pure in this world is, in reality, polluted; its luxuries are gained with hard labour and man, in this world, is in danger at all times. If he had sense, he would find the pleasures to be perilous and constantly haunted by misfortunes. Even if Allah *Ta'ala*, Who is the Creator of this world, had not warned mankind against its evils, the treacherous nature of the world itself would have served as a sufficient warning. Nevertheless, Allah *Ta'ala* Himself has advised that it is of no value in His estimation and that, although He has created it, He has never looked at it with appreciation.

"The world presented itself, with all its treasures, before Rasulullah *Sallallaho alaihe wasallam*, who did not accept it, nor showed any interest in it. For, he did not want to approve a thing rejected by Allah. That is why Allah *Ta'ala* has purposely turned the hearts of His pious men away from it and granted it, in abundance, to His enemies (the non-believers). But some people who have set their heart on the world, see the Kaafirs in affluence and wrongly think that they have been favoured by Allah *Ta'ala*. They do not realise how little, in the world, was granted by Allah *Ta'ala* to Rasulullah *Sallallaho alaihe wasallam* who had to tie up stones over his belly in order to numb the pangs of hunger."

A Hadith says that once Allah *Ta'ala* said to Musaa *Alaihissalam:* "When you find worldly riches coming to you, be sure it is a punishment for your sins; and if you see poverty and hunger coming, welcome it and say, this is the distinguishing mark of the pious." And, let him who wants to follow the example of Eisaa *Alaihissalam* mark his words: "Hunger is my curry (when one is hungry, even plain bread tastes as delicious as the bread taken with curry); my distinguishing mark is fear of Allah; my dress is of coarse wool; I bask in the sun for warmth and the light of the moon is my lamp; my feet are my riding-beast; my food and my fruit is the grass that grows on the earth; I rise in the morning with nothing with me and when the evening comes I have nothing in my possession.But there is no one in the world richer than myself". (Contented in mind and with a sublime sense of self-sufficiency).

On this subject, many other sayings of the Ambiya *alaihimussalam,* the Sahabah *Radhiallaho anhum* and great saints *Rahmatullah alaihim* are found in religious books. One point, however, should be clearly understood: Undoubtedly, truly virtuous and commendable is the life of devotion and austerities indicated in the sayings and biographical accounts of these pious souls. Nevertheless, one should make allowance for one's own infirmity and lack of capability and try to emulate them only to the extent of one's capacity. These glimpses from the lives of the pious beings are meant to impress our readers with the true standards of (virtuous) life. One may lead a less austere life, if it becomes necessary to do so, in consideration of one's ill health or bodily infirmity.

This can be illustrated by a familiar example; that of a patient who does not fast during the Holy month of Ramadhan. Obviously, fasting is obligatory during this month but, if someone cannot fast owing to weak health or because the doctor says it is injurious to his health, he will not observe fasting. It is obvious that fasting is, for every Mo'min, a highly appreciated obligation during this month. The patient, though exempted from fasting, would love to observe it like every true Muslim. Similarly, as we cannot fully live up to the austerity demanded by pious life, owing to our weak will-power and poor health, we are obliged to attach ourselves to worldly efforts, to the extent of our needs. But we should be conscious of own weaknesses which have prevented us from living up to the standards; and believe sincerely that true religious life is the life led by Rasulullah *Sallallaho alaihe wasallam* the life of Ambiya *Alaihimussalam,* and

that of the great Divines *Rahmatullah alaihim* whose sayings have been quoted above.

Besides, we should develop a true awareness of the insignificance of this world, of its being unworthy of our affection, as a temporary abode. Although we are weak and feel obliged to indulge in worldly matters, we should try so that these truths about the world may get rooted in our minds. And, we should not only talk of them, but believe that these facts are absolutely true. For, there are no reasons to regard this wretched world as of any real consequence.

Imaam Ghazali *Rahmatullah alaihe* says: "The world is going to perish very soon. It will not endure; it makes false promises and never fulfils them; it seems to be at rest but, in reality, it is fleeting, though its motion is not perceptible to the senses. People become conscious of its fleeting motion when it forsakes them altogether. It is like a shadow that is in motion all the time but its movement is not perceptible". Once, when there was a mention of the world, before Hasan Basri *Rahmatullah alaihe*, he stated,

أَحْلَامُ نَوْمٍ أَوْ كَظِلٍّ زَائِلٍ　　إِنَّ اللَّبِيبَ بِمِثْلِهَا لَا يُخْدَعُ

يَا أَهْلَ لَذَّاتِ دُنْيَا لَا بَقَاءَ لَهَا　　إِنَّ اغْتِرَارًا بِظِلٍّ زَائِلٍ حُمُقٌ

"It is like a dream that the people have, in sleep; or like a shadow always in motion. The wise cannot be deceived by things like this". Imaam Hasan *Radhiallaho anho* used to recite this couplet frequently: "O people who are given to the pleasures of the world; which wont endure; remember it is mere folly to be deceived by a moving shadow!"

Yunus Ibne Ubaid *Rahmatullah alaihe* says that he has suggested to himself the following similitude about the world: "A man is asleep and dreams many things, good or bad. Suddenly he wakes up and the dream is shattered. Similarly, all men in the world are asleep; and all that they see or do is a dream. When they die, they wake up from the slumber and there is no substance in the worldly joys or sorrows."

They say that, Eisaa *Alaihissalam* was shown the reality of this world in a vision. He saw it as a very old toothless woman who was shown wearing a bright dress, with all kinds of ornaments, and finery, to look like a bride. When Eisaa *Alaihissalam* asked, "How many times have you already been married?" She said, "Too numerous to be counted." Eisaa *Alaihissalam* then asked her, "Did your husbands die or did they divorce you?". "No! I killed them all", she replied. He said, "Cursed be your remaining husbands who do not learn a lesson from the fate of those who have been killed by you, one after the other". Indeed, the world is like an old hag who adorns herself with gorgeous clothes. People are deceived by her appearance,but they are soon disillusioned when they uncover its face to see its ugliness and real nature.

Alaa Ibne Zayaad *Rahmatullah alaihe* says: "I saw an old hag, in a dream, who was wearing fine clothes, ornaments, etc., and was adorned with all manner of beautiful things. There was a big crowd of people around her who were watching her with great interest. I went close to her but, when I looked at her face, I was astonished at all those who stood there, watching. I asked her (in the dream), "Who are you?"She said, "Do'nt you recognise me?" I replied, "No,I do not", She said, "I am the world". "May Allah guard me against you,"I prayed. She said, "If you want to be safe from me, abhor Dirhams (wealth)". Ibne Abbas *Radhiallaho anho* says:

"On the Day of Resurrection, the world will be brought before the people. It would look like an old hag, with blue sunken eyes and protruding teeth. People will be asked,"Do you recognise her". They will say, "May Allah protect us all! Who is this monster?" Then they will be told,'This is the world the world for which you killed one another, severed blood relationship, felt jealous of one another, nourished grudge against others; it is the world that deceived you all." Then this old hag will be hurled into Jahannam. She will cry, "Call my admirers! Send my followers with me to Jahannam". Then Allah *Ta'ala* will give the command: "Send to Jahannam all those who followed this world".

There are three stages for every individual in the world: (1) from the beginning of creation to the time of his birth ;(2) the period stretching from the time of his death to eternity; (3) the intervening period between his birth and death. Now, if we measure this third period against the long vistas of eternity, our life-span is indeed a

very short period. On the same subject, there is a Hadith of Rasulullah *Sallallaho alaihe wasallam*: "What interest can I have in the world? I am just like a traveller who sits in the shade of a tree for a while at noon, then walks ahead and leaves the tree behind". Undoubtedly, he who regards the world in the manner of Rasulullah *Sallallaho alaihe wasallam*, will be least interested in it; little will he care whether this short period is spent in joy or sorrow, in comforts or in hardships.

It occurs in another Hadith that: Once when Rasulullah *Sallallaho alaihe wasallam* saw that a Sahabi *Radhiallaho anho* was building a house with mortar, he said, "Death is nearer to you than this building". According to the other Hadith, Rasulullah *Sallallaho alaihe wasallam* once said, "The man devoted to worldly interests is like a person walking on water. Can anyone walk on water without getting his feet wet ?" This Hadith shows the ignorance of those who are heard saying, "Our bodies derive sensual pleasures out of worldly things, but our souls are not contaminated by it, neither are our hearts enamoured of it". Such people are tricked by Shaitan into holding such views. The fact is that, if worldly things are snatched away from these people, they will get upset at the loss. Then, as a person walking on water cannot, in any way, protect his feet from getting wet, a man who indulges in worldly pursuits does, of necessity, affect his soul adversely.

Eisaa *Alaihissalam* Says: "Let, me tell you the truth! Just as a patient, when he is seriously ill, cannot enjoy food, so a worldly-minded person cannot experience devotion in his prayers. And, as a riding-beast gets stubborn if nobody has ridden it for a long time, similarly, the hearts of men, if they are not softened with the remembrance of death and rigorous devotional practices, become hard and not disposed to worship. And let me tell you another truth about life. A goat skin bag proves a good container for honey (or water, etc.) as long as it is not torn. But when it is torn, honey is not put in it any more . Similarly, the human heart can contain wisdom as long as it is not torn by lusts, corrupted by greed or hardened by indulgence in good things of life. Besides, there is another point worthy of note: the lusts of this world have a honeyed taste. But, in the end, at the time of death, they become noxious and disgustful."

Some Divines have written that the more absorbed a person is in worldly life, the greater will be his disgust for it at the time of death.

They illustrate the point by means of an example: if a person takes sumptuous food, i.e. rich in fats, his stools are more foul-smelling than those of a person who eats plain food.

After what has been said against the world it is very important to consider what the term 'world' signifies, for there are many Verses of the Holy Qur'an and Ahadith deprecating the world. It should be borne in mind that the term 'world' (*Dunya*) applied to all the circumstances of man's life before death: all that he does, thinks or feels. Similarly, the circumstances of the life after death are called 'Akhirah'. Now, things concerning life before death may be subdivided into three broad categories:-

1. Things which, as soon as a man dies, are carried on to the next world with him. These are his knowledge of Deen and the good deeds performed purely for winning the pleasure of Allah *Ta'ala*. These two, knowledge and good deeds, are related to the Akhirah and they constitute one's Deen and cannot, therefore, be called worldly things, even though one may derive pleasure out of them, and such people may have no relish for food, drink, sleep or even marriage.

2. Sensual pleasure of sinful deeds and exclusive indulgence in things that are lawful to indulge only to a restricted extent--for example, piles of gold and silver, gorgeous clothes good-looking beasts for riding, lofty palaces, delicious food. All these things are purely worldly things, which have been condemned in the foregoing pages.

3. In between these two extremes — the purely religious and the exclusively worldly — there are the bare necessities of life, which help a person in performing good deeds for the Akhirah, for example, food that sustains life, sleep, plain dress which is necessary for protection against heat or cold. All such things, which are necessary for life or good for health or which help a person in his preparation for the Akhirah, are also excluded from the category of 'Worldly things', as they form a part of religion and pertain to the Akhirah, provided that one indulges in them to the extent of necessity and for the sake of gaining strength for religious duties. On the contrary, if these things are indulged in for the sake of sensual pleasures or for the fulfilment of the heart's desires, they will also be termed as worldly pursuits.

My father (May Allah brighten his grave with heavenly light) used to narrate to us a story very often: "There was a person who wanted to go to Panipat on some urgent errand. Between his village and Panipat city, there flowed the river Jamna which was, as it chanced, in flood at that time and could not be crossed even with a boat. He was greatly worried and did not know what to do. People told him that there lived a Divine in such and such jungle and that if he went there and told him about his difficulty, the pious man would find a way out and suggest some means of going across the river. They said that the Divine would be greatly annoyed and would refuse to help but, if he persisted, not giving way to despair, the Divine would be moved and grant him some assistance.

So, the man went to the forest and met the saint who lived in a small cottage, with his wife and children. The man wept and cried and said he was in great difficulty as he had to appear in the court and there were no means to cross the river. At first, the Divine took him to task, as usual, and said he could do nothing as he had no power over the river. But when the man showed great humility, he was moved and he said, "Go and say to the Jamna, I have been sent to you by a person who never, even once, ate anything throughout his life, nor had intercourse with his wife". The man did as he had been told. The river suddenly stopped in its course and the man went across. As soon as he had crossed over, the Jamna began to flow again.

But back in the cottage the wife of the Divine, who had heard him talk to the man, began to weep and cry, horrified by the slander implicit in his words. She said, "You have put slander on my chasity and humiliated me before this man. You said you ate nothing. Then how did you grow fat and fleshy like an elephant? You may lie about yourself as you please, but how dare you speak thus about me being your wife and knowing only too well that there is not a grain of truth in it? Is it not a sheer slander on me? Does it not imply that these children are not your legitimate issue"? The Divine said, "This is no concern of yours when I declare them to be my legitimate children". But the lady would not be persuaded. She continued to cry in hysterics, "You have called me an adulturess, At this, the divine said, "Take heed and listen carefully. Eversince I came of age, I have never eaten anything to satisfy my own desire; but whatever I ate I did so, with the sole intention of gaining strength for obeying the Commandments of Allah *Ta'ala*. And, whenever I made love with you, I did so with the pure intention of fulfilling my obligations to you,

never even once, have I done so for the satisfaction of my own passion".

The following is another Hadith, in which Rasulullah *Sallallaho alaihe wasallam* is reported to have said, "Every man has been created with three hundred and sixty joints and, every morning, he should give Sadaqah for every joint in his body (in gratitude for the soundness of his joints)". When the Sahabah *Radhiallaho anhum* asked, "O Rasulullah, Who can give away so much Sadaqah every-day?". Rasulullah *Sallallaho alaihe wasallam* said, "To put some earth over some spittle, etc., lying in the Masjid is Sadaqah; If you remove, from the road, something that may harm people, it is Sadaqah; and if you observe 'Dhuha Salaat' (forenoon Nafl Salaat), it will suffice you as Sadaqah for all these.' (Mishkat). Since every joint is engaged in devotion, while observing Salaat, it counts as Sadaqah for all the joints of the body. In another Hadith, many other examples of such virtues have been given; it says: "When you greet someone (i.e say Assalamo alaikum) or enjoin what is good, or forbid what is evil, or have intercourse with your wife, it counts as Sadaqah for you; and observing two Rak'aat of forenoon (Dhuha) Salaat suffice you for various acts of Sadaqah, as it counts as Sadaqah for all joints of your body". The Sahabah asked, "O Rasulullah! In the intercourse with his wife one satisfies his passion, how will it be treated as Sadaqah?" Rasulullah *Sallallaho alaihe wasallam* said, "Would it not be a sin if he indulged in something forbidden?"

The Hadith means that it is an act of virtue to have intercourse with one's wife with the intention of protecting oneself from unlawful indulgence in sex. Similarly, all such acts like eating food, drinking water, sleeping, wearing clothes, etc., are counted as acts of Sadaqah, if they are performed with the pure intention of fulfilling the Commandments of Allah *Ta'ala* concerning these things.

Imaam Ghazali *Rahmatullah alaihe* says: "It is not unlawful or forbidden to indulge in the worldly pursuits; these become unlawful when they prevent a person from attaining nearness to Allah *Ta'ala*. Similarly, poverty is not desirable in itself but it is commendable because there is nothing in it to distract a person or to lead him away from the path of nearness to Allah. However, there have been many rich persons whose riches could not prevent them from attaining nearness to Allah *Ta'ala*, such as the Prophet Sulaiman *Alaihis-*

salam, the Khalifah Uthman, Abdur Rahman Ibne 'Auf and many others. Likewise, there are many people who are poor and their poverty prevents them from attaining nearness to Allah *Ta'ala*; because poverty, when it is combined with greed for wealth, leads one astray from the path of virtue. Hence, it is the greed for wealth which is really unlawful or forbidden. And, it makes little difference whether the person who has this weakness achieves the object of his desire and becomes rich or he has not achieved it, like a worldly-minded poor man.

As a matter of fact, the world is loved by those who, rich or poor, are negligent towards remembrance of Allah *Ta'ala*: the poor man enamoured of the world is like a forsaken lover, ever pining for it and yet unable to attain it; the rich man is like a lover united with his beloved, too anxious for its preservation and too engrossed in enjoying it to engage himself in remembrance of Allah *Ta'ala*. However, as a general rule, the poor ones are less exposed to trials and temptations than the rich who have fallen a prey to its temptations. This fact also explains what the Sahabah *Radhiallaho anhum* used to say, about themselves: "We were tried with the afflictions of poverty, we exercised patience (and we were successful). Then we were tried with the abundance of wealth, but we could not keep ourselves from temptation."

It is true that, in prosperity, most people cannot protect themselves from the harmful effects of wealth and such instances are extremely rare where we find a person capable of guarding himself against the evil influence of the wealth inspite of his possessing it. That is why there are numerous Ayaat in the Holy Qur'an and many Ahadith of Rasulullah *Sallallaho alaihe wasallam* which admonish men against the harmful influence of involvement in worldly pursuits. At any rate, it is beneficial for everybody to avoid indulgence in wealth. That is why the divines have said that fondling money (turning over coins, currency, etc, in the hands) sucks out sweetness from one's faith (Imaan).

Rasulullah *Sallallaho alaihe wasallam* has said, "For every people (Ummah), there has been a 'calf' (idol-god or false deity) that they worshipped; the 'calf' (idol-god) for my Ummah is money and gold . (i.e. they adore it just as other people worshipped their idols), and the 'Calf' of the Ummah of Musaa *Alaihissalam* was also moulded out of gold and silver ornaments . (*Ihyaa)*. And, it is the privilege

of the Ambiya *Alaihimussalam* and the great saints alone that gold, silver, water and stones are of equal value in their sight, an attitude which is strengthened further by austerities and rigorous acts of self-mortification. In this matter, when the world, with its beauty and adornments, presented itself before Rasulullah *Sallallaho alaihe wasallam*, he said to it, "Keep yourself away from me."

Ali *Radhiallaho anho* once said, "O yellow ore (gold)! O white ore (silver)! Beguile someone else! (I will not be deceived by you)". As a matter of fact, true riches consist only in possessing a heart unattached to the worldly wealth. There is a Hadith of Rasulullah *Sallallaho alaihe wasallam* to the effect that:

"Riches do not come from abundance of wealth, but true riches consists in having a heart with a sublime sense of Self-sufficiency". Since every body cannot attain to this perfect state of mind, so, it is safer to keep away from wealth. For, if a person possesses wealth, his heart will inevitably become attached to it, even though he be accustomed to give away things as 'Sadaqah' and this attachment is fatal to the soul. As a rule, the more involved a person is in the world, the farther and the more estranged he is from Allah *Ta'ala*. On the other hand, if somebody is less attached to worldly wealth owing to his poverty, and he is a Muslim, he will be inevitally intimate with Allah *Ta'ala*. For, the human heart must of necessity be occupied and inspired with love of one thing or the other: if a heart's connection with all created things is severed, it will naturally seek nearness to Allah *Ta'ala*.

A rich man is often deceived by believing that he is not in love with wealth; it is a big fallacy and mere illusion. The fact is that love for the world is latent in his heart, but he is not conscious of it. When something of the world is lost or stolen, he realises how deeply he loves worldly goods. If someone wishes to verify it by experiment, let him distribute his property among the people. If he becomes worried after giving it away, he must certainly be in love with property; but, if after having given it away, he does not even so much as think of it and forgets about it altogether, then his heart is assuredly free from love of the world.

Furthermore, the less enamoured of the world a person is, the greater will be his reward for the acts of devotion ; the reason being that all hymns (glorifying Allah *Ta'ala*) and devotional practices are

not mere exercises of the tongue or the body, but are meant to exert spiritual influence on the heart; if a person's heart is not occupied with the thoughts of the world, he is more capable of receiving deeper impressions.

Dahhaak *Rahmatullah alaihe* says: "He who goes to the market-place, sees something, and wishes to buy it, but cannot do so for want of money, but still remains patient, his reward will be greater than that of a person giving away a thousand Dinaars (gold coins) as 'Sadaqah' for the cause of Allah *Ta'ala*". When someone asked Bishr Bin Harith *Rahmatullah alaihe* to offer Du'aa (supplication) for him, as his family was large and he was in straitened circumstances, the Sheikh replied, "When your wife tells you that there is no food left in the house (and you are worried about it), that is the most opportune hour for making Du'aa (supplication) and your Du'aa at that time will be far more acceptable to Allah *Ta'ala* than my Du'aa for you at this time".

Besides on the Day of Resurrection, the least a man will suffer (for his riches) is that he will have to render an account of his abundant property, which will take him a long time. We have quoted above a Hadith to the effect that Abdur Rahman Ibne Auf *Radhi-allaho anho* was allowed to enter Jannah much later than his own companions, owing to (the prolonged accounting of) his abundant wealth.

Abu Dardaa *Radhiallaho anho* once said on this account: "I would not like to do business even if my shop were at the gate of the Masjid, enabling me to join congregational prayers and to engage myself in meditation and remembrance of Allah *Ta'ala*; nor even if the shop brought me a profit of fifty gold coins everyday and I gave away the entire amount as Sadaqah". Someone asked, "What harm could come to a person doing such business." He replied, "Even so, it will take a long time to render an account of it on the Last Day".

Sufyaan *Rahmatullah alaihe* says: "The saints have chosen three things and the rich people have also chosen three things; The saints have chosen: (i) a body relaxed comfortably (ii) a care-free heart and (iii) an easy reckoning on the Day of Resurrection. The rich have chosen: (i) bodily toil (ii) a heart occupied with worries and (iii) a prolonged reckoning on the Day of Resurrection". *(Ihya)*

There is an oft-quoted Hadith of Rasulullah *Sallallaho alaihe*

wasallam to the effect that; "(On the Day of Resurrection) A man will be with those whom he loves". It is said that the Sahabah *Radhiallaho anhum* were never so happy about anything, after their acceptance of Islam, as they were when they heard this Hadith. They had every reason to be happy because their hearts were inspired with great love for Allah *Ta'ala* and His Rasul *Sallallaho alaihe wasallam*, which was manifest in their faces even more brightly than the sun in the skies.

Abu Bakr *Radhiallaho anho* says: "He who is granted a taste of love for Allah *Ta'ala*, becomes free from the cares of seeking the world and shuns the society of people". Abu Sulaiman Daarani *Rahmatullah alaihe* says: "There are men, created by Allah *Ta'ala*, who are so whole-heartedly attached to Him that even Jannah, with all its bounties and eternal bliss, cannot distract their minds from contemplation of Allah *Ta'ala*. How can the temporal world engage their attention?"

It is said that once Eisaa *Alaihissalam* came upon a group of people who were thin and weak in body, pale of face. He asked, "What has happened to you?" They replied, "Fear of Jahannam has reduced us to this condition Eisa *Alaihissalam* said, "Allah *Ta'ala* (in his infinite bounty) has made it incumbent upon Himself that He will protect from Jahannam all those who are fearful of it." Then he went a few steps further and came upon another group of people who were in worse condition, weaker in body and with more worried faces. He asked, "What ails you?" and they replied that their fondness for Jannah, and longing for its bounties, had made them so weak. He said, "Allah *Ta'ala* has taken upon himself the responsibility to bestow upon you (and the like of you) what you expect from Him". He then went still further and came upon another group of people who seemed to be weaker still. They were weighed down and bent double with grief but their faces were radiant like a mirror, with Divine radiance (Noor). Eisa *Alaihissalam* put them the same question and they answered, "It is our love for Allah *Ta'ala* (and craving for reunion with Him) that has reduced us to this state", Whereupon Eisaa *Alaihissalam* said repeating the words thrice, "You are the intimate ones! You are the favourites of Allah!"

Yahyaa Ibne Mu'aaz *Rahmatullah alaihe* says: "In my estimation, the love for Allah *Ta'ala* ---- even to the extent of a grain of mustard-seed, is far superior to seventy years of worship without

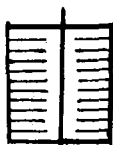
(٩) عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَزَالُ قَلْبُ الْكَبِيرِ شَابًّا فِي اثْنَتَيْنِ فِي حُبِّ الدُّنْيَا وَطُوْلِ الْأَمَلِ. (متفق عليه كذا في المشكوة)

HADITH: 9

Rasulullah Sallallaho alaihe wasallam has said, "The heart of an old man always remains youthful with regard to two things: love of the world and inordinate longing (about distant future)". (*Mishkaat)*

Note: We have discussed in detail, under the preceding Hadith, that the term 'Dunya' or the world' signifies love for wealth, which has been repeatedly condemned in the Holy Qur'an and Ahadith. In this Hadith, Rasulullah *Sallallaho alaihe wasallam* has admonished us about another very important matter, the truth of which can even be verified by experience. It is a common observation that love of the world increases with old age, and one begins to entertain much higher hopes regarding distant future. The older a person grows and the nearer his hour of death approaches, the stronger his ambitions grow, concerning the marriages of his children, the building of lofty mansions, increase in property and extension in the estate, etc. It is therefore, necessary to guard oneself against one's own greed especially at this age.

In another Hadith, Rasulullah *Sallallaho alaihe wasallam* is reported to have said, "Man grows old but two things remain young in him: greed for wealth and desire for long life". *(Mishkaat)*. Desire for long life is just another name for the high hopes and expectations about distant future. For, as a man grows old and his hour of death approaches nearer, he engages himself in preparations for his life even more desperately, as though he were to live here forever, and he is least prepared to meet his death.

Once Rasulullah *Sallallaho alaihe wasallam* drew a square (by way of illustration). In the middle of the square, he drew a long line which went out even beyond it. Then on both sides of the middle line, he drew some small lines reaching up to it. The Divines (Ulama) have given various descriptions of this diagram, of which the following diagram is easy to understand:

The Holy Prophet then said, pointing to the middle line, "This is man and this, (the square) which is surrounding him on all sides, is his death: he can by no means escape it. This, which goes beyond the square, is his hope; he entertains hopes that go even beyond his fixed period of life. And these small lines are the misfortunes, ailments, accidents, turns of fortune, etc.,that haunt him at all times, each small line representing a misfortune; if one misses him, the other seizes him and, above all, death surrounds him on all sides. But hope goes even beyond the period of life destined for him".

Another Hadith says that once Rasulullah *Sallallaho alaihe wasallam* put his hand on the back of his head and said, "This is his death hovering over him". He then stretched out his other arm and said, "These are his hopes stretching farther and farther". According to another Hadith, Rasulullah *Sallallaho alaihe wasallam* once said, "In the beginning the well-being of this Ummah was based on its firm belief in Akhirah and disregard for worldly things; and the first thing to cause its corruption will be niggardliness and inordinate longing about the distant future". *(Mishkaat)* There is another Hadith on the same subject, to the following effect: "The early period of this Ummah attained salvation by virtue of its firm belief in Allah *Ta'ala* and disregard for worldly things; the last of it will be damned through niggardliness and high hopes regarding distant future." *(Targheeb)*

Still another Hadith has it to the following effect: "A time is approaching when people will invite one another to destroy you (the Muslims), as people invite one another to partake food served for eating" (i.e. every nation will persuade and invite others to join hands with them for destroying the Muslims somehow). When the Sahabah *Radhiallaho anhum* asked, "O Rasulullah!, Will it be because of our small numbers at that time"? Rasulullah replied, "No, you will be in large numbers at that time; but you will be like the froth on flood water. Allah *Ta'ala* will take away fear of you from the hearts of your enemies and put 'Wahn' (enervation) into your own hearts. The Sahabah asked him, "What is 'Wahn' (enervation) and he replied, "Love of the world and dislike of death". *(Mishkaat).*

Umme Waleed *Radhiallaho anha* daughter of Umar *Radhiallaho anho* says that one evening Rasulullah *Sallallaho alaihe wasallam* came out of his house and said, ". Aren't you ashamed of yourselves?" When the Sahabah *Radhiallaho anhum* asked what the matter was, he replied, "You store up more food than you eat; build more houses than you live in; and entertain such hopes as you can not fulfill. Are you not ashamed of such behaviour? *(Targheeb)* That is to say,"You build houses much larger than you need." One should build a house only as big as is necessary for one's requirements.The Hadith also admonishes not to store up things in excess of one's needs, for what exceeds one's needs is not to be stored up, but should be spent for the cause of Allah . Aishah *Radhiallaho anha* narrates that once, when Rasulullah *Sallallaho alaihe wasallam* was seated on the pulpit while the Sahabah *Radhiallaho anhum* were sitting around him in a circle, he said: "O people, observe due modesty in your attitude towards Allah *Ta'ala* (Take care not to do or say anything which might cause you to be ashamed of yourselves in the presence of Allah *Ta'ala*". The Sahabah submitted, "Certainly, O Rasulullah, we do not do anything unsuitable in the presence of Allah *Ta'ala*". Rasuluallah *Sallallaho alaihe wasallam* then said, "Whosoever among you has this modesty(i.e. is afraid to indulge in things that might shame him before Allah *Ta'ala*), must keep death in view during every night; must guard his belly and what it surrounds; must guard his head and what it contains; and must remain in constant remembrance of death and decay; and must forsake the adornements of the world." *(Targheeb)*

The Ulama say that the injunction to guard his head' means that he must not bow his head before any one except Allah *Ta'ala*, neither for worship nor out of reverence; nor should he make a deep bow while giving salutation to anyone. Similarly, the phrase, guard what the head contains means that he must guard his eyes, ears, tongue, etc. And 'guarding the belly' means protecting oneself against eating unlawful or doubtful things; that which the belly surrounds includes all parts of the body close to the belly, like hands feet, heart, private parts; he should guard all these against disobedience.

Imaam Nawawi *Rahmatullah alaihe* says that it is comendable (Mustahab) to recite this Hadith frequently. Abdullah Ibne Mas'ud *Radhiallaho anho* narrates that once Rasulullah *Sallallaho alaihe wasallam* said, "O people, observe due modesty in your attitude

towards Allah *Ta'ala*." We submitted, "Certainly O Rasulullah, we all have this modesty . Allah be praised!"Rasulullah *Sallallaho alaihe wasallam* then said, I do not mean modesty in the ordinary sense; but he who observes due modesty towards Allah *Ta'ala* must guard his head and what it contains, must guard his belly and what it surrounds (private parts, etc.); must remain in constant remembrance of death and decay; and he who desires the Akhirah must forsake this world." Since, by frequent remembrance of death, one is sure to develop a feeling of disregard for this world and a tendency to restrict one's hopes and ambitions, so Rasulullah *Sallallaho alaihe wasallam* has enjoined upon us to keep death in constant remembrance.

Once, a person came to Rasulullah *Sallallaho alaihe wasallam* and said, "O Rasulullah, who is the greatest 'Zaahid'? (i.e. one least concerned about worldly good)". Rasulullah *Sallallaho alaihe wasallam* replied, "He who never forgets his own death and decay, abandons the adornments of the world, prefers the Hereafter to this life, never feels sure that he will live till tomorrow, and counts himself among the dead, that he is going to die soon and join the dead."*(Targheeb)*

Abu Hurairah *Radhiallaho anho* reports Rasulullah *Sallallaho alaihe wasallam* as saying, "Have constant remembrance of death, the cutter-off of pleasures; for him who remembers it in straitened circumstances, it brings ease and consolation (he can console himself with the thought that death is inevitable and will put an end to his hardships); and he who remembers it in prosperity, is restrained from spending lavishly." (He cannot find much pleasure in the luxuries of the world, because his mind is distracted by thoughts of death).

Ibne Umar *Radhiallaho anho* has also narrated a Hadith to the effect that once Rasulullah *Sallallaho alaihe wasallam* said, "Keep in continual remembrance the cutter-off of pleasures, which is death". Anas *Radhiallaho anho* says that once, when Rasulullah *Sallallaho alaihe wasallam* came out and saw the Sahabah laughing, he said, "Keep in frequent remembrance the cutter-off of pleasures, which is death; it restrains him who remembers it in prosperity (from indulging in passions etc.) and it brings ease and consolation to him who remembers it in straitened circumstances".

Abu Sa'eed Khudri *Radhiallaho anho* narrates that once Rasulullah *Sallallaho alaihe wasallam* came to the Masjid and saw some people who were laughing, whereupon he said, "If you keep remembrance of death, the cutter-off of pleasures, it would restrain you from indulging in things that give rise to laughter. For, everyday, the grave of everyone announces, "I am the house of desolation, I am the house of loneliness.I am the house of worms". When a Mo'min (believer) is buried in it, it says to him, "Most welcome! Blessed be your coming to me! How happy I am to receive you! You were indeed to me the dearest of all the people who walked upon the earth. You have been entrusted to me today and you will see how well I treat you". Then it grows wide for him, as far as his eyes can see; and a door to Jannah is opened for him.

And when an evil-doer or a (Non-believer) is buried in the grave, it says to him, "Accursed be your coming to me! How annoyed I am with you! Of all the people who walked on the earth, you were the most hateful to me. I have been put in charge of you today and you will see how I treat you". It then presses in upon him so that his ribs are crushed together and run into one another. The narrator says that, here, Rasulullah *Sallallaho alaihe wasallam* interlaced his fingers to indicate how the ribs run into each other . Rasulullah *Sallallaho alaihe wasallam* then added, "Seventy dragons are set over him to bite him. So full of venom are these dragons, that if one of them were to breathe upon the earth, it would grow no greenery till the last Hour. They will continue to bite him till the Day of Resurrection." The narrator also reports that Rasulullah *Sallallaho alaihe wasallam* said after this, "The grave of a man is either one of the gardens of Jannah or one of the pits of Jahannam".

Ibne Umar *Radhiallaho anho* relates that someone asked Rasulullah *Sallallaho alaihe wasallam*, "Who is the wisest and most prudent of men, O Rasulullah". He replied, "He who keeps death frequently in his remembrance, and remains ever engaged in preparations for meeting his death; it is such people indeed who are granted honour in this life and who will be honoured in Akhirah." *(Targheeb)*

It is related that once Umar Ibne Abdul Aziz *Rahmatullah alaihe* accompanied a bier to the funeral but, on reaching the graveyard, he went over to a solitary place and sat silent, lost in thoughts. Someone asked, "O Ameer-ul-Mo'mineen, you are the guardian of

this funeral and you are sitting here alone?" He said, "I heard a grave calling me and it said, 'O Umar Ibne Abdul Aziz, do you not ask me how I treat those who come to me?' I said, 'Do tell me' and it said, 'I tear their shrouds, I crush their bodies to pieces, I suck all their blood, I eat all their flesh. And, shall I tell you what I do to their joints? Oh, I disjoin their arms from their shoulders and the wrists from their arms! I disjoin the hips from their bodies, the thighs from their hips, the knees from their thighs, the calves from their knees, and the feet from their calves'. Saying this, Umar Ibne Abdul Aziz *Rahmatullah alaihe* began to weep and at length he added:

"O brief is our stay in this world and great is its illusion! Those who are noble and proud in this life will be humbled in Akhirah; those who are rich will be made poor and destitute. The young will soon grow old and the living shall meet death. Let not the smiles of the world (favours of the world) beguile you! Don't you see how soon it turns away from its admirers? Oh, where are the great admirers of the world, who built great cities, dug big canals, planted beautiful gardens? They stayed here but little and were gone, leaving everything behind! Their sound health and the strength of their bodies deceived them, breeding in them a zeal for lustful life, and induced them to sinning. By Allah *Ta'ala*, Most High, they were envied in the world for their abundant wealth and people were jealous of them. But, in spite of obstacles, they earned big fortunes which roused jealousy in the minds of the people, but they were unmindful of the hindrances that stood in their way to affluence and prosperity and they bore, with pleasure, the hardships that they had to face for amassing wealth. But see now, what the earth has done to their bodies, what the worms have made of their joints and their bones! They used to recline on rich couches and diwans, and rested on soft fluffy beds raised above the ground, surrounded by their servants and attendants, with their kinsmen and neighbours to keep them pleasant company. But what is happening now! Just call them and ask them: 'How are you faring in your graves?' Everybody, rich or poor, is lying under the same ground.' Ask the rich among them, 'What use were the riches to you? Ask the poor, 'What harm did the poverty do to you?' Ask them, 'What about your tongues that chirped and chattered pleasantly? What happened to your eyes that kept looking in all directions? What about your smooth skins; and your beautiful, charming faces; and your tender, delicate bodies? Ask them what worms have made of them all! They have made their complexion black, eaten up their flesh, covered their faces with dust, disjoined their limbs, broken their joints to pieces!

Alas! Where are their attendants who ran at their commands, calling out, 'At your service, my lord . Where are their canopies and their apartments to which they retired for rest? Where is the wealth they amassed, the fortunes they treasured? Alas! Their servants could not provide them any food for their journey through the graves, nor gave any pillow, nor planted any tree or garden, but laid them on the ground! Ah! There they lie buried all alone, in the darkness of the graves; their days as dark as the night! They can see their friends no more, nor invite anyone to their places! Ah! among the inmates of these graves, there might have been many men with tender bodies, and delicate ladies of dainty disposition! But now their bodies have decayed, their limbs lie apart, their eyes have come out of the sockets and fallen on what had been their cheeks! Their necks have been disjointed! Their mouths are filled with pus and putrid water, and worms are running over their bodies !'

'Ah! while they lie there, resigned to death and decay, their widows have long since remarried, and are enjoying themselves; their sons have taken possession of their houses; their heirs have distributed their property among themselves! Nevertheless, some fortunate ones there are, among the inmates of these graves who are having a blissful time, partaking of the bounties of their Lord, with faces fresh and radiant. They were not beguiled by this world, but kept the Akhirah in remembrance; they sacrificed their worldly desires for their requirements in Akhirah and treasured up rich assets (good deeds) for the life to come, sending forth, as though in advance, things they thought they would need in the Akhirah.

"O you who must inevitably pass on to the grave tomorrow, what has beguiled you about this world? Do you think this wretched world will not betray you? Do you hope to live in the world forever, where men come and go and no one ever stays? Oh, no! You will have to depart from this world, leaving behind your spacious bungalows and your ripening fruit-gardens, and your soft couches, and your suits for summer and winter! Take heed, when the 'Malak-ul-Maut' (Angel of Death) comes and gains control over your body, none can send him away! Then you will perspire profusely. A severe parching thirst will torment you. And you will toss and turn in bed, in the agony of death! Alas! Alas ! O you who close the eyes of your brother today (when you find him in the throes of death), you who close the eyes of your son, or your father, you who bathe this dead body today, put a shroud on another one tomorrow, accompany the bier of this one,

bury that one in the grave, don't you think the same things may happen to you, any day?"

Umar bin Abdul Aziz continued to discourse in this vein for quite some time and then recited two couplets, the purport of which is as follows: "Man takes joy in things which vanish very soon; and beguiles himself with worldly hopes and inordinate longing about the future.

O fool, it is foolish to be deluded by fanciful dreams of joy; your days are spent in utter heedlessness. And you sleep your nights away in dreams, though death haunts you, as grim as ever, all the time!

'You are busy today, doing things which will cause remorse and make you grieve tomorrow! Yours is the life of animals, eating and drinking as they do!' They relate that hardly a week had passed after this incident when Umar-bin-Abdul Aziz *Rahmatullah alaihe* passed away to the mercy of Allah *Ta'ala* (May Allah be well pleased with him!)*(Musaamiraat)*

Rasulullah *Sallallaho alaihe wasallam* is reported to have said once, "Four things are signs of misfortune: (i) tearless eyes (eyes that do not shed tears of repentance over one's sins or from remembrance of anything regarding the Akhirah) (ii) hard-heartedness; (iii) inordinate longing, extravagant hopes about distant future; (iv) greediness and avidity for life."

Abu Sa'eed Khudri *Radhiallaho anho* says, "Once Usaamah bought a slave-girl and promised to pay the price after a month. When Rasulullah *Sallallaho alaihe wasallam* came to know of it. He said, 'I am astonished at Usaamah. He made a bargain on credit and promised to pay after a month. Even Usaamah entertains long hopes of his life! (i.e. he is certain that he will live till the end of the month, at least). By Him who holds my soul in His Hand, I am not sure that I may live till the twinkling of an eye; and when I take up the bowl to drink water, I do not feel sure whether I shall live till I have put it back; and when I take a morsel of food, I am not sure whether I shall swallow it before I die. I swear by Him, Who is the Master of my soul, the things you have been promised (death, the Resurrection Day, the Reckoning, etc.) will surely come to pass and you cannot prevent your Lord, Allah *Ta'ala* from doing things"

Abdullah bin Umar *Radhiallaho anho* says, "Once Rasulullah *Sallallaho alaihe wasallam* took me by the shoulder and said, "Live in the world as if you were a stranger or a way-farer and count yourself among the inmates of the graves"; then he added (and some versions say that Abdullah Ibne Umar *Radhiallaho anho* himself made this statement), "When the morning comes, do not expect that you will live to see the evening and when evening falls do not expect to live till morning; when you are in health, do good deeds to serve you in the time of illness (meaning, either; 'do good deeds in advance to compensate for the possible loss of virtues in ill-health,' or; 'make a habit of performing good deeds when you are healthy) for the same will be recorded for you when you are ill and incapacitated); prepare something in your life to serve you when you die; for you never know among whom you will be counted tomorrow (i.e. whether you will be counted among the 'wretched ones or the blessed ones. Allah *Ta'ala* says;

Some among them will be wretched, others blessed.

Mu'aaz *Radhiallaho anho* once asked, "O, Rasulullah, give me some advice". Rasulullah *Sallallaho alaihe wasallam* said, "Worship Allah *Ta'ala* as though you see Him and He is in front of you; count yourself among the dead; make remembrance (Zikr) of Allah *Ta'ala* near every stone and every tree (so that there may be many witnesses in your favour on the Day of Resurrection). And when you fall into a sin, do some act of virtue to atone for it; if the sin is committed in secret, the virtue should also be performed in secret and if the sin is committed openly, the repentance and the virtue in atonement should also be performed openly".

Ibne Mas'ood *Radhiallaho anho* reports Rasulullah *Sallallaho alaihe wasallam* as saying, "The Day of Resurrection is drawing near; but people are advancing in their avidity for worldly things and moving farther away from Allah *Ta'ala*". Once Rasulullah *Sallallaho alaihe wasallam* came out of his house and said to the Sahabah, "Is there anyone among you who wishes that Allah *Ta'ala* should grant him knowledge without having to learn it from others, and lead him to have the right path without having to seek guidance of others? Is there anyone who wishes that Allah *Ta'ala* should remove blindness of his heart and grant him proper insight into the reality of things? If

so, let him have no concern with the world and restrict his hopes about the future. For only then, will Allah *Ta'ala* grant him knowledge without having to learn it from others and lead him to the right path without having to seek guidance from others". *(Durre Manthur)*

(A detailed version of this Hadith has already been discussed in the foregoing pages). Jaabir *Radhiallaho anho* reports Rasulullah *Sallallaho alaihe wasallam* as saying, "The things I fear most for my Ummah are: too much of worldly desires and expectations regarding the distant future; for, desires lead one away from Truth and expectations about distant future make one forgetful of Akhirah. This world is moving and getting farther and farther away while Akhirah is drawing closer everyday" (i.e. one's remaining life is decreasing every minute and death is drawing nearer and nearer). As an Urdu poet has put it:

'O you, who are heedless, take heed! In the ticking of the clock there's a warning: Another hour of your life is 'gone' (i.e. it sounds as though the words, 'gone' 'gone' were being echoed in the ticking of the clock.)'

Rasulullah *Sallallaho alaihe wasallam* said, "Both this world and the Akhirah have sons. Try, if you can, to avoid being sons of this world (and be the sons of the Akhirah). This day is the time for deeds (sowing seeds) and not a time for Reckoning, but tomorrow you will be in the abode of Akhirah where no deed is possible (Tomorrow is a time for harvest, when you will reap the harvest of your deeds)." *(Mishkaat)*

Salman Farsi *Radhiallaho anho* says, "Three (types of) persons seem so odd to me that, when I think of them, I cannot help laughing; he who entertains hopes about the distant future, while death is after him; he who is heedless of Allah *Ta'ala*, though Allah *Ta'ala* keeps a guard over him; he who laughs heartily though he does not know whether Allah *Ta'ala* is pleased or displeased with him. (As a matter of fact, the fear of displeasure of Allah *Ta'ala*

should always prevent a person from laughing loudly). And three things keep me in constant sorrow to such an extent that sometimes I burst into tears: separation from my friends (i.e. Rasulullah *Sallallaho alaihe wasallam* and Sahabah), anxiety about death and apprehension of appearing before Allah *Ta'ala* on the Day of Resurrection when He will command me to go to Jannah or Jahannam, I know not where I will have to go."

Someone dreamt that he saw Zurrarah -bin-Aufaa *Rahmatullah alaihe* after his death and asked him, "Which is the best of virtues?" He replied,"Keeping trust in Allah (Tawakkul) and restricting one's hopes". Sufyan Thauri *Rahmatullah alaihe* says, 'Zuhd' (asceticism) i.e. renouncing sensual joys and worldly things, consists in restriction of hopes and not in eating thick bread or wearing rough and coarse clothes.

Dawood Taai *Rahmatullah alaihe* says: "If I hoped to live till the end of a month, I would regard myself a great sinner; how can I hope to live so long when, day and night, I see people being afflicted with sudden disasters ?"It is related of Shaqiq Balkhi *Rahmatullah alaihe* that once he went to visit Sheikh Abu Haashim Rummani *Rahmatullah alaihe*, who was his spiritual mentor. The Sheikh saw that he had something tied up in a corner of his winding-sheet. On his asking what it was, Shaqiq *Rahmatullah alaihe* replied, "These are a few almonds gifted to me by a friend and I wish you to break your fast with these, this evening." Abu Haashim *Rahmatullah alaihe* said, "Shaqiq, do you expect to live till the evening? I never thought you would think like this. I'll never speak to you again", saying this , he went inside and closed the door behind him.

Qa'qaa bin Hakim *Rahmatullah alaihe* says, "For thirty years, I have been waiting for death to come; when it comes, I shall have no desire to have it postponed." Sufyan Thauri *Rahmatullah alaihe* says, "I met a Divine in a Masjid at Kufah who said to me, 'For thirty years, I have been waiting for death to come; when it comes, I shall have nothing to say to anyone; nor will anyone have anything to say to me. For, neither I owe anything to anyone nor anyone else owes anything to me'".

Abu Muhammad Zaahid *Rahmatullah alaihe* says that he accompanied a funeral, and Sheikh Dawood Taai *Rahmatullah alaihe* was also accompanying it. When they reached the graveyard, the

Sheikh went over to a solitary place and sat there. Abu Muhammad *Rahmatullah alaihe* also went and sat beside him, when he said, "It is easy for him to understand this journey to distant lands (Akhirah) who heeds the warnings given by Allah *Ta'ala*, but he, who entertains long hopes about the future in this world, becomes negligent in performance of good deeds. That which is bound to come (death) is imminent. My dear brother, take a word of advice from me; accursed is the thing that turns your attention away from remembrance of your Lord (Allah *Ta'ala*). One word more; all those who walk on earth must inevitably enter the grave and, at that time, they will grieve over what they have left behind just as they will rejoice over the things that they have sent abroad in advance (to the Hereafter). Now, just think! The survivors (the heirs) quarrel over the very things that cause remorse to the dying man, and file law-suits against one antoher". *(Ihya)*

Faqeeh Abul-Laith Samarqandi *Rahmatullah alaihe* says, "Allah *Ta'ala* bestows four honours upon a person who restricts his worldly hopes, (i) He grants him the power to exert in devotions, (ii) grants him relief from worries, (iii) makes him content with small provision and (iv) illumines his heart."

The Ulama say that four things illumine a man's heart (with Noor). (i) an empty stomach, (ii) associating with the pious, (iii) remorse over past sins and (iv) restricting worldly hopes. And Allah punishes him who entertains high hopes about distant future with four types of afflictions: (a) makes him neglect the acts of devotion. (b) increases his worries about worldly things, (c) makes him ever greedy and anxious for increase in wealth, (d) deprives his heart of mercy and compassion. The Ulama say that four things breed hard-heartedness: (a) eating too much, (b) bad company. (c) forgetfullness of ones own sins, (d) high hopes about distant future. Therefore, man must not have great expectations about the distant future; he should rather fear lest he should breathe his last the very next moment.

A Hadith says that once Rasulullah *Sallallaho alaihe wasallam* said to Aishah, "If you wish to live with me in the Akhirah, be content with as many things of this world as are sufficient for a rider going on a journey, who stops a while on his way; and do not sit with the rich people, and do not regard a garment as useless, till you have patched it". Abu Uthmaan Nahdi *Rahmatullah alaihe* says that he

saw Umar *Radhiallaho anho* on the pulpit delivering the khutbah, wearing a patched garment with twelve patches. (Tanbih-ul-Ghafileen)

(١٠) عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ جَاءَ رَجُلٌ اِلَى النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ فَقَالَ دُلَّنِي عَلٰى عَمَلٍ اِذَا عَمِلْتُهُ اَحَبَّنِيَ اللّٰهُ وَاَحَبَّنِيَ النَّاسُ قَالَ اِزْهَدْ فِي الدُّنْيَا يُحِبَّكَ اللّٰهُ وَازْهَدْ فِيْمَا عِنْدَ النَّاسِ يُحِبَّكَ النَّاسُ (رواه الترمذی وابن ماجة كذا فى المشكوٰة)

HADITH: 10

A Sahabi Radhiallaho anho **came to Rasulullah** *Sallallaho alaihe wasallam* **and said, "Direct me to an act of virtue, after performing which, I should be loved both by Allah** *Ta'ala* **and His men". He replied, "If you renounce this world, Allah** Ta'ala **will love you; and if you abstain from desiring what people possess, they will love you".**

In the foregoing pages, we have quoted a number of Ahadith to the effect that Allah *Ta'ala* loves those who practise abstinence in this world and that, in the Akhirah, they will be raised to positions of honour. This Hadith, in addition, lays down that, as a rule, he who does not regard others' wealth enviously, nor feels greedy for it, can command their love and veneration. Everybody can verify this from his own experience. It is a common observation that some people have the most intimate mutual relations but, as soon as one of them asks something from the others, the relations are affected and the respect for each other vanishes from their hearts. It has been related in a Hadith that once Jibra'el *Alaihissalam* came to Rasulullah *Sallallaho alaihe wasallam* and said, "O Muhammad, however long you may live, death must inevitably come to you; and whatever deed (good or bad) you perform you will receive for it an equal recompense; and with whomsoever you develop your relations (in the world), you will be disunited and separated from him one day (i.e. either he will die and forsake you, or you will die and forsake him). Take heed; the nobility of a person consists in his observance of Tahajjud Salaat and his respect depends on a sublime in disregard for what others possess". *(Targheeb)*. That is to say, a person commands the respect of others so long as he does not regard others'

wealth enviously. But as soon as he becomes envious, all his honour and prestige is lost.

Urwah *Rahmatullah alaihe* says, "When anyone of you looks at the beauty and adornment of this world (and is fascinated by it), he should go home at once and ask his family members to stand in prayers (Salaat). For, Allah *Ta'ala* has commanded His Rasul *Sallallaho alaihe wasallam* in the Holy Qur'an:

وَلَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِّنْهُمْ زَهْرَةَ الْحَيَوٰةِ الدُّنْيَا لِنَفْتِنَهُمْ فِيهِ وَرِزْقُ رَبِّكَ
خَيْرٌ وَأَبْقَىٰ ۝ وَأْمُرْ أَهْلَكَ بِالصَّلَوٰةِ وَاصْطَبِرْ عَلَيْهَا لَا نَسْأَلُكَ رِزْقًا نَّحْنُ نَرْزُقُكَ وَالْعَاقِبَةُ لِلتَّقْوَىٰ ۝

"And strain not your eyes in longing for that We have given to the people indulging in the world to enjoy, the splendour of the life of this world, so that We may try them thereby. The provision of your Lord (Promised to be given in the Akhirah) is better and more enduring. And enjoin Salaat upon your people (relations) and be constant therein". (Taha: 131-132)

And, in another context, Allah *Ta'ala* says:

لَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِّنْهُمْ

And strain not your eyes in longing for what We have bestowed upon certain people among them to enjoy (i.e. the beauty and adornment of the world)". (al-Hijr: 88)

Commenting on these Ayaat, Sufyaan Ibne 'Uyainah *Rahmatullah alaihe* says, "If a person who has been favoured with the knowledge of the Qur'an, looks enviously towards anything of the world (granted to someone else) he belittles the Holy Qur'an (i.e is showing disrespect to the Holy Qur'an)."

Imaam Ghazaali *Rahmatullah alaihe* says: Poverty is commendable indeed, but only for him, who possesses a contented mind, does not feel greedy for wealth, takes no thought of what other people possess and has no desire to acquire property. And all of these qualities can only be achieved by a person who is frugal in his expenditure, spends on his food, dress and lodging only as much as is absolutely necessary, within the humblest possible means. If he requires something, he provides himself with as much of it as may suffice him, at the most for a month, never giving thought to what

he may possibly require after the month. For, he who thinks beforehand of what he may possibly need after a month, is deprived of the honour of contentment and falls a prey to greed and avarice. And greed (for man is greedy by nature) makes him addicted to bad habits and induces him to indulge in forbidden things. Rasulullah *Sallallaho alaihe wasallam* once said, "If man were to possess two 'Wadis (valleys) full of gold, he would desire a third".

Abu Musaa Ash'ari *Radhiallaho anho* says, "A surah equal, in extent to surah 'al-Bara'at' was revealed to Rasulullah *Sallallaho alaihe wasallam*, which was abrogated later. I still remember the following out of its contents: "Sometimes Allah *Ta'ala* assists this Deen (Islam) through the people who have no concern with it (non believers and evil doers.); and also, if man were to possess wealth to the extent of two Wadis (valleys) full of gold, he would crave for a third, for nothing can fill the belly of a man (satisfy his greed) but the dust of the grave; but he who turns to Allah in repentance, Allah *Ta'ala* accepts his repentance".

Rasulullah *Sallallaho alaihe wasallam* once said, "Two greedy persons are never satisfied: the man of learning who is greedy for knowledge (when a man has acquired a taste for knowledge, he is never satisfied but always craves for more) and the man who is greedy for money". Since greed is a fatal malady, which man has in his nature, Allah *Ta'ala* and His Rasul have repeatedly emphasized the importance of contentment. In a Hadith, Rasulullah *Sallallaho alaihe wasallam* has been reported as saying; "Blessed is the man whom Allah *Ta'ala* has favoured with Islam, and provided him with a bare sustenance, with which he is content"

It occurs in another Hadith that once Rasulullah *Sallallaho alaihe wasallam* said, "On the Day of Resurrection, everybody, rich or poor, will wish he had been given just as much provision in the world as barely sufficed for his needs". For the same reason, Rasulullah *Sallallaho alaihe wasallam* has admonished us against greediness and against exerting much for earning money.

Rasulullah *Sallallaho alaihe wasallam* once said; "O people, adopt good means for earning (i.e. do not adopt unlawful means). For, nobody can get more than what has been apportioned for him which must reach him inevitably; and no man will die until he has received the entire amount of his provision". Rasulullah *Sallallaho*

alaihe wasallam also said,"If you observe Taqwa (i.e. guard yourself against all forbidden things), you will be the most devout of men; if you are content with your provision, you will be the best of those who are thankful to their Lord; and if you like your brother Muslim to have what you like for yourself, you will be a perfect Mo'min".

Abu Ayyub *Radhiallaho anho* says that a person came to Rasulullah *Sallallaho alaihe wasallam* and said, "O Rasulullah, give me some brief advice (so that I may hold fast to it)". Rasulullah *Sallallaho alaihe wasallam* said: "When you perform Salaat, do so as though it were your last (when a man thinks a Salaat to be his last, he will obviously perform it with great sincerity and devotion and will take pains to make it perfect); and do not speak a word for which you will have to express regret (and tender an apology); and, with a firm mind, do not desire to get what other people possess(do not even turn your eyes to what men possess)".

Umar *Radhiallaho anho* says, "Greediness is poverty (and makes one needy) and true riches consists in not coveting what others possess". That is, he who gives up all hopes of what other men possess, becomes independent of them. A sage was asked, "What is wealth?"And he answered, "Restriction of hopes and being content with what suffices for one's needs"Muhammad bin Waasay *Rahmatullah alaihe* used to eat dry bread soaked in water and say: "He who is content to eat this, is never obliged to depend upon anyone'. Some asked a sage, "What are your possessions?" He replied, "Wearing an expression of self-sufficiency in public, restriction of hopes and moderation in private; and entertaining no hopes of what others possess".

According to a Hadith Rasulullah *Sallallaho alaihe wasallam* has informed us that Allah *Ta'ala* says: "O son of Adam! If you were to possess the whole world, you would not be able to eat more than what can satisfy your need. So, count it My favour to you that I did not grant you more than what suffices for yourt needs, so that you may not have to answer for it".

Abdullah bin Mas'ud *Radhiallaho anho* says: "If anyone asks a brother to help him in his need, let him express his desire in plain words. For, if you eulogize him widely, you will do him great harm (make him proud) while you will not get more than your portion allotted by Divine Decree".

It is related that the Umayyid king Sulaiman Ibne Abdul Malik wrote a letter to Abu Hazim *Rahmatullah alaihe* in which he requested, most earnestly, that the Sheikh should ask anything he needed at any time, from the king, who would be pleased to provide it for him. The Sheikh replied, "I put all my needs before Allah *Ta'ala* and I am content with what He has granted me for their fulfilment".

A sage has said, "I never saw anyone in greater sorrow than the jealous person, nor anyone leading a happier life than a contented person, nor anyone more patient than the greedy man (he is greedy for almost every thing, which he cannot achieve and, therefore, he has to exercise patience). And I never saw anyone leading a finer and more peaceful life than the person who has renounced the world, nor anyone more regretful than an Alim (scholar of divinity) who transgresses the limits of propriety.'

It is said that once Abdullah Ibne Salaam *Radhiallaho anho* asked Ka'b Ahbaar *Radhiallaho anho*, "What causes knowledge to be taken away from the hearts of the Ulama (divines), despite their having gained a proper understanding of it and having retained it in their minds?" Ka'b *Radhiallaho anho* replied, "Greed, and asking favours from people".

Someone asked Fudhail-bin-Ayaadh *Rahmatullah alaihe* to explain the above mentioned remark by Ka'b *Radhiallaho anho.* He said, "When an 'Alim (Divine) becomes greedy for a worldly thing, he exerts his powers for achieving it and, thus, seriously harms his 'Deen' (religion). That is to say, he occupies himself with worldly cares at the expense of religious pursuits. Before long, his covetous nature is fascinated by each and everything of the world and he desires to possess all the things that catch his eye. Then he asks favours from men and bows to anyone who helps him in the fulfilment of his desires, obeys him, serves his designs humbly, salutes him when he passes by and visits him when he falls ill. And these salutations and visits are not motivated by the desire to please Allah *Ta'ala*, but by worldly designs. (For which, obviously, no reward is to be expected in the Hereafter)." In the end, Fudhail *Rahmatullah alaihe* said, "This remark is of greater benefit than a hundred others, as it is a good exhortation to practise contentment".

Sa'd bin Abi Waqaas *Radhiallaho anho* says that a person came to Rasulullah *Sallallaho alaihe wasallam* and said,"O Rasulullah, give me some advice and make it brief (so that I may hold fast to it)". Rasulullah *Sallallaho alaihe wasallam* said, "Give up all hopes of getting what other people possess (do not even turn your eyes to what men possess), and ward off greed, for greediness is instant poverty (when you are greedy and want to have a thing, you become needy even before the need actually arises); and do not do or say a thing for which you will have to make an excuse tomorrow". *(Targheeb)*

We have earlier quoted a Hadith, on the authority of Abu Ayyub *Radhiallaho anho*, in which the same question with a similar answer has been reported. Both Traditions have a common theme, except for a piece of advice in each, specifically meant for the person asking the question in each case and, therefore, at variance with the other. Some versions of Sa'd's Tradition mention four items of advice (like the one given above), of which three items are similar to those mentioned in Abu Ayyub's version,and there is one more regarding greediness. *(Targheeb)*

As regard the advice to give up hopes of what others possess, which is common to both Traditions, this is very important indeed. For, only such people (who do not hope to get anything from others) are safe from anxiety and humiliation before others. Another Hadith reports Rasulullah *Sallallaho alaihe wasallam* as saying, "If anyone is living at peace in his house, has been granted bodily health by Allah *Ta'ala* and possesses enough food for the day, it is as if he possesses the whole world". *(Targheeb)*. True, if anyone possesses all these things, he has no reason to regard enviously any other thing of the world.

Abdullah Ibne Umar *Radhiallaho anho* has also narrated a similar incident about a person who asked Rasulullah *Sallallaho alaihe wasallam* for some brief advice, He replied, "When you observe Salaat, observe it as though it were your last (and you were standing before Allah *Ta'ala*); for, He sees you, though you do not see Him; and give up all hopes of what others possess, you will be the richest of men;and do not do or say anything for which you will have to make excuses tomorrow". *(Targheeb)*

It is related that someone asked Sa'd *Radhiallaho anho* to give him some advice and he said, "When you get up to observe Salaat, perform the 'Wudhu' (ablution) perfectly, for Salaat without 'Wudhu' is not accepted, and there is no faith (Imaan) without Salaat; then when you begin to observe Salaat, observe it as though it were your last; and do not make frequent demands, for it is instant poverty; and give up all hopes of what other people possess, for true riches consists therein; and do not do or say anything for which you will have to make excuses and apologize tomorrow". *(Athaaf-us-Salaat)*

Imaam Ghazali *Rahmatullah alaihe* says, "Some people think that he who renounces worldly wealth is an ascetic (Zaahid); though it is not true. For, it is quite easy for any one who hankers after public fame, status and prestige, to eat less food and to wear rough and coarse clothes. There are many pretenders to asceticism and renunciation (zuhd) who are content to eat little food and who keep their house-doors closed to the public or live in houses which have no entrance gates (i.e. refuse to associate with people). And by all this, they aim to achieve nothing but worldly fame. There are many who wear fine clothes and claim to have renounced the world (become Zaahids). They say that they wear fine clothes in order to follow the Sunnah of Rasulullah *Sallallaho alaihe wasallam*. They also say that they do not wear fine dress of their own accord, but because their friends and admirers insist on it and wish to see them well-dressed. The fact is that, when they say so, they are indirectly asking people to send them gifts of fine garments. These two categories of people want to gain worldly benefits through their religion. For, worldly benefits do not consist in acquisition of wealth alone; desiring the high status and good name of an ascetic (Zaahid) is also a worldly motive. There are three distinguishing characteristics of a true 'Zaahid' (an ascetic), which one should try to develop in himself:-

1. He does not take pleasure in what he possesses in the world; nor grieves over being deprived of the things he does not possess. Or, better still, he grieves over having worldly things in his possession and feels happy when he is bereft of such things.

2. In his sight, the one who praises him and the one who berates him are alike. Of these two, the former characteristic signify renunciation of wealth, the latter signifies renunciation of status and worldly renown.

3. He is possessed of a true love for Allah *Ta'ala*, enjoys intimacy with Him, and is capable of experiencing a peculiar bliss and sweetness in acts of devotion . *(Ihya)*

At this point, I would like to narrate two anecdotes from the lives of my own spiritual leaders, which serve as illustration of the perfections listed above.

First, I quote here a letter by our spiritual mentor and guide, Maulana Rashid Ahmad Gangohi *Rahmatullah alaihe*, written to his own spiritual leader, Sheikh of the Arab and the non-Arab world, Haji Imdaadullah Rahmatullah alaihe; May Allah raise him to still higher spiritual stations! It reads:-

"Your honour has deigned to ask this undeserving servant of yours about his spiritual condition. O, you, who are my protecting lord in the two worlds! What am I and what is my spiritual state! What good have I got to present to you who have reached the zenith of perfection! By Allah! I am ashamed to talk to you about my own humble attainments, because I am the most insignificant of your servants. But since you have commanded me I must comply with your behest.

"My esteemed preceptor and guide, so far as the externals of (religious) knowledge are concerned, during the seven years of my absence from your blessed companionship, more than two hundred students have received their final degree of proficiency in Hadith through this humble servant of yours. Most of these have opened their own institutions for teaching of Hadith and have devoted themselves to the revival of Sunnah of the Rasul *Sallallaho alaihe wasallam* and propagation of 'Deen' (Islam). I deem it to be the greatest honour, if it meets with acceptance by Allah *Ta'ala*.

"As for the fruits of inner perfections gleaned from my spritual association with and service of your august self, I should add in brief: In my moods of divine ecstasy, I take no thought of receiving any benefit, or coming to harm through anycne other than Allah *Ta'ala*. So much so that, by Allah, I sometimes fear I have been detached from my own spiritual leaders. And I am least concerned with the praise or blame of anyone, considering my spiritual state to be far removed from praise or dispraise of people. And I abhor the sins and feel inclined by nature towards devotions, and I owe all these effects

to the illuminating benedictions of my association and spiritual link, at once imperceptible and asserting, which binds me to your illustrious self. It would be impudent and audacious of me to dilate further on this subject. I, therefore, request to be excused.

"Pardon me, O Allah! I have written this in compliance with the behest of my sheikh. I am a false pretender, the most insignificant of Your creatures. All these are Your favours to me. Only You exist. What am I? A nonentity! I owe my very existence to You! I am because You will to be so. To think in terms of You and 'I' is also an intricate way of ascribing partners to You in Your Attributes.

أَسْتَغْفِرُ اللهَ أَسْتَغْفِرُ اللهَ أَسْتَغْفِرُ اللهَ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ

I seek refuge in Allah! I seek refuge in Allah! There is no might and no power except in Allah.

Kindly accept this from me with my excuses. Was-Salaam. 1306 A.H".

This letter was written seventeen years before the Sheikh passed away to the vicinity of Allah; one cannot imagine the spirtual heights which he might have attained after this period, considering that he felt beyond the praise or dispraise of people and that he did not even think of receiving any benefit or coming to harm through anyone except Allah, long before his death.

The other incident has been narrated by Amir Shah Khan in his book 'Ameer-ur-Riwayaat'. He writes, "In Sikandarabad sub-division, there is a village, which is called Hasanpur. I have also visited it. It is quite a large village--author). There was a time when this village used to be an estate owned jointly by Maulana Mohammad Ishaaque of Delhi (who was a well-known authority on Hadith) and Maulana Muhammad Yaqoob *Rahmatullah alaihima*. Maulana Muzaffar Hussain Kandhalwi says that these two brothers were very generous by nature and spent liberally. The consequence was that they seldom remained in easy circumstances and often looked worried.

It so chanced that, one day when they were living in Makkah Mukarramah, Maulana Muzaffar Hussain visited them at their house and was greatly surprised to see them unusually happy. They walked about in the house, carried books from one place to the other

and talked to each other in very happy tones like people who cannot contain themselves for joy. Maulana Muzaffar conjectured that some large remittance from India might have occasioned this unusual mood of felicity, but he, thought it worth while to learn the real cause. As he could not muster courage to ask the elder brother, he said to the younger, "Maulana ! How is it that you look so happy today?" He replied, "Our estate at Hasanpur has been confiscated. We are happy because, so long as it remained in our possession, we did not have perfect trust (Tawakkul) in Allah *Ta'ala*; from now on, we shall put our trust in Allah alone".

Maulana Ashraf Ali Thanawai *Rahmatullah alaihe*, commenting on this incident, writes: "The incident is reminiscent of another similar anecdote from the life of Sheikh Abdul Qaadir Jilaani *Rahmatullah alaihe* who expressed great joy on being told, by one of his attendants, that his costly mirror had broken. The attendant said, timidly;

از قضا آئینۂ چینی شکست

The China-made mirror has broken by chance,

But the Sheikh added a rhyming line, quite extempore:

خوب شد اسباب خود بینی شکست

"It's good! The means of looking at ourselves (with pride) have been shattered ".

(۱۱) عَنْ عَائِشَةَ رضـ قَالَتْ مَا شَبِعَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مِنْ خُبْزِ شَعِيْرٍ يَوْمَيْنِ مُتَتَابِعَيْنِ حَتّٰى قُبِضَ (رواه الترمذی فی الشمائل)

HADITH: 11

Aishah *Radhiallaho anha* narrates that Rasulullah *Sallallaho alaihe wasallam* did not ever take enough barely bread to satisfy his hunger on two consecutive days, till he passed away .

Note: Such was the life of Rasulullah *Sallallaho alaihe wasallam!* There are hundreds of Ahadith that give a similar account of his mode of life. Nowadays, we hear a lot about the poverty and starvation of the Muslim community but, one wonders, how few

men there might have been who could not get enough plain bread to satisfy them on two consecutive days throughout their life! The 'Shamaael-e-Tirmizi, quotes another Hadith on the authority of Aishah *Radhiallaho 'anha* to the effect that even the family of Rasulullah *Sallallaho alaihe wasallam* did not get enough barley bread to satisfy their hunger on two consecutive days till he passed away.

Ibne Abbas *Radhiallaho anho* says: "On many consecutive nights Rasulullah *Sallallaho alaihe wasallam* and his family had nothing to eat in the evening and they had to go without food for the whole night; and Rasulullah *Sallallaho alaihe wasallam* lived on barley bread".

Someone asked Sahl *Radhiallaho anho*, "Was not Rasulullah *Sallallaho alaihe wasallam* accustomed to eat bread made from sifted flour? "He replied, "I am not sure whether Rasulullah *Sallallaho alaihe wasallam* ever saw sifted flour in his lifetime". He then asked, "Didn't you have sieves during the times of Rasulullah *Sallallaho alaihe wasallam?*" Sahl *Radhiallaho anho* replied that they were not accustomed to use sieves those days. At this, the person asked (in surprise), "How could you eat unsifted barley flour"? Sahl *Radhiallaho anho* answered, "We used to shake and blow the flour; thus the (big particles(chaff)flew away and we baked the rest". *(Shamaael-e-Tirmizi)*

Note: Today, we find it hard to eat wheat bread made from unsifted flour. The Sahabah *Radhiallaho anhum* used to eat barley bread made from unsifted flour and, even of that, they could not get enough to eat their fill.

Aishah *Radhiallaho anha* says, "When I have a full meal, I cannot contain my sorrow and burst into tears". Someone asked her the reason and she said, "I am reminded of the times of Rasulullah *Sallallaho alaihe wasallam* when he could never have a full meal of meat or bread twice a day till he passed away". *(Shamaael)* Sa'eed Maqbari *Rahmatullah alaihe* says that once Abu Hurairah *Radhiallaho anho* came upon some people who had a dish of roast chicken in front of them and were having dinner. They invited him to share the food, but he refused to do so and said, "Rasulullah *Sallallaho alaihe wasallam* passed away from this world without ever having enough barley bread to satisfy his hunger. How can I eat chicken?" *(Mishkaat)*.

Note: This is a general remark by Abu Hurairah *Radhiallaho anho* and not a legal prohibition. For, there are authentic Ahadith to prove that Rasulullah *Sallallaho alaihe wasallam* himself did eat chicken-meat.

Another Hadith says that Rasulullah *Sallallaho alaihe wasallam* often remained hungry, even without being driven to it by necessity. That is, sometimes he ate very little, despite there being sufficient food to eat. For, the Divine light (nur) descends bountifully upon the hearts of those who keep their bellies hungry. Still another Hadith says that Allah *Ta'ala* takes pride in him who eats and drinks little in this world, and He says to the angels, 'Look! I tried him with want (of food and drink) and he remained patient. Bear witness; for every morsel of food that he could not eat, I grant him a high grade in Jannah" *(Ihyaa)*.

However, one should not, of ones own choice, eat so little food as to leave him insufficient strength for the performance of religious duties. For the same reason, eating of 'Suhur' (a meal taken shortly before dawn) has been made a Sunnah for the month of Ramadhan, as it protects a person from growing too weak while fasting. And taking a short mid-day nap has been made a Sunnah, as it is helpful for staying awake by night and observing Tahajjud Salaat. Rasulullah *Sallallaho alaihe wasallam* once said, "No full vessel is as bad as a belly replete with food . (i.e. filling of no other vessel is as bad as filling one's belly with food). But, since one cannot do without food, one third of the stomach may be filled with food; one third should be kept empty for water and one third for the air".

It has been related in a Hadith that once Fatimah *Radhiallaho anha* brought a loaf of bread to Rasulullah *Sallallaho alaihe wasallam* who asked her what it was and she said,"O Rasulullah, I baked some bread today, but I did not like to eat it without your sharing it with me". Rasulullah *Sallallaho alaihe wasallam* said, "This is the first thing your father is putting into his mouth after three days". (That is to say, 'I have not taken any food for three days together)'.

According to another Hadith, Rasulullah *Sallallaho alaihe wasallam* once said, "Only those who remain hungry in this world will be repleted with food in the Akhirah and Allah *Ta'ala* greatly dislikes a person who eats so much that he suffers from indigestion;

and he who wishes to have something but does not eat, will be raised to higher stages in Jannah". Umar *Radhiallaho anho* says, "Avoid eating to repletion; for it causes heaviness in the world; and decay and putrefaction at the time of death". Shaqiq Balkhi *Rahmatullah alaihe* says: "Devoutness is a profession, whose workshop is solitude, and whose instrument (with which a man of profession works) is hunger."

Fudhail *Rahmatullah alaihe* used to say, addressing himself, "Fudhail, you feel afraid of hunger, though it is not a thing to be afraid of. Insignificant man! Think of Rasulullah *Sallallaho alaihe wasallam* and the Sahabah *Radhiallaho anhum* who had to suffer from hunger" (despite their sublime spiritual ranks). He would say, sometimes,"O Allah! You kept me and my family without food, and without light during dark nights. I know it is Your way with the pious ones among Your men. What virtue of mine moved Your bounty to bestow upon me such a great favour?"(He wondered if any virtue of his was so pleasing to Allah *Ta'ala* that He had, in spite of the fact that he was not a pious man (in his own estimation), granted him the favours which fall to the lot of the pious ones alone).

Kahmas *Rahmatullah alaihe* used to say,"O Allah! You kept me without food, and without clothes, and without light during dark nights (I am not worthy of these favours). What moved Your bounty to bestow upon me all these favours?" Fatah Musili *Rahmatullah alaihe* used to say, when he was afflicted with some painful disease or, was suffering from pangs of hunger. "O Allah! You tried me with the affliction of hunger and disease and these are the things with which You try Your pious men. What good deed should I perform to show my gratitude to You for all these favours?"

Once, Maalik-bin-Dinar *Rahmatullah alaihe* said to Muhammad Ibne Wasi *Rahmatullah alaihe*, "Blessed is the man who gets a little produce (from land etc) which affords him a bare sufficiency and makes him independent of begging from people". Muhammad bin Wasi *Rahmatullah alaihe* said, "Blessed is the man who remains hungry in the morning and goes without food in the evening and, still, is well pleased with Allah *Ta'ala*."It occurs in the Torah to the effect that,"When you have a full meal, call to your mind the people who are hungry . Abu Sulaiman *Rahmatullah alaihe* says,"If I take a morsel less than what I usually have at night, I deem it to be more rewarding (for my soul) than a whole night of standing in devotions.'

He also says: 'Hunger is a Divine Treasure available only to those who are the favourities of Allah *Ta'ala*."

Sahl bin Abdullah Tustari *Rahmatullah alaihe* was accustomed to going without food consecutively for more than twenty days and his expenses on food were estimated at one Dirham (silver coin) a year. He often gave exhortations and talked at length on the merits of remaining hungry, so much so that he would say, "No other virtue can compare with that of eating only as much as is barely necessary, for, in that alone consists the compliance with the Sunnah (Way) of Rasulullah *Sallallaho alaihe wasallam* in matters of food." He also says: "Wisdom and knowledge is gained through starving the belly: ignorance and sins are centred in repletion." He also says: 'No one can attain to the station of the 'Abdaal' (a very high rank of sainthood) until he cultivates the following habits: starving the belly, observing reticence in speech, waking up at night for devotions, love of solitude.' He also says, "He who remains hungry is least disturbed by the whispering and evil promptings of the Shaitan".

Abdul Wahid bin Zaid *Rahmatullah alaihe* would say: 'I swear Allah! Nobody's soul can be purified unless he starves his belly; and it is by virtue of hunger that the saints used to walk on water and are granted the miraculous power to traverse thousands of miles in a few steps (the charismatic power called 'Tayy-ul-ardh).

Imaam Ghazaali *Rahmatullah alaihe* says that there are ten great advantages of eating less food:

The first Advantage. (of eating less food) is that it helps to purify one's soul produces alacrity of spirit and deepens one's insight; for, repletion causes dullness of mind and makes one's heart devoid of spiritual light (Noor). When the stomach is full, gases and vapours (rising from it) gather up round the brain and also affect the heart, with the result that one's mind becomes cloudy and slow in thought. If a young boy begins to eat too much, his memory grows weak and his brain becomes dull. Abu Sulaiman Darani *Rahmatullah alaihe* says: "Make a habit of keeping your stomach empty; for this subdues the evil nature, softens the heart and helps in acquiring spiritual knowledge". Shibli *Rahmatullah alaihe* says, "Whenever I remained hungry, meaning thereby to earn the pleasure of Allah *Ta'ala*, I found, opening up within myself, a new vista of knowledge and a deeper insight into the reality of things was granted to me."

It also explains, Luqman *Alaihissalam* advised his son, thus: "Sonny, when a person's belly is full, his faculty of reason becomes dormant, his wisdom becomes still and ineffective, and his limbs become slow in performance of acts of devotion". Abu Yazid Bustami *Rahmatullah alaihe* says, "Hunger is like a cloud; when one is hungry it sends down showers of wisdom upon one's heart".

The second advantage is that hunger softens a man's heart and makes it sensitive to 'Zikr' (Remembrance of Allah *Ta'ala*) and other acts of devotion. Sometimes a person recites the hymns with great concentration of mind, but his heart does not experience the bliss and other effects of Zikr. But when the heart becomes sensitive to softer feelings, it can experience the rapture of 'Zikr' the joy and bliss of importuning His favours. Abu Sulaiman Darani *Rahmatullah alaihe* says, "I derive greatest pleasure from my devotions when I am starving, with my belly totally empty". Junaid Baghdadi *Rahmatullah alaihe* used to say, "How can a person who hangs a bag of food between his heart and his Lord (Allah *Ta'ala*) experience the bliss of solitary communion with Him. (filled belly is compared to the beggar's bag, full of food)."

The third advantage of hunger is that it produces meekness and humility in a man, and sublimates his pride and vanity that would induce him to become heedless and transgress the Commandments of Allah *Ta'ala*. Nothing mortifies the baser self of man more than hunger. And, no one can have a vision of the Grandeur and Majesty of Allah *Ta'ala* unless he humbles himself, feeling insignificant in comparison with Allah. Therefore, everybody should make a habit of remaining hungry often, so that he can concentrate his thoughts on his Lord, intuitively. It was in view of this effect of hunger that, when Allah *Ta'ala* offered to Rasulullah *Sallallaho alaihe wasallam* that the entire land of Makkah be turned into gold for him, he replied, "No, but I would like, O Allah! to be hungry and have enough to eat on alternate days; so that when I am hungry, I shall be patient and bow to You in humility (supplicate Your favours), and when I have enough food, I shall be thankful to You".

The fourth advantage of being hungry is that one is never forgetful of those who are suffering from misery and starvation. A person replete with food can have no idea of the sufferings of the starving and the needy. Someone asked Yousuf *Alaihissalam*, "You are the custodian of all the treasures of this land and still, you

remain hungry". He replied, "I fear lest repletion should make me forgetful of those who are starving". And, hunger and thirst in this world also helps to keep in remembrance the hunger and thirst that men will be made to suffer on the Day of Resurrection. A hungry man fears the punishment of Allah *Ta'ala*; he can call to mind how the inmates of Jahannam will suffer from severe thirst and hunger, how they will be given food that will be hard to swallow, and how they will be given as drink, the blood and the pus running from the wounds of those burning in Fire.

The fifth and most important advantage of hunger is its effect of protection against sins. For, all lusts stem from repletion, while hunger takes the edge off one's passions. A person's blessedness consists in his subduing his evil self, while his misfortune comes from being over powered by evil passions. As a wild horse is made docile through hunger, and becomes defiant and rebellious if it is given too much to eat, similarly, the evil nature of man can be subdued only by starving the belly.

Someone asked a Divine, "You are old and weak in body and, still, you do not take care of your health (you need to take invigorating foods). He replied, "Man's innate evil nature is quickly excited by passions; I fear, lest it should drag me into the bane of some sinful deed. So, I prefer to keep my nature subdued by mortifications, lest it should tempt me into a sin leading to damnation".

Aishah *Radhiallaho anha* says, "The first innovation (Bid'at) in Deen that started after the times of Rasulullah *Sallallaho alaihe wasallam* is the habit of people to eat to the extent of repletion. When the bellies of men are full, their psyches are inclined towards the world".

And this advantage of hunger being a protection against sins includes so many other advantages, the least of which is one's protection against lusts of the sex and the desire for idle talk. A hungry man would never like to indulge in idle talk and, thus, he would be safe from the sins of back-biting, telling lies, obscene talk, maligning and vilifying others. On the other hand, a full-bellied glutton desires recreation and chit-chat........and our gossip generally consists of slanders about the chaste and virtuous people. Rasulullah *Sallallaho alaihe wasallam* said, "(Mostly) people are condemned to

Jahannam for the harvests of their tongue". There is no denying the fact that indulgence in sex is most fatal for the soul. Now, when a person's belly is full, he finds it difficult to contain his sexual desire; and even if he is capable of restraining it, through fear of Allah *Ta'ala*, he may not be able to avoid the sin of lustful gazing (at the person of opposite sex). Rasulullah *Sallallaho alaihe wasallam* once said, "The eye commits fornication, as do the private parts". Suppose a man is able to close his eyes to avoid sinful gazing, the image of the persons on whom he chanced to cast a glance will still haunt his mind, and lustful thoughts will deprive him of the bliss of Communion with Allah *Ta'ala*, and may even distract his attention when engaged in observance of Salaat. Sins of lust and sins of the tongue have been mentioned by way of illustration; as a matter of fact, all sins committed by various parts of the body have their origin in a belly replete with food, which provides the necessary strength.

The sixth advantage of eating less food is that those who eat sparingly do not sleep long, but are granted the privilege to stay awake at night and engage themselves in devotions. He who eats much needs to drink plenty of water and so remains asleep for long hours. The divines say, "Do not eat much food, or you will have to drink plenty of water; then you will fall asleep and go on sleeping for long hours, which will cause you great spiritual loss." They say that seventy famous physicians are agreed upon the fact that drinking a lot of water cause a person to sleep for longer durations,and so a greater portion of his lifetime is wasted, not to speak of the spiritual loss of missing Tahajjud Salaat. Too much sleep also causes hard-heartedness and dullness of the mind. Moreover, if a man leading a celibate life or living away from his wife, sleeps for long hours, he will frequently be subject to night pollution and, in case there are no proper arrangements for taking a bath, he will often miss his Tahajjud prayers.

The seventh advantage of eating less food is that it facilitates standing in devotion for long hours: a heavy stomach makes a person lazy and incapacitates him from standing in devotions. The very act of eating takes a lot of time; and, if a person has to cook for himself, it involves a greater wastage of time. Then, after taking the meal, you wash your hands, pick your teeth (to remove crumbs from the teeth), get up from your seat time and again and go out to take water. If you add up the time spent on these various acts, you will realise how much time is wasted in taking food. How much more

beneficial would it be if all this time were spent in remembrance of Allah *Ta'ala* and other acts of devotion?

Sirri Saqati *Rahmatullah alaihe* says that he saw Ali Jurjani *Rahmatullah alaihe* eating a sort of mash made from barley flour and asked him how he had got used to that food! The Sheikh replied, "I calculated the time spent in eating a morsel from putting it in the mouth upto chewing, and swallowing it, and I saw that during this time, I could say: (سُبْحَانَ اللّٰهِ) (Allah be glorified) seventy times. For this reason, I have not taken bread for the last forty years but have been eating this mushed barley flour alone". The fact is that every second of a man's life is an invaluable jewel, which must be deposited with Allah *Ta'ala* in the treasury of Akhirah so that it may not be wasted. And the only way of preserving it, is to spend it in the remembrance of Allah *Ta'ala* or in other acts of devotion.

Besides, a full belly is a hindrance which prevents a man from remaining in the state of ritual purification (Wudhu) for long duration. He has to go to the privy and cleanse himself more often (perform Istinjaa) and, besides wasting his time, he cannot stay in the Masjid (continuously) for longer hours. Moreover, fasting becomes much easier for those who are used to remain hungry. In short, there are innumerable advantages of eating less food, for example, its helpfulness for fasting, for observing I'tikaaf (seclusion), for staying in the state of ritual purification (wudhu) for longer hours, for spending more time in acts of devotion. But all these advantages cannot be appreciated by the worldly-minded, who are heedless, who regard 'Deen' to be of little value, who are content with the transitory life of the world, knowing only about this world, with little knowledge of the Akhirah.

The eighth advantage of eating less food is that it is good for bodily health. Most diseases are caused by repletion and surfeit, for, eating too much causes such deposits to accumulate in the belly, and on the veins and arteries, which are harmful for the health of the body and which breed various diseases. Ailments and diseases, besides being injurious to health, prevent a person from exerting himself in devotions, distract him and divert his attention from contemplation and remembrance of Allah *Ta'ala*. Moreover, diseases bring in their wake a host of worldly encumbrances and worries, including medicines, precautions, visits to doctors and physicians, to undergo operations, or (as in olden times) getting a leech to suck

one's blood, thus causing great botheration and a lot of expenses, whereas hunger serves as a sure protection against all maladies. They relate that once Haroon Rashid, the Caliph, invited to his court four expert physicians from India, Constantinople, Iraq and Sawad.... and asked them to name a medicine which did no harm to any organ of the body. The Indian said it was the black emblic (myrobalan), the Iraqi named the wild rue (called 'Habb-ur-Rashad' in Arabic, 'Sipand' in Persian and 'Haloon' in Hindi) and the Roman suggested it was hot water which was totally harmless. The expert from Sawad said,"That is all wrong. Emblic is harmful for the stomach. (It is also harmful for the liver--Author). The wild rue is sticky and also harms the stomach, and hot water causes looseness of bowels!"At this, all of them asked him to name something which was perfectly harmless and he replied,"If you want to keep out of harm's way, you should not take anything until you have a good appetite and stop eating while you still feel like having some more". All the three doctors agreed with his opinion.

It is said that a philosopher doctor was told about a Hadith of Rasulullah *Sallallaho alaihe wasallam*, which says that one should fill one third of one's stomach with food, keep one third of it for water and one third empty for the air. He was greatly surprised and said, "I do not know of a sounder and saner view about eating less food. These are, undoubtedly, the words of a great sage".

The ninth advantage of eating less food is the economy in expenses. A person who eats less food spends less money than the one who eats more. The latter, in order to provide himself with larger quantities of food sometimes adopts unlawful means or suffers humiliation through begging from people. (We have just given an account of Sahl Tustari *Rahmatullah alaihe* whose expenses on food amounted to one silver-piece a year).

A sage has said, "I often dispose off my wants merely by abandoning the idea of fulfilling them, which gives me peace and safety from distraction in devotion." Another sage says, "When I feel the need to borrow money, I borrow it from myself saying (to my own-self) that I undertake to fulfil this desire at another time". Whenever Ibrahim bin Adhem *Rahmatullah alaihe* asked the price of something and was told that it was very expensive, he would say to his friends, "Do not buy that thing, as that will make it cheap". (i.e. if you decide not to buy a thing, it is all one to you whether it is

cheap or expensive and you do not bother as to how it is selling) In most cases, it is greed that brings about man's damnation; and greed results from excessive indulgence in enjoyments of food and sex. Sexual desire is also an outcome of eating rich food. And in eating less food, there is protection against all these evils; may Allah *Ta'ala* grant protection to whomsoever He wills.

The tenth advantage of eating less food is that it enables a person to offer help in sympathy with others and to give away large amounts in Sadaqah. For, a person who saves on food can spend his savings as Sadaqah on the orphans, the poor and the destitute. This Sadaqah will provide him Shade on the Day of Resurrection, as stated earlier in a Hadith.

The excessive amount of food a person consumes turns into waste, while whatever is spent as Sadaqah is deposited in the Treasury of Allah *Ta'ala* for his eternal benefit. We have already quoted a Hadith in the foregoing pages to the effect that once Rasulullah *Sallallaho alaihe wasallam* said, "Man says, 'My wealth, my wealth", though what is really his, consists of three things: what he gives as Sadaqah and preserves for use in Akhirah, what he eats and uses up, and what he wears and makes wornout. All the rest is not his property, but is left behind for his heirs and he has no share in it". Besides, we have already quoted numerous Ahadith on the virtues of Sadaqaat. Each one of the ten advantages of eating less food, described above in brief, includes numerous other advantages.

One point, however, is worth considering, to which we have made frequent references in this book. Of course that there is no doubt about the virtues of taking less food, and, the fortunate ones are those who have, as a special favour from Allah *Ta'ala*, achieved this merit and enjoy perfect peace in their worldly and religious life; besides, these virtues will also help them to attain numerous benefits in the Akhirah. Still, every one should make allowance for his own weak body, lest, in trying to achieve too much, he may lose what he may have already achieved. So, a person should keep persuading himself to achieve these merits and consider them of high value but, at the same time, he should observe only such practices as his own humble powers permit. A patient who carries heavy loads hastens his own death. We have diseases of the soul and our limbs and faculties are quite weak. Therefore, though we should continually aspire for perfect spiritual health and do our utmost to gain it, we should

not do anything which might cause further deterioration in our spiritual health.

Imaam Ghazaali *Rahmatullah alaihe* writes: "One should cultivate the habit of eating less food gradually. For, if a person accustomed to eat a lot abruptly reduces his food, he will find it hard to bear and will lose his health. So, one should cultivate this habit gradually and conveniently. For example, if a person is accustomed to eat two loaves of bread everyday, he should reduce his food by twenty eighth part of a loaf everyday, so that, after a month, his daily provision of food will be reduced to one half of the amount being consumed by him previously. And, if even this reduction is too much for him, he may reduce a fortieth part of a loaf everyday.

Sahl Tustari *Rahmatullah alaihe* was asked, "How did you start your austerities in matters of food?" He replied, "In the beginning, I used to spend three silver-pieces (Dirhams) on food every year. I bought a syrup made from dates or grapes for one Dirham, rice-flour for one Dirham and butter (or oil) for one Dirham. I made a thick mixture of these three and prepared three hundred and sixty sweet balls of dough. I fasted during the day and ate one such ball in the evening when the fast was broken". Some one asked him, "What is your practice now?" He replied, "There is no set routine; I just take something, at times". We have earlier referred to his habit of going without food for twenty days at a time .

Abu Zarr Ghifari *Radhiallaho anho* is reported to have said: "During the times of Rasulullah *Sallallaho alaihe wasallam*. I used to consume one Saa' (approximately 3-1/4 Kg) of barley every week. By Allah! I shall never increase it till I die. For I heard Rasulullah *Sallallaho alaihe wasallam* saying, 'Of you, the dearest and the nearest to me on the Day of Resurrection will be the one who remains, till death, in the same condition as he is today.' It was in view of this remark of Rasulullah *Sallallaho alaihe wasallam* that Abu Zarr Ghifaari *Radhiallaho anho* used to criticise some Sahabah to whom he would say, "You have abandoned the ways of life followed during the days of Rasulullah. You eat sifted barley flour, though it was not sifted during those times; you eat thin loaves of bread and I see many kinds of curries in your feasts, though you were not accus-tomed to such things during the times of Rasulullah *Sallallaho alaihe wasallam*".

Hasan Basri *Rahmatullah alaihe* says: "A Mo'min (believer) is like a small goat; a handful of dates, a handful of barley flour with a little water suffices him for food. A hypocrite is like a wild animal, who devours everything he can come by; he has little regard for his neighbours nor does he prefer anyone else's needs to his own. Give away, (O, Believers) whatever exceeds your needs as Sadaqah and send it before you to the Akhirah, (for it will benefit you)". Abu Bakr *Radhiallaho anho* would go without food, consecutively for six days and Abdullah bin Zubair *Radhiallaho anho* could go without food consecutively for seven days. It is said that once a Sufi Sheikh came across a Christian monk and held conversation with him. In the course of their talk, he also invited him to embrace Islam. The monk said, "Eisaa *Alaihissalam* would sometimes go without food consecutively for forty days; it is obviously a miracle and only a Nabi is granted such powers". The Sheikh said, "Do you promise to embrace Islam if I go without food consecutively for fifty days". The monk said, 'Certainly'. The Sheikh stayed with him for fifty days and did not take anything. He then said, 'These fifty days were in fulfiment of my promise; now, I shall do it for another ten days". So, he did not eat anything for ten days more and took food after sixty days of starvation. The monk was greatly surprised and embraced Islam.

A Hadith says that: "If Rasulullah *Sallallaho alaihe wasallam* took a meal in the morning, he would not have food in the evening. And, if he took a meal in the evening, he would not take food in the morning." *(Jami-us-Saghir)*. (That is it was his custom on some occasions.) The saints of earlier times also used to take food only once during the day. Imaam Raazi *Rahmatullah alaihe* says, "If anyone is accustomed to taking food once during the day, he should eat it before dawn so that he may earn the blessings of fasting during the day, and be better able to engage in devotions during the night when his stomach is empty. They say that Maalik bin Dinar *Rahmatullah alaihe* desired to have milk, but he restrained his desire and did not take milk for forty years. Once some one presented to him some fresh dates, but he gave them to his friends saying, "Have these dates, for I have not tasted one, for the last forty years." *(Ihya)*

Imaam Ghazaali *Rahmatullah alaihe* has narrated many such incidents about the self-denials of the great Divines. In fact, it was by virtue of these hardships that they were sometimes blessed by Allah *Ta'ala* with supernatural powers. Nowadays, everybody aspires to

possess them, but few can endure such rigorous self-mortification. How can we, who are accustomed to enjoy delicacies of food, think of such self-denials and hardships! It is said that a Sufi Sheikh invited a friend to a feast and put some loaves of bread before him on the table cloth. The guest began to turn over the loaves to select for himself a fine piece. The Sheikh said, "What are you doing? The loaf that you have rejected has such and such benefits in it; besides, so many workers toiled and laboured at it to make it reach here. The wind blew, caused the clouds to be filled with water, then it rained, the earth grew crops, men and animals worked in the fields, etc., to bring this bread and then it reached you. And, now you are selecting some loaves and rejecting others as bad ones".

It is said that a loaf of bread does not reach a person until three hundred and sixty hands have worked at it. First of all, Mikaaeel *Alaihissalam* measures out a set quantity from the bounteous Treasures of Allah *Ta'ala*, then the angels incharge of the clouds drive them to the fields; then the moon, the sun and the sky cause the crops to grow; then the angels incharge of the fields; and finally, the bakers work to prepare bread. Says Allah *Ta'ala*, winds cause the clouds to move; them the animals work in cloud and with absolute truth:

وَإِن تَعُدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا

'And if you consider a bounty of Allah and its details, you cannot reckon it.' (Ibrahim: 34)

Another noteworthy point about eating less food is that it should be done with the purest of motives, only to earn the pleasure of Allah, and not for show or winning worldly recognition, otherwise a person suffers from pangs of hunger but his soul becomes more corrupt, instead of being reformed. The Divines say that the one who abandons the joys of food, but falls a prey to the desire for show and recognition, is like a person who escapes from the scorpion but runs into the dragon's mouth.

In short, eating less food is commendable, as it is beneficial both for one's religious and worldly life, but one should take care lest it makes him too weak and guard oneself against other fatal dangers like hypocrisy etc. And, it is imperative to keep in view the way of living of Rasulullah *Sallallaho alaihe wasallam*, his social behaviour, his poverty and his voluntary starvation. One should have sincere

preference for the life led by Rasulullah *Sallallho alaihe wasallam* believing a life of austerity not because he was obliged to live in poverty, but by his choice, made with his own sweet will and pleasure. A Hadith says that once Aishah *Radhiallaho anha* said to Rasulullah *Sallallaho alaihe wasallam*, 'O Rasulullah, why you do not ask Allah *Ta'ala* to increase your sustenance and she burst into tears because she could not bear to see Rasulullah in pangs of hunger.' At this, Rasulullah said, 'Aishah, I swear by Him Who holds my life in His Hands, if I so wished, Allah *Ta'ala* would grant me mountains of gold which would go with me wheresoever I went. But I have preferred hunger in this world, I have preferred poverty in this world to riches and I have preferred sorrows of this world to joys. Aishah, this world is not suited for Muhammad and his family. Allah *Ta'ala* has commanded perseverance and patience to the most resolute and determined among His Ambiya, amidst sufferings of this world, and ordered them to keep away from the ease and comforts of this life. And Allah *Ta'ala* wants me to observe patience like them. He has said in one Ayat:

فَاصْبِرْ كَمَا صَبَرَ أُولُوا الْعَزْمِ مِنَ الرُّسُلِ

Have patience, then, even as the resolute of heart among the Rasuls; had patience'. (Ahqaf: 35)

And I cannot but obey the commandments of my Lord. So, by Allah, I shall observe patience to the extent of my powers, as they did, and truly it is Allah *Ta'ala* alone Who grants the power".

It has been stated that during the caliphate of Umar *Radhiallaho anho*, when so many territories were conquered by the Muslims, his daughter, Hafsah *Radhiallaho anha*, once suggested to him, that, when he received envoys from foreign countries, he should wear fine clothes and entertain them with good food and share it with them on the Maaidah. Umar *Radhiallaho anho* replied: "Hafsah, you know that the members of a person's family know more about his private life than anybody else. She said, 'certainly'. He said, "I put you on oath to confirm that during his Nabuwwat, Rasulullah *Sallallaho alaihe wasallam* and his family used to starve by day, if they had food the previous night, and that they would not eat anything at night if they had taken food during the day. Tell me, whether you do not know that Rasulullah *Sallallaho alaihe wasallam* lived for so many years after being granted Risalat by Allah, but

he and his family did not have a full meal of dates till the conquest of Khyber. I put you on oath to confirm that once you laid his food on a sort of table raised above the ground, and when he saw it, his blessed face showed marked disapproval until it had been laid on the ground. I put you on oath to tell me whether you remember how Rasulullah *Sallallaho alaihe wasallam* used to fold his 'Abaa' (cloack-like woolen wrap) and sleep on it during the night; how one night you folded it twice (to make four layers) for him and how, the following day, he told you to fold it once only, saying that its four layers had well-nigh prevented him from getting up for Tahajjud prayers. The four layers of the wrap made it softer and comfortable enough for sound sleep. I put you on oath to tell me whether you do not know that Rasulullah *Sallallaho alaihe wasallam* used to take off his clothes and wash them himself; and that if Bilal *Radhiallaho anho* came to call him for Salaat when he was washing clothes, he would have no other clothes to wear and that he would go to the Masjid and lead the Salaat only after the clothes were dry enough to wear. I put you on oath to tell me whether you do not know that once a lady from the Banu Zafar (a tribe) prepared two pieces of cloth for Rasulullah *Sallallaho alaihe wasallam* and sent one piece before the other was ready; and that he wrapped it round his entire body, binding it in two knots round his neck (so that it should not slip), and went to the Masjid to offer Salaat, wearing only one piece of cloth because he had no other clothes to wear on that day."

Thus, Umar *Radhiallaho anho* went on to recount incidents from the life of Rasulullah *Sallallaho alaihe wasallam*, till she burst into tears and he also cried so bitterly that it was feared, lest he would die of anguish.

Another narration has it that once Umar *Radhiallaho anho* said: "I had two companions, (Rasulullah *Sallallaho alaihe wasallam* and Abu Bakar *Radhiallaho anho)* who followed one and the same path. If I deviate from the path followed by them and follow any other course, I shall not be treated (by Allah) as they were. By Allah, I shall bind myself to lead a hard life as they did in this world, so that I may attain to the pleasant life being enjoyed by them in the Akhirah."

It occurs in 'Fatawaa Alamgiriyyah' (edicts of the Emperor Aurangzeb Alamgir) that there are several grades of taking food: The first is eating as much food as is essential for life. This is 'Fardh'

(obligatory). If a person abstains from food altogether or eats less than necessary to sustain life, he will be regarded a sinner. The second grade is taking as much as can afford sufficient strength for observing Salaat while standing, or for fasting without much trouble. Eating this much food is commendable, and one earns blessings from Allah *Ta'ala*. The third grade is that of admissibility i.e. eating more than the comendable amount, specified above, to the extent of filling the belly for the strength of the body, which is neither a sin nor a virtue to be rewarded by Allah *Ta'ala*, though such a person will have to go through some reckoning, provided that he procures his food through lawful (Halaal) means. The fourth degree is that of overeating, which is Haram (unlawful) for everybody, except for two persons: the one who eats much to gain strength for fasting during the day, and the one who is taking food with a guest and goes on eating to allow the guest to have his fill.

It is not permissible to eat so little that one grows too weak to perform one's obligatory (Fardh) duties. And, if it is not so, then there is no harm in eating less; for it reforms one's soul and a person relishes his food more if he takes it only when he is feeling very hungry. Similarly, it is allowable for a young man to eat less food more for controlling his sexual desires. *(Alamgiriyya)*. The author of 'Durre Mukhtar'and some other scholars have modified this gradation, to the extent that it is obligatory (Fardh) to take as much food as affords sufficient strength to observe Salaat while standing. The last paragraph of the extract from the book 'Alamgiriyyah (quoted above) also supports this view.

(١٢) عَنْ عَلِيٍّ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ رَضِيَ مِنَ اللّٰهِ بِالْيَسِيْرِ مِنَ الرِّزْقِ رَضِيَ اللّٰهُ مِنْهُ بِالْقَلِيْلِ مِنَ الْعَمَلِ. (رواه البيهقي في الشعب كذا في المشكوٰة)

HADITH: 12

Ali *Radhiallaho anho* **narrates that Rasulullah** *Sallallaho alaihe wasallam* **says: "If a person is content with small livelihood from Allah** *Ta'ala*, **Allah will also be pleased with fewer A'maal from him."** *(Mishkaat)*

The Hadith admonishes us to regard limited livelihood as a special favour from Allah *Ta'ala*. For, in such a case Allah, the

Sovereign of the universe, is pleased with fewer good deeds from him. On the other hand, if a person is granted bounteous favours, and grows impatient at any decrease, Allah *Ta'ala*, also demands from him that he should exert himself excessively in the fulfilment of his obligations and pay off what he owes. Obviously, if a servant is paid as much salary as he demands and, still, does not do his duties properly, everybody will call him disloyal and ungrateful. Strangely enough, the poor among us do turn to Allah and devote some time to His remembrance and offer Nafl Salaat; but the rich and those who have prospects of getting rich find it hard to observe even 'Fardh' Salaat.

A person can be content with limited livelihood if he is particular about five things:

1. He should cut down his expenses and never spend more than what is absolutely necessary. The Ulama say that a single person should have only one suit of clothes; he need not have more than one in his possession. Similarly, one can do with plain bread and a simple curry. Rasulullah *Sallallaho alaihe wasallam* said: "He who observes moderation in expenditure, will not become poor".

2. If he has as much money or food as suffices for his present needs, he should not worry about his future requirements and trust in the promise of Allah *Ta'ala* to provide sustenance to all living beings. Shaitan (Satan) tries to keep a person constantly worried about the future and whispers into his ears, "One must have some money in reserve for what may happen, demanding immediate attention and expenditure; one may suddenly fall ill; unforeseen needs may arise; and you may find yourself in trouble...and so on". Thus, Shaitan keeps a man worried about his future and puts him to hard labour, and he befools and ridicules a man saying to himself, 'Look at this fool; he is presently suffering pains from real hardships for fear of problems which are imaginary and absolutely uncertain'.

A Hadith says that once Rasulullah *Sallallaho alaihe wasallam* said to Abdullah Ibne Mas'ud *Radhiallaho anho*: "Do not keep yourself occupied with too many cares and worries; for, whatever has been decreed must happen; and whatever provision has been apportioned for you must reach you. 'He also said: "Allah *Ta'ala* gives a Mo'min (believer) his provison from unimagined sources". This subject forms the content of an Ayat from the Holy Qur'an.

3. He should consider the fact that, being content with little provision from Allah *Ta'ala*, one develops a sense of self-sufficiency and feels honoured for not being dependent on others. On the other hand' a greedy and covetous person has to humiliate himself before others. So, one has to carefully choose between the two alternatives, both rather unpleasant, namely the choice in between begging from people and abstaining from good living. And the one who prefers a simple and contented life is rewarded by Allah *Ta'ala*, while he who begs from people will be punsihed in the Akhirah. Besides, if you beg favours of a person, you cannot dare to speak the truth in his face and, very often, you have to adopt a compromising attitude in religious matters.

Rasulullah *Sallallaho alaihe wasallam* said, "The honour of a person consists in his being independent of people". And there is a well-known maxim: "If you do not depend upon a person, you are his equal; if you ask favours of him, you are his bondsman; if you do him a favour, you are his master?"

4. He should consider the fateful end of the rich who were enamoured of this world i.e. the Jews, the Chirstians and the irreligious persons who lived in affluent circumstances. And, at the same time, he should think of the glorious future of the Ambiya and the saints of Allah *Ta'ala* and consider howblissful their lives were. Then he should ask himself:

'Do You prefer to be counted among the fortunate ones who enjoyed nearness to Allah *Ta'ala*, or do you wish to be like those irreligious fools who enjoyed riches of the world?

5. He should keep in view all the harmful effects of excessive wealth, described in the foregoing pages If a person keeps these five points in view, he will be easily satisfied with a small provision from Allah *Ta'ala*. *(Ihyaa)*

Abdullah Ibne Amr *Radhiallaho anho* reports Rasulullah *Sallallaho alaihe wasallam* as saying, "He is successful who is a Muslim, whom Allah *Ta'ala* has granted small provision and made him content with it". Fadhaalah Ibne 'Ubaid *Radhiallaho anho* relates that once Rasulullah *Sallallaho alaihe wasallam* said, "Blessed is the man who, by the grace of Allah, has accepted Islam, whose income is as much as suffices for his needs and who is content with it." *(Targheeb)*

Abu Dardaa *Radhiallaho anho* narrates that Rasulullah *Sallallaho alaihe wasallam* said, "When the sun rises, it has two angels on either side of it who call out, 'O people, turn to your Lord and Sustainer. The provision that is limited and yet sufficient is better than the abundant wealth which keeps you occupied with the worldly affairs and causes negligence towards Allah *Ta'ala*'.

(١٣) عَنْ مُعَاذِ بْنِ جَبَلٍ أَنَّ رَسُوْلَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَمَّا بَعَثَ بِهِ
إِلَى الْيَمَنِ قَالَ إِيَّاكَ وَالتَّنَعُّمَ فَإِنَّ عِبَادَ اللّٰهِ لَيْسُوْا بِالْمُتَنَعِّمِيْنَ. (رواه احمد.
كذا فى المشكوٰة)

HADITH: 13

Mu'aaz Ibne Jabal *Radhiallaho anho* says that when Rasulullah *Sallallaho alaihe wasallam* sent him (as a governor) to the Yemen, he said, "Beware of living in comfort and luxury, for the pious bondsmen of Allah do not live in comfort and luxury".

Note: When someone is appointed as governor or ruler, he can afford to provide himself liberally with comforts and amenities of life and it becomes easy for him to enjoy all kinds of comforts and luxuries. Therefore, Rasulullah *Sallallaho alaihe wasallam* warned him, in advance, against indulgence in luxuries, when sending him to the Yemen as governor. There are numerous such instructions given by Rasulullah *Sallallaho alaihe wasallam* and the Khulafaa-e-Rashideen to the governors, which stress the need for abstaining from a life of comforts and luxuries.

Fadhala Ibne 'Ubaid *Radhiallaho anho* was appointed by Mu'awiyyah *Radhiallaho anho* as 'Qadhi' (chief justice) of Egypt (Misr). Once a Sahabi visited him at his place, in connection with the verification of a Hadith. He saw that the Qadhi's hair was dishevelled and he was barefooted. The Sahabi asked him, "Why is it that I see your hair dishevelled though you are the 'Qadhi' of this province?" Fadhala replied, "Rasulullah *Sallallaho alaihe wasallam* forbade us to indulge in self-adornment". He then said, "Why is it that I see you barefooted"? The Qadhi replied, "Rasulullah *Sallallaho alaihe wasallam* advised us to walk barefoot at times". Abdullah bin Mughaffal says that Rasulullah *Sallallaho alaihe wasallam* did not approve of combing the hair everyday. *(Abu Dawood)*

(۱۴) عَنْ جُبَيْرِ بْنِ نُفَيْرٍ مُرْسَلًا قَالَ قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَا أُوْحِيَ إِلَيَّ أَنْ أَجْمَعَ الْمَالَ وَأَكُوْنَ مِنَ التَّاجِرِيْنَ وَلٰكِنْ أُوْحِيَ إِلَيَّ أَنْ سَبِّحْ بِحَمْدِ رَبِّكَ وَكُنْ مِّنَ السّٰجِدِيْنَ وَاعْبُدْ رَبَّكَ حَتّٰى يَأْتِيَكَ الْيَقِيْنُ. (رواه فی شرح السنة وابونعیم فی الحلیة عن ابی مسلم کذا فی المشکوٰة)

HADITH: 14

Rasulullah *Sallallaho alaihe wasallam* is reported to have said, "Allah *Ta'ala* has not sent me any revelation commanding me to become a merchant and amass wealth. What He has revealed to me is, 'O Muhammad, hymn the praise of your Lord and be among those who prostrate before Him; And keep worshipping your Lord till the inevitable (death) comes unto you'.

Note: The revelation referred to in this Hadith is the last Ayat of Surah al-Hijr. The Hadith has been related through different chains of narration, by many Sahabah *Radhiallaho anhum*. Allama Suyuti *Rahmatullah alaihe* has narrated it in his book, *Durre Manthur,* on the authority of Abdullah Ibne Mas'ud, Abu Dardaa *Radhiallaho anhuma* and Abu Muslim Khaulani *Rahmatullah alaihe.* Another Hadith says that once Rasulullah *Sallallaho alaihe wasallam* said, "The best among men are two: the one who goes in the path of Allah, holding the bridle of his horse, seeking a chance of sacrificing his life; and the other who owns a few goats and lives unknown in a forest or on the hillside (where one can live in peace), observes Salaat, pays Zakaat and remains engaged in worshipping his Lord, till death comes to him and people receive nothing from him but that which is good". *(Durre Manthur)*

Those who have studied the life history of Rasulullah *Sallallaho alaihe wasallam* know how he acted upon this commandment of Allah *Ta'ala,* till he left the world. When Allah *Ta'ala* increased his blessings upon him, he exerted himself more diligently in his devotions. Aishah *Radhiallaho anha* relates that when Surah al-Fath was revealed, Rasulullah *Sallallaho alaihe wasallam* began to exert himself more diligently in his devotions. Someone asked him, "O Rasulullah, this Ayat of Surah testifies that Allah *Ta'ala* has forgiven all your former and latter lapses, but still you take pains and exert yourself in devotions". He replied, "Should I not be a grateful bondsman".

Abu Hurairah *Radhiallaho anho* narrates that when Surah al-Fath was revealed, Rasulullah *Sallallaho alaihe wasallam* began to spend such long hours in 'Nafl' Salaat that his feet became swollen, and he increased his worship so much that he grew weak and thin like an old and dried water-skin. When he was asked why he took such pains, He replied, "Should I not be a grateful servant? Hasan Rahmatullah alaihe said that Rasulullah *Sallallaho alaihe wasallam* was so diligent in devotions that he had become weak like a dried old water-skin. He then mentioned someone else asking the same question and receiving the same reply. Abu Juhaifah says that Rasulullah *Sallallaho alaihe wasallam* used to stand in Salaat so long that his feet had become cracked. Anas says that Rasulullah *Sallallaho alaihe wasallam* stood in Salaat so long that his feet became swollen.

There are many Ahadith to the same effect, and most of them relate that people were surprised at his diligence in devotions and asked him why he took so much trouble, in spite of the fact that Allah *Ta'ala* had given him a categorical assurance of forgiveness in the Holy Qur'an, to which he replied, "Should I not be a grateful bondsman?"*(Durre Manthur)*

Have we ever thought of offering two brief Rak'aat of Salaat, in gratitude to Allah *Ta'ala* for doing us a special favour? There are numerous Ahadith which relate that, when Rasulullah *Sallallaho alaihe wasallam* got news of a victory, or heard of anything that delighted him, he would make a Sajdah in gratitude to Allah *Ta'ala*. Notwithstanding all this devotion, he had such fear of Allah *Ta'ala* that, as Imaam Bukhari *Rahmatullah alaihe* has related it, he once said,"I swear by Allah! I swear by Allah that I do not know, though I am a Rasul of Allah *Ta'ala*, what He will do with me or with you, on the Day of Judgment." *(Mishkaat)* 'I do not know' means; I am unaware of the circumstances we shall have to face on the Day of Judgement, because Allah *Ta'ala*, the Sovereign with absolute power, has every right to do with people as He wills.

It occurs in a narration that Umme Dardaa *Radhiallaho anha* asked her husband, "Why is it that you do not go after money, as so and so does? (He earns money; you do not bother about it)". Abu Dardaa *Radhiallaho anho* replied, "I have heard Rasulullah *Sallallaho alaihe wasallam* saying, "In front of you would be a difficult valley on the Day of Resurrection, and those who have a heavy burden will be required to render an account of all their worldly

possessions, and they will not be able to do it easily. I, therefore, want to have a light burden i.e. I do not want to be involved in things of which I might have to render an account, so that I may easily pass through this valley." *(Mishkaat)*

These great people felt extremely afraid of what might happen to them on the Day of Judgement and, therefore, they were greatly concerned about the Akhirah and remained ever busy preparing for it. We, on the contrary, are constantly worried about this world and never, for once, think of the difficult valley referred to in the Hadith. They say that once Hassaan bin Sinaan *Rahmatullah alaihe* was going somewhere when he saw a house which had not been there before. He asked, "When was this house built?" But instantly he thought better of it and began to admonish himself saying, "Why did you ask this idle question? It is no concern of yours when the house was built. Now you will have to do penance for that and fast for a year". And he fasted for one complete year to atone for indulging in useless talk.

Maalik Ibne Zaigham *Radhiallaho anho* relates: Once Rabaah Qaisi *Rahmatullah alaihe* came to visit us after Asr Salaat and asked whether my father was at home. On being told that he was asleep, the Sheikh said, "Is this the time for sleep ", and went away. I sent a man after him with the word that, if he liked, I would wake him up, but before he could catch up with him, the Sheikh had entered a graveyard and was admonishing himself thus, "You said, 'Is this the time for sleep?'. What did you mean by it? Everybody is free to go to bed when he likes. How do you know that such and such time was not suitable for him to sleep? I swear by Allah that I shall not allow you, for a year, to lie on the ground to sleep, unless you fall ill or go mad; for in that case, I shall be helpless. Woe to you! How long will you go on upbraiding others? What a pity, you refuse to mend your ways!" He went on talking in this vein, weeping and crying in bitter remorse. When the man saw him in this state, he could not take courage to speak to him and came back.

Talha *Radhiallaho anho* says that once a Sahabi took his clothes off and began to roll himself on the burning sand of the desert. He was saying to himself, "Taste it and know that Jahannam is far hotter than this. You lie sleeping at night like the dead, and while away your time by day". Rasulullah *Sallallaho alaihe wasallam* saw him in this condition and went over to him. He submitted, "O

Rasulullah, I felt within myself an urge to do like that. I can say no more". Rasulullah *Sallallaho alaihe wasallam* said, "You need not have done that; all the gates of the heavens have been opened for you and Allah *Ta'ala* is speaking proudly of you to the angels." He then said to the Sahabah, "Take your share of blessings from your brother;" and they asked him to make Du'aa for all of them. And Rasulullah *Sallallaho alaihe wasallam* also advised him to make Du'aa for them .

Huzaifah Ibne Qatadah *Radhiallaho anho* says that someone asked a saint, "What do you do when your 'Nafs' (carnal self) desires to have something?" He replied, "I abhor my 'Nafs' more than anyone else in the world. How can I fulfil the desire of one whom I regard to be my worst enemy." They relate that once Mujammi happened to look towards the roof of a house and his eyes fell on a non-'Mahram' lady (a 'Mahram' is a blood relation not within permissable marriage limits). He thereupon swore that he would not raise his head to look up as long as he lived.

There are many other incidents about these pious beings, narrated by Imaam Ghazaali *Rahmatullah alaihe*, which describe how severely they punished themselves for the slightest lapse. The reason was that they were afraid of the perils of the 'difficult valley' about which Abu Dardaa *Radhiallaho anho* was talking to his wife. But we, today, seem to assure ourselves that the Sahabah alone would have to cover this 'difficult valley' and we shall fly over it by 'plane'. We are doing a grievous wrong to our own souls and never for a moment think of the 'difficult valley' lying before us.

After narrating the anecdotes, Imaam Ghazaali *Rahmatullah alaihe* writes: "Strangely enough, you punish your servants and your children when they do anything wrong and say to yourself, 'If I do not punish them, they will become disobedient and rebellious. But you do not care for your 'self and never fear that it is growing rebellious. Don't you know that rebelliousness in others is not going to do you as much harm as rebelliousness of your own Nafs".

For, if others are rebellious, they can do harm to your worldly interest alone, but your own rebellious nature is doing harm to your life in the Akhirah, which is eternal and the bounties thereof endure permanently. What a heavy loss would it be, if you did harm to your Akhirah. Our forefathers were aware of this fact and, therefore, if

anyone of them missed an opportunity to do a good deed for his eternal life, he would be very anxious to atone for it.

Once, Umar *Radhiallaho anho* could not join the congregational Salaat for 'Asr' and, in order to atone for it, he gave away, as Sadaqah,a fruit-garden whose value was estimated at two hundred thousand 'Dirhams' (silver-pieces). Ibne Umar *Radhiallaho anho* would keep awake and stand in devotion for the whole night,if he chanced to miss the congregational Salaat on any day. Once,he became late for Maghrib Salaat and, in order to atone for it, he emancipated two of his slaves. If anyone is lazy or sluggish in devotions, he should associate himself with a pious person with deep devotion in the worship of Allah *Ta'ala*. If he cannot have such a privilege, he should study,with a receptive mind,the life histories of such pious people, with a view to instructively learning moral lessons. Many such anecdotes have been narrated by the author of 'Raudh-ur-Rayaheen' which has been condensed and translated into Urdu under the title, 'Nazhat-ul-Basateen'.

A great saint has stated,"Whenever I feel that I have become less active in my devotions, I study the incidents from the life of Muhammad Ibne Waasay *Rahmatullah alaihe* consecutively for a week" (likewise, it is beneficial to study biographies of the other saints, provided these have been written by trustworthy Ulama). An account of their diligence in devotions inspires a person with the desire to follow their example. Moreover, one should consider that all the labours and the pain they took in their devotions and other facets of life, have come to an end. And, they are now enjoying eternal bliss, living in everlasting peace and never-ending ease. How regretable that we, notwithstanding our knowledge of their piety and devotion, are busy in worldly pursuits and in deriving pleasure out of the material world! It is pity we do not follow the example of those who have attained to a state of everlasting bliss.

Ali *Radhiallaho anho* says(Some authorities attribute the saying to Rasulullah *Sallallaho alaihe wasallam* himself) May Allah have mercy upon those whom people regard as invalids but they are not invalids, in reality". Hasan Basri *Rahmatullah alaihe* comments on this; They look like invalids because of their constant devotional practices.

He is also reported to have said, "I have known and associated with people who did not care a bit for the gain or loss of the world

and to whom the worldly riches were of less consequence than the dust that settles on the shoes. I have known people who never had any spare garment, to be folded and put away for use at a later time. They never expressed a desire for any special dish nor did they need a bed to sleep on; they would rather lie on the bare ground and go to sleep. They fulfilled the commandments of Allah *Ta'ala* contained in the Holy Qur'an and followed the ways (Sunnah) of Rasulullah. They would stand awake during the nights observing 'Nafl' Salaat, standing before Allah *Ta'ala* or lying prostrate before Him, while tears trickled from their eyes down their cheeks. Thus, they would stand their nights conversing with their Lord and Sustainer (an authentic Hadith says that he who observes Salaat converses with Allah *Ta'ala*), beseeching His protection against punishment. For every good act that they performed, they would bow in gratitude to Allah *Ta'ala*, take joy in it and beseech Him to accept it. And, if they happened to go wrong, they felt intense remorse, turning to Allah in repentance, and asked His forgiveness. Such was their routine all through life!"

Once Umar bin Abdul Aziz *Rahmatullah alaihe* fell ill and many people came to visit him. One of the visitors was a young man, thin and weak in body, pale in face, Umar *Rahmatullaha alaihe* asked him:

"Why are you so weak and emaciated?" He said, "It is because of diseases and ailments", whereupon Umar *Rahmatullah alaihe* asked for the real cause of his weak health. At this, the young man spoke thus, "I have tasted the joys of the world and found them to be awfully bitter. In my view, the beauty and adornment of the world, its pleasures and comforts are of no consequence at all. Its gold and its stones are equal in value for me. Methinks I see before me the 'Arsh' (The throne of Allah); I visualize the pious people being led to Jannah, and the impious being hurled into the Fire of Jahannam. Therefore, I pass my days without water(in fasting)and keep awake during nights in devotion; and I know that these amount to nothing when they are measured up against the bounteous rewards promised by Allah *Ta'ala*, or set against possible punishment".

It is said that Da'wood Ta'ee *Rahmatullah alaihe* used to take crumbs of bread soaked in water, that being the only meal he took everyday. On being asked why he did so, he replied, "By drinking this liquid food, instead of chewing and swallowing bread, I can save

enough time to recite fifty Ayaat of the Holy Qur'an". Once a visitor came to see him and told him that the beam of his room had cracked. He said,"I have not looked up at the ceiling of this room for the last twenty years." Not only did these pious beings avoid indulging in idle talks, but also abstained from idle gazing. Muhammad bin Abdul Aziz Rahmatullah alaihe says that he remained with Sheikh Ahmad Ibne Razeen *Rahmatullah alaihe* from morning till Asr (after noon) and saw that the Sheikh never looked this way or that. Someone asked him about it and he said, "Allah *Ta'ala* has granted us the gift of eyes in order that we may take a lesson from seeing His Majesty and Grandeur, manifested in all created things. He who cannot do so is not making a proper use of his eyes." The wife of Masrooq *Rahmatullah alaihe* says that his legs became swollen through standing in Salaat throughout the night. She says that, while he stood in devotions, she would sit behind him and weep, out of pity for him.

Abu Dardaa *Radhiallaho anho* says: "If three most enjoyable things were not there, I could not bear to live in the world, even for a day: (1) the joy of spending a hot summer noon in thirst (while fasting); (2) the bliss of lying prostrate before Allah *Ta'ala*, in the later part of the night; and (3) the pleasure of sitting in company with the pious beings, whose conversation is interspersed with wise saying, that are picked like fruits of one's choice from a fruit-garden". Aswad Ibne Yazid *Rahmatullalah alaihe* took much pains in devotions and fasted in the intense heat of summer, so much so that his complexion became dark. Alqamah Ibne Qais *Rahmatullah alaihe* asked him, "Why do you put your body to so much torture?" He replied, "I want it to attain a position of honour, on the Day of Resurrection".

The story is told of a saint who used to offer a thousand Rak'aat of Nafl Salaat standing everyday; when he felt exhausted, he would offer another thousand Rak'aat while sitting. And after Asr Salaat, he would sit in his place, with his head bowed in humility, and say, "O Allah! I am astonished at those people. how can anything other than You interest them. I wonder how their hearts welcome anything other than 'Zikr' of Allah *Ta'ala*!"

Junaid Baghdadi *Rahmatullah alaihe* says that he never came across anyone more painstaking in devotions than Sirri Saqati *Rahmatullah alaihe*; nobody ever saw him lying on a bed during the

ninety eight years of his life, except at the time of the illness in which he died. Abu Muhammad Jariri *Rahmatullah alaihe* observe I'tikaaf in the Holy Masjid at Makkah Mukarramah for a year and, during this period, he did not sleep or talk to anyone, nor leaned against a wall or a piece of wood, etc. Abu Bakr Kattani *Rahmatullah alaihe* asked him how he had gained the strength to undertake such a rigorous performance. He replied, "Allah *Ta'ala* looked within me and seeing the soundness of my determination granted me physical strength for this devotion". When Abu Bakr *Rahmatullah alaihe* heard this, he thoughtfully bowed his head for a while, and then went away, absorbed in thought.

A person who passed by Sheikh Fatah Sa'eed Musali *Rahmatullah alaihe* saw him standing, with both hands stretched out, in supplication to Allah, weeping bitterly, his tears trickling through his fingers. The man saw that the tears had a reddish tinge. He said to the Sheikh, "I put you on oath, tell me what calamity has made you shed tears of blood". The Sheikh replied, "But for your oath, I would never have told you about it. These are tears of remorse; I am weeping, for I have failed to fulfil what was expected from me by Allah *Ta'ala*". The man said, "How is it that your tears are tinged with blood?" The Sheikh said, "I fear lest my crying should be mere affectation and a hypocritical show of false feelings". 'The man further added that he saw the Sheikh in a dream after his death and asked him, "How did you fare during the Reckoning in the grave?" The Sheikh replied, "I was granted forgiveness". The man said, "What about your tears?" The Sheikh replied, "Allah *Ta'ala* summoned me and asked me why I shed tears". I replied that I wept out of remorse at not fulfilling my obligations to Him. Allah *Ta'ala* asked me, "Why my tears were tinged with blood. I replied that I was afraid lest my crying should be hypocritical. He then asked me what I expected through all that weeping and crying, and swore by His Honour that the 'Kiraman Kaatibeen' (recording Angels) had been presenting my book of deeds before Him for the past forty years, with never a sin recorded in it.

Abdul Wahid Ibne Zaid *Rahmatullah alaihe* narrates his own story, thus: Once I passed by a church where a monk lived in seclusion. I greeted him, calling him a monk, but he made no reply. After I had greeted him three times, every time calling him a monk, he turned to me and said, "I am not a monk. A monk is a person who is fearful of Allah *Ta'ala* and who is awed by His Majesty; who remains patient in afflictions; who submits to what Allah *Ta'ala* has decreed for him; who is grateful to Allah *Ta'ala* for His bounties; who bows in humility, keeping His greatness in view; who considers himself contemptible before the Absolute Honour of Allah *Ta'ala*; who surrenders to His Absolute Power, who humbles himself before His Sublime Glory, who lives in awe of Him; who is ever concerned about the Reckoning and punishments awarded on the Day of Resurrection; who fasts by day and stays awake by night, engaging himself in devotions; and who cannot sleep for fear of Jahannam and for fear of the Reckoning on the Day of Resurrection. He who possesses these qualities can claim to be a monk. I am not a monk at all; I am rather like a mad dog, confined in a lonely place so that I might not hurt other people". I asked him, "Why is it that people have dissociated themselves from Allah *Ta'ala*, though they are aware of His Greatness". He replied, "Love of the world and its glamour have beguiled them and caused an estrangement between them and their Lord. The world is an abode of sins. The really wise man shuns this world, turns whole-heartedly to Allah *Ta'ala* and he performs such deeds as may help him to be nearer to Allah *Ta'ala*."

Uwais Qarni *Rahmatullah alaihe*, who was a celebrated saint, would say, "Tonight is the night of Ruku (position of bowing in Salaat);" and spend the whole night in one Ruku. On another occasion he would say, "Tonight is the night of Sajdah (Prostration)", and spend the whole night in one Sajdah. Utbah *Rahmatullah alaihe*, was a slave. After he repented of his past sins, he would remain so much engrossed in devotions that he would not care for food or drink. His mother once said to him, " Take pity on your self and rest for a while". He replied, "I am taking pains out of pity for my own soul; a few days' labour in this world may win for it everlasting ease and comforts in Akhirah". Abdullah Ibne Dawood *Rahmatullah alaihe* says that, when one of these great people attained to the age of forty years, he would roll his bedding and put it away.

Kahmas Ibne Hasan *Rahmatullah alaihe* used to offer a thousand Raka'at of Nafl Salaat every night. When he stood for Salaat he

would say to himself,"Get up, you who are the root cause of all evils and offer Salaat."When he grew very weak in his old age, he would offer five hundred Rak'aat every night. Thereafter he would weep and say, "I have been deprived of a precious half of my devotions," Rabee *Rahmatullah alaihe* says, "One day I went to visit Uwais Qarni *Rahmatullah alaihe* after Fajr Salaat and saw that he was engaged in 'Zikr'. Not liking to disturb him, I sat there waiting for him to finish his devotions. The Sheikh remained absorbed in 'Zikr' till it was time for 'Zuhr' Salaat. He got up from his place, offered his Zuhr Salaat and then engaged himself in performing Nafl prayers, continuing in this state till Asr Salaat. He resumed his Zikr after Asr and sat in place till Maghrib. After Maghrib Salaat, he started performing Nafl Salaat again and continued to do so till 'Isha'. After 'Isha, he kept offering Nafl prayers till Fajr Salaat. Next morning, he sat in his place as usual and engaged himself in Zikr after Fajr Salaat. It so happened that, while the Sheikh sat there, engrossed in Zikr, he dozed off. Instantly he woke up and said, "O Allah; I seek Your refuge from the eye that sleeps again and again; I take refuge in You from the stomach which is never satisfied with eating". When I saw this state of affairs, I came back saying to myself, "What I have seen is a sufficient admonition for me."

Ahmad Ibne Harb *Rahmatullah alaihe* says: "I am astonished at one who knows that Jannah is being embellished for him in the heavens above and also Jahannam is ablaze beneath him, and yet he goes to sleep". Once a person visited Sheikh Ibrahim bin Adhem *Rahmatullah alaihe* in his place and saw that, after Isha Salaat, the Sheikh went to bed wrapped in his woollen cloak and remained in that position till morning; he neither moved nor turned in bed throughout the night. Next morning, he got up and offered Fajr Salaat without fresh Wudhu. The man said to him, "May Allah have mercy on you! You kept lying in bed all night and yet you have offered Fajr Salaat without fresh Wudhu?" The Sheikh replied, "I did not sleep at all; I have been roaming in the Gardens of Jannah or walking in the depths of Jahannam all night long.

They say that Sheikh Abu Bakr bin 'Ayyash *Rahmatullah alaihe* did not go to bed for forty years. He once advised his son saying, "Do not commit any sin in this small room; for, in here, I have recited the Holy Qur'an twelve thousand times."And when lying on his death-bed, he said pointing to a corner of the room, "I used to recite the Holy Qur'an while sitting in that corner, I have made twenty four

thousand complete readings of the Holy Qur'an.* Samnoon *Rahmatullah alaihe* used to offer five hundred Rak'aat of 'Nafl' Salaat everyday. Allama Zubedi writes that once a rich man of Baghdad distributed forty thousand Dirhams (silver piece) among the poor and the destitute. When Samnoon *Rahmatullah alaihe* heard of it, he said to himself, "I have no Dirhams, let me offer one Rak'aat of Nafl Salaat for each Dirham that he gave away. So, he went to Madain city and there offered forty thousand Rak'aat of Nafl Salaat.

Abu Bakr Mutawwa'ee *Rahmatullah alaihe* says that, during his youth, it had been his custom to recite Surah al-Ikhlaas thirty-one thousand times daily or may be forty thousand times; the narrator is doubtful. A person says that he associated with Sheikh 'Aamir Ibne Abdul Qais *Rahmatullah alaihe* for four months and, during this period, he never saw the Sheikh sleeping, neither by day nor at night.

A pupil of Ali *Radhiallaho anho* says: "Once Ali *Radhiallaho anho* led people in Fajr Salaat. At the end he turned his face to the right and sat there facing the people till sunrise. He looked cast down. At last, he turned the palms of his hands up as a gesture of regret and spoke to the people thus: 'By Allah! I have been an associate of the Sahabah of Rasulullah *Sallallaho alaihe wasallam*; it's a pity that nowadays I find men who do not resemble them in any respect. When the Sahabah *Radhiallaho anhum* got up in the morning, they looked dishevelled, pale in face and covered with dust. During the night they would prostrate before Allah *Ta'ala* or stand in devotion reciting from the Holy Qur'an. They would spend the whole night standing. When tired they would lean to the right or left for respite, shifting the weight of their bodies from one leg to the other. When they recited lines glorifying Allah, they swayed in ecstasy, as the trees do, when the wind passes through them. And they wept (for fear or love of Allah *Ta'ala*) shedding tears so profusely that their clothes would become wet. Alas! men of today, spend their nights in utter heedlessness.

Abu Muslim Khaulani *Rahmatullah alaihe* had a whip hanging on the wall of the 'Masjid' of his house. He would say to himself, "Get up, for I shall keep you engaged in Salaat till you are tired and exhausted". And when he found himself slackening, he would lash himself with the whip on the calves of his legs and say, "My own calves deserve whipping more than my riding-horse". He would also

say, "The Sahabah *Radhiallaho anhum* might have thought that they have excelled everybody and attained to all the highest grades of Jannah. No, we shall follow their example and exert ourselves to attain to a similar position, so that they might know that their followers were also valiant people".

Qasim son of Muhammad Ibne Abu Bakr *Radhiallaho anho* says; "One morning I went for a visit to my aunt, Aishah *Radhiallaho anha* and saw that she was engaged in offering Dhuhaa (forenoon) Salaat. She was reciting the following Ayat:

فَمَنَّ اللّٰهُ عَلَيْنَا وَوَقٰىنَا عَذَابَ السَّمُوْمِ ۝

But Allah has been Gracious unto us and has saved us from the torment of the breath of fire. (at-Toor 27)

I saw she was reciting the Ayat again and again and weeping bitterly. I waited for a long time but then I thought I had better go to the market first, get the things I needed and pay my respects to her on my way back home. So I went to the market, but when I came back I saw that she was still standing in Salaat reciting the same Ayat again and again, weeping bitterly!"

Muhammad Ibne Ishaque *Rahmatullah alaihe* says that when Abdur Rahman Ibne Aswad *Rahmatullah alaihe* came to Makkah Mukarramah for Hajj, he had some trouble in the foot. After 'Isha Salaat, he stood in Nafl Salaat, leaning to one side and balancing himself on one leg, and continued to observe Nafl Salaat till dawn. He then offered Fajr Salaat without performing a fresh Wudhu.

A Divine has said: "I fear death simply because, then I shall not be able to offer Tahajjud '(i.e. thus be deprived of the bliss of standing in Tahajjud prayers)". Ali *Radhiallaho anho* says, "There are four signs of pious men: their faces are pale from staying awake during the nights, their eyes look bleared with weeping during the nights, their lips are dry from excessive fasting and their faces betray fear of Allah *Ta'ala*." Hasan Basri *Rahmatullah alaihe* was asked, "Why is it that the faces of those who frequently stand in prayers are invested with a peculiar grace?" He replied, "When they hold intimate converse with Allah *Ta'ala* during the lonely hours of the night, He, in His Infinite Beneficence, illuminates their faces with His Divine light (Noor)".

Qasim bin Raashid *Rahmatullah alaihe* says that Sheikh Zam'ah *Rahmatullah alaihe* was staying with his wife and daughters, in their neighbourhood at Muhassab (a place near Makkah Mukarramah) They saw that the Sheikh was accustomed to stand in Salaat for long hours of the night. He used to awake his wife and children for Tahajjud in the latter part of the night, saying, "Wake up, O travellers! Let us proceed. Will you lie sleeping the whole night through?" At his call, all of them would wake up and engage in different activities. One of them would perform Wudhu and offer Nafl Salaat, another would sit in a corner and weep from fear of Allah, still another would sit and recite from the Holy Qur'an. They continued in this state till dawn, when the Sheikh called them and said, "Rest a while, for those who travel by night take rest in the morning".

A Divine narrates his own story, "Walking through the hilly areas of Bait-ul-Muqaddas, I once heard the voice of a person reciting something. I turned and began to walk in the direction of the place wherefrom the voice was coming. Before long, I reached a grassy place and there I saw a person standing under a shady tree, observing Salaat. He was reciting this Ayat again an again.

يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ مُّحْضَرًا وَمَا عَمِلَتْ مِن سُوٓءٍ تَوَدُّ لَوْ أَنَّ بَيْنَهَا
وَبَيْنَهُۥٓ أَمَدًا بَعِيدًا وَيُحَذِّرُكُمُ ٱللَّهُ نَفْسَهُۥ

On the Day (of Resurrection), when every soul will find itself confronted with all that it has done of good. (Every soul) will long that there may be a mighty space of distance between it and that (evil), (so that it may not see the evils of its own doing). Allah bids you to beware of Him. (Allah bids you beware of the Reckoning to be made, the explanation to be demanded on the Day of Resurrection and the Punishment meant for the evil-doers). *(Ale-Imran: 30)*

I sat behind him. I saw that he was reciting the Ayat again and again and was weeping bitterly. Suddenly, he uttered a loud cry of pain and fell unconscious on the ground. It was very distressing to me, as I thought that the pious man had fallen unconscious owing to the evil effect of my presence there. At long last, he regained consciousness and said, "O Allah, I seek refuge in You against those who shed false tears and make a show of feelings. (He modestly

thought that his weeping and recitation were feigned and affected). O Allah, I seek refuge in You from acting like irresponsible idlers who are heedless, who turn away from You in sheer listlessness. (Again, he thought that all his good deeds, his weeping, and crying, his recitation of the Holy Qur'an were defective and were performed heedlessly; he was modest enough to look upon himself as the most insignificant idler). O Allah! The hearts of the fearful bow to You alone in humility; and those who are negligent in devotions hope to receive mercy and forgiveness at Your hands alone; and the hearts of the gnostics (those who 'know' their Lord) are bowed with the true awareness of Your Majesty'. He then clapped his hands, in the manner of a person shaking dust off his hands, and said, "What concern have I with the world, or the world with me? O world, go thou to thy sons, to thy admirers, to those who set value upon thy riches and pleasures! Go and beguile them with thy treacheries! Go away and do not vex me". He went on to say, after a pause, "O, where are those who lived in the past ages? They have all gone to dust, have crumbled and decayed and become dust; and as time passes by, more and more persons are creeping to death and decay." At this, I said to him, "I have waited long for you to be free from your devotions". He replied, "How can a person like me have time to spare, while he knows that time is running against him. Naturally, such a one should make the best use of his time and should perform good deeds before it is too late, before death overtake him. Time is fleeting fast and the hour of death is approaching nearer. How can a person be free while he sees death before him, while he is aware that his lifetime is limited and the sins he committed have been recorded in his book of deeds". He then said, in an invocation to Allah, "O Allah, I seek refuge in You against the present disaster (the sins recorded in my book of deeds) and You alone are my resort against all disasters of the next world. (My only hope of salvation lies in Your Infinite Mercey). He continued to invoke the Mercy of Allah *Ta'ala* in this manner for some time and then recited the next Ayat:

وَبَدَا لَهُمْ مِنَ اللَّهِ مَا لَمْ يَكُونُوا يَحْتَسِبُونَ

And there will appear unto them, from their Lord that which they could never have counted upon. (az-Zumr: 47)

The complete Ayat, of which the above phrase forms a part, is as follows:

وَلَوْ أَنَّ لِلَّذِينَ ظَلَمُوا مَا فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ لَافْتَدَوْا بِهِ مِنْ سُوءِ الْعَذَابِ

يَوْمَ الْقِيٰمَةِ وَبَدَا لَهُمْ مِّنَ اللّٰهِ مَا لَمْ يَكُوْنُوْا يَحْتَسِبُوْنَ ۝ وَبَدَا لَهُمْ سَيِّاٰتُ مَا كَسَبُوْا وَ
حَاقَ بِهِمْ مَّا كَانُوْا بِهٖ يَسْتَهْزِءُوْنَ ۝

'And though those who do wrong possess all that is in the world and therewith as much again, they verily will seek to ransom themselves therewith. And there will appear unto them, from their Lord that which they could never have counted upon: (az-Zumr: 47)

While reciting this Ayat, he again uttered a loud cry of pain and fell unconscious on the ground. I thought that his soul had departed from the body. I went near him and saw that he was writhing in severe pain. At length, he came to his senses and, once again, began his invocation to Allah, thus: "O Allah, when the time comes for me to stand before You on the Day of Resurrection, have mercy on me and grant me forgiveness; and keep my sins a secret, veiling me under Your veil! O You, Who veil all unseemly sins of Your men from the sight, forgive me my sins in Your Infinite Mercy!"

I said to him, "O Sheikh, I beseech you in the Name of Him Whose Mercy you are invoking, to talk to me a while'.' He replied, "Please go and converse with someone whose words may benefit you. It is little use talking to a person (like me) whose sins have ruined his soul". 'He added, 'I have lived here for a long time which is best known to Allah and I am engaged in a combat with Shaitan. I defy him and he defies me. (He is all the time trying to distract my attention from contemplation of Allah *Ta'ala* . As he (Shaitan) could not think of any other device to distract me, he has sent you here. Please go away and do not be deceived by Shaitan. Don't you see that you have interrupted my intimate converse with my Lord? You have turned my attention to yourself and caused me to turn away from the remembrance of Allah *Ta'ala* . I seek refuge in Allah *Ta'ala* against the evil inherent in your soul and I do hope that Allah *Ta'ala* will guard me against His Wrath." When I heard this, I felt afraid lest I should have to suffer punishment from Allah *Ta'ala* for distracting the attention of His pious man from the contemplation of Allah *Ta'ala*. So, I came away, leaving him there, occupied with his devotions.

It is said that Sheikh Kuraz bin Wabrah *Rahmatullah alaihe* used to recite the entire Holy Qur'an three times daily. In addition, he remained absorbed in devotion. Some one said to him, "You are

giving yourself excessive trouble." He asked, "What is the age of the world?" The man replied, "Seven thousand years". 'The Sheikh asked, "What is the length of the Day of Resurrection?" The man said, "Fifty thousand years". 'The Shiekh said, "How can anyone of you refuse to work for one seventh part of a day in return for which he is promised ease and comfort for the rest of the day? So, it will be a profitable bargain for anyone who is granted ease and comfort on the Day of Resurrection in return for a lifetime spent in devotions, even though he were to live for seven thousand years, not to speak of the fact that the lifetime of a man is an infinitely small fraction and the life of Akhirah is eternal, continuing beyond the Day of Resurrection." We have given above a few anecdotes from the lives of the pious beings,by way of illustration.

Commenting on the stories, Imaam Ghazaali *Rahmatullah alaihe* writes: Such were the ways and manners of living of the great saints of early times. If you are reluctant to bow to Allah in devotion, study the history of the devout people who sacrificed their lives for the cause of Allah *Ta'ala*. Weigh in your mind whether it is better to follow in the footsteps of our pious forefathers, who possessed a profound knowledge of 'Deen' and a deep insight into the Akhirah, or follow the example of the ignorant in our own times who are negligent of their religious obligation. Do not leave the path of the wise and follow the example of the fools! If you think it hard to emulate these pious beings, regarding them to be men of exceptional strength, consider the following anecdotes from the lives of the pious ladies and try to equal them in devoutness. For, how unworthy is the man who cannot emulate even women in the observance of 'Deen?. Now listen carefully:-

It is related of Habibah Adawiyya that when she had finished her Ishaa Salaat, she used to cover herself properly and stand on the roof of her house. She would then engage herself in Du'aa (Supplications) and cry aloud to Allah *Ta'ala*, "O Allah! The stars are shining in the sky and all the people are asleep. The kings have shut their doors and everybody has retired to his private room, with his loved one. And here I am, standing before You, in humility." Saying this, she would start performing Nafl Salaat and continue in this state the whole night through. When the day dawned, she again said, in an invocation to Allah, "The night has passed and the day has dawned. I wish I knew whether you have accepted my devotions of the night. If so, I would have felicitated myself; if not, I would have

mourned my loss. By Your Honour, I shall persist in devotions, even though You turn me away from Your door, and shall never be disappointed, for I know Your Magnanimity and Your Forgiveness.

They say that 'Ujrah *Rahmatullah alaiha* was blind, and yet she used to stay awake during the whole night and when the day dawned, she said to Allah, in very sad tones, "O my Allah! A number of Your devout men must have spent the lonely hours of this dark night in devotions, seeking nearness to You and trying to excel one another in the struggle to win Your Blessings and Your Forgiveness. O Allah! I beseech You and no one else, to count me among those who have excelled others and grant me entry into the choicest places in heaven. O Allah! Raise me to the rank of Your favourite beings who have attained intimacy with You and count me as one of Your pious servants. O Allah! You are the most Merciful of all who show mercy, You are far above all others who have high ranks, You are the most Magnanimous of all who show magnanimity, O Thou! Who art the Lord of Infinite Bounty, have mercy on me. Saying this, she would lie prostrate before Allah, and her weeping could be heard. She continued in this state till it was dawn.

Yahya bin Bastaam *Rahmatullah alaihe* has narrated the following story about a pious lady, "We used to visit Sha'wanah *Rahmatullah alaiha* and saw her weeping bitterly. Once, I suggested to one of my friends that we should see her alone and persuade her not to weep so much. He agreed and we met her when she was alone. We said to her, "If you have mercy on yourself and do not cry so much, it will be better for the strength of your body and you will be able to employ it in devotions for a longer time". Hearing this, she burst into tears and said, "I wish I could weep till my eyes become dry and then, if I could, I would shed tears of blood. I wish that I could weep till all my blood flowed through the eyes in tears! Ah! I do not know how to weep and cry unto Allah! I do not know how to weep and cry". She went on repeating the words again and again, till she fell unconscious on the ground.

Muhammad bin Mu'az *Rahmatullah alaihe* says that a devout lady narrated to him the following story: I saw in a dream that I was going to enter Jannah and when I reached the entrance, I saw that so many people had assembled there. I asked, "Why have they assembled at the gate?" A man replied, "A lady is coming to Jannah and they have decorated it for her sake; they have come to receive

her into the Jannah". I asked who the lady was, and the man said, "She is a dark-complexioned bonds-woman from Aikah town, called Sha'wanah. I said, "By Allah! She is my sister". Meanwhile, I saw that Sha'wanah was coming to us. She was riding a handsome high-bred she-camel, which was flying in the air. I called out her name and said, "My dear sister, you know that we are related to each other. Make Du'aa (supplication) to your Lord that He may grant me your companionship. She smiled and said, "The time has not yet come for you to join me; but do take a few words of advice from me; make Akhirah your constant worry and take it to your heart; let your love for Allah overpower all other passions and desires; and do not bother about your hour of death i.e. be prepared to meet death at any time".

A Divine narrates, "One day I went to the Bazar with my Abyssinian bondswoman. When we reached there, I left her in a place saying, 'I will be here soon; please sit here and do not go away'. But when I came back, after a while, I found that the maid was not there. I was greatly annoyed and I returned in an angry mood. When I reached home, I found that she was already there. She saw my angry look and said, 'O master, don't be so quick to take offence. Just listen to what I have to say. As a matter of fact, you left me in the midst of people who were absolutely negligent in the remembrance of Allah. I feared lest they should be swallowed up by the ground; a place where no one is engaged in the remembrance (Zikr) of Allah is likely to be visited by a calamity at any time'. I wondered at her talking like that and I set her free. She said, 'O master, you have not treated me fairly'. 'How is that?', I asked, and she replied, 'When I was a bondswoman, I was receiving double reward from Allah *Ta'ala*. Now that you have set me free, my reward has been reduced by one half'. A Hadith says that, if a slave is obedient to Allah *Ta'ala* and also serves his master, he is granted double reward for his virtuous deeds."

Khawas *Rahmatullah alaihe*, who is a well-known spiritual leader, has narrated the following story, "Once we visited Rahlah Aabidah *Rahmatullah alaiha* in her place. We saw that her complexion had become dark with excessive fasting, her legs had been disabled and she used to pray while sitting. Her eyes had become blind with crying unto Allah *Ta'ala*. While we sat there, we began to talk of the Mercy and Forgiveness of Allah *Ta'ala*, so that she might take less pains and reduce her austerities. But she burst

out crying and said, 'My knowledge of my own state pains my heart and torments my soul . Would that I had not been born.' Saying this, she began her Salaat again."

We have selected a few anecdotes, by way of illustration. Imaam Ghazali *Rahmatullah alaihe* has narrated many such stories about the pious ladies and, thereafter, he says: "If you want to guard yourself against heedlessness, you must make a profound study of the lives and circumstances of these devout men and women who laboured so diligently at their devotions. For, the accounts of their devotional practices, if read carefully, will create within you the devotional spirit and make you work harder. And do not take notice of the poor condition (in religious matters) of your own contemporaries. For, most of them are so far gone, that to follow them is to move away from the path of virtue. There are numerous other incidents about the pious men who laboured at their devotions, but we have narrated only a few stories which should suffice for those who take heed and want to follow their example." If you want to learn more about their lives, I suggest that you should study, from time to time, the book entitled 'Hilyat-ul-Auliya' (Ornaments for the Saints) which contains detailed accounts of the lives and devotions of the Sahabah *Radhiallaho anhum*, the Tabi'een (i.e. the Followers of the Sahabah) and the saints of latter days.

Some other instructive anecdotes appear in the 'Commentary on Ihyaa-ul-Uloom'. A glance at their lives will reveal to you by contrast, how far removed you and your contemporaries are from the true religion. But you might say, "Those were the blessed times of abundant virtue and it was easy for people to occupy themselves with such devotional exercises, but anyone trying to follow their example in the present age is sure to be called mad. We should not, therefore, go against the spirit of our own age, for, we are going to meet the same doom as everybody else will; and nobody can escape a disaster when it is widespread". Now this sort of reasoning is sheer delusion and one is led into such wrong notions by ones evil self. Just consider the following example: Suppose a village is suddenly engulfed by flood-water and people are being swept away by the flood. One of the villagers knows how to swim or can escape death by some other means. Do you think he will not try to save himself, simply because he finds everybody else in misery? Now compare the suffering caused by the flood which is short-lived and lasts, at the most, till the death of the sufferer, with the everlasting punishment

in Akhirah. You should try to understand this example clearly and should always keep it in your mind". *(Ihyaa)*

Someone asked Ibrahim bin Adhem *Rahmatullah alaihe*, "Could you spare some time for us,so that we might sit in your company and listen to your blessed discourse?" The sheikh replied, "At present, I have no time to spare, because I am deeply concerned about four things which keep my mind occupied viz:-

(i) When the Covenant was made on the first day of creation, Allah *Ta'ala* decreed that a section of mankind will go to Jannah and a section will go to Jahannam; I am constantly worried as to which of these two sections I belong to.

(ii) When a baby is formed in its mother's womb, the angel,who has been put in charge of the sperm, asks Allah *Ta'ala*, 'Shall I record it as a blessed soul or an accursed one?' The thought whether or not I have been recorded as a blessed soul keeps me constantly worried.

(iii) When the Angel of Death takes away the soul of a person, he (the angel) asks Allah *Ta'ala*, 'Shall I place it with the souls of the Mo'mineen (believers) or with those of kafirs (non-believers)'. I am deeply concerned about my own self, because I do not know what command will be given to the angel with regard to my soul.

(iv) A proclamation will be made on the Day of Resurrection:

وَامْتَازُوا الْيَوْمَ أَيُّهَا الْمُجْرِمُونَ

'Get yourself apart, O you who are guilty' (Yaa-Seen: 59)

I am very much concerned about my own fate, because I do not know whether I shall be found guilty or innocent". (This story has been extracted from 'Tanbeeh-ul-Ghaafileen). The Sheikh meant to say that, so long as his mind was preoccupied with these constant worries, he could not afford to sit in company with his friends and have care free conversation. He could not live in peace until he was free from these cares.

(15) عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لَيْسَ الْغِنَى عَنْ كَثْرَةِ الْعَرَضِ وَلٰكِنَّ الْغِنَى غِنَى النَّفْسِ. (متفق عليه كذا في

HADITH: 15

Abu Hurairah *Radhiallaho anho* narrates that Rasulullah *Sallallaho alaihe wasallam* says that true riches (Ghinaa) do not consist in abundance of wealth, but result from a contented mind. *(Mishkaat)*

Note: The meaning of the Hadith is quite clear; however rich a person may be, if he does not possess a contented mind, he would be even less willing than the poor people to spend money. And the richer he grows, the more covetous he becomes and always remains more deeply worried than the poor. On the other hand, if a person possesses a contented mind, a bare sufficiency may keep him free from worries and he is least concerned about increase in the little wealth he possesses. Imaam Raghib *Rahmatullah alaihe* writes: "In Arabic, the word 'Ghina is used to convey various meanings. It may mean absolute independence in this sense, 'Ghina' is an Attribute of Allah *Ta'ala*, Who Alone is 'Ghani' or 'Absolutely free from want;' because He does not stand in need of anything whatsoever. In the following Ayat from the Holy Qur'an, the word has been used in this sense:

يَٰٓأَيُّهَا النَّاسُ أَنتُمُ الْفُقَرَآءُ إِلَى اللَّهِ وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ ﴿١٥﴾

"O mankind! You are the needy in (your) relation to Allah. And Allah! He is Absolute (Ghani), the Owner of Praise. (al-Faatir: 15)

The word may also denote 'the state of having few needs', and it has been used in this sense in the Surah Ad-Dhuha, wherein Allah *Ta'ala* says, addressing Rasulullah *Sallallaho alaihe wasallam*:

وَوَجَدَكَ عَآئِلًا فَأَغْنَىٰ ﴿٨﴾

'He, Allah, found you destitute and bestowed 'Ghina' upon you'. (ad-Duha: 8)

In the aforesaid Hadith, the word carries the same meaning (viz. true riches consist in possessing a contented mind). 'Ghina' may also mean 'affluence and abundance of worldly goods', as examplified in the following Ayat from the Holy Qura'n:

يَحْسَبُهُمُ الْجَاهِلُ أَغْنِيَآءَ مِنَ التَّعَفُّفِ تَعْرِفُهُم بِسِيمَٰهُمْ

(Sadaqah) is for the poor who are in straitened circumstances in the cause of Allah, who cannot travel in the land. The unthinking man regards them to be well off (possessing Ghina), because of their restraint (in not begging of men). (al-Baqarah: 273)

Abu Zarr Ghifari *Radhiallaho anho* narrates, "Once Rasulullah *Sallallaho alaihe wasallam* asked me, 'Abu Zarr, do you think riches ('Ghina') consist in abundance of wealth?' I replied, 'Certainly'. He then asked, 'Do you think poverty consists in having little money?' and I again replied, 'Certainly'. Then Rasulullah *Sallallaho alaihe wasallam* said, 'True riches (self-satisfaction regarding money) arises out of a contented heart and poverty consists in possessing a discontented heart'. *(Targheeb)*. Indeed, true riches consist in contentment. Blessed are those who have been granted this excellence by Allah *Ta'ala*; therein lies the essence of asceticism and renunciation. A person whose heart is not enamoured of wealth is really a 'rich' man; he is the perfect 'Zahid' (an ascetic) and it makes little difference whether he possesses money or not. And he who is enamoured of worldly wealth is in fact poor because he is always desiring more, and it makes little difference how much money he possesses.

Faqih Abdul-Laith *Rahmatullah alaihe* narrates that a sage once said to him; "We searched for four things, but we went astray in our quest for them. We sought 'Ghina' (Self-satisfaction) in wealth, but we discovered that it consisted in contentment; we expected to find ease and comfort in affluence, but we found that real ease and comfort lay in having few possessions; we sought to achieve prestige and honour through the people (trying to please them for winning their favour and recognition), but we discovered that one can command respect of the people only through piety; we sought the Bounties of Allah *Ta'ala*, thinking wrongly that they consisted in delicacies of food and drinks, but we discovered that the great Bounties of Allah *Ta'ala* are two: (i) His guiding a person to embrace Islam (ii) His veiling the sins of His servants from the eyes of the people. (Those who have been granted these two blessings are the most highly favoured men of Allah *Ta'ala*)". In the foregoing pages, we have quoted a Hadith to the following effect: "He who makes this world his ultimate aim in life, Allah *Ta'ala* afflicts him with three things:-

(a) an anxiety that has no end, (b) an occupation that leaves

him no spare time, (c) a poverty which keeps him discontented forever". *(Tambeeh-ul-Ghafileen)*

According to another Hadith, Rasulullah *Sallallaho alaihe wasallam* once said, "When you see the person whom Allah *Ta'ala* has granted a disregard for worldly things and reticence in speech, associate with him, for he has been granted wisdom". *(Mishkaat)*

(١٦) عَنْ اَبِىْ هُرَيْرَةَ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا نَظَرَ اَحَدُكُمْ اِلٰى مَنْ فُضِّلَ عَلَيْهِ فِى الْمَالِ وَالْخَلْقِ فَلْيَنْظُرْ اِلٰى مَنْ هُوَ اَسْفَلُ مِنْهُ. (متفق عليه كذا فى المشكوٰة)

HADITH: 16

Rasulullah *Sallallaho alaihe wasallam* **said, "When anyone of you looks at someone who is superior to him in wealth or in good looks, he should also look at someone who is inferior to him in these respects".**

The Hadith may be explained further by an example: Suppose you come across a millionaire and feel envious of his fortune, saying regretfully to yourself, "This man has been granted abundant wealth, while I have but little money". Then, at the same time, you should also think of a person who is even poorer than yourself and has often to go without food. If you do so, your regret for your poverty will be replaced by gratefulness to Allah *Ta'ala* for having saved you from starvation.

Another Hadith says: "Do not look at those who are superior to you in wealth, but look at those who are inferior to you; that will keep you from belittling those favours that Allah *Ta'ala* has bestowed upon you". *(Mishkaat)*

Abu Zarr Ghifari *Radhiallaho anho* narrates: "My dearest friend Rasulullah *Sallallaho alaihe wasallam* advised me to observe seven things: (1) he commanded me to love the poor and keep their company;(2)he commanded me not to look at those who are superior to me (in wealth) and advised me to look at those who are inferior to me in this respect; (3) he commanded me to join ties of relationship, even when the relatives turn away from me; (the version in

Targheeb-wa-Tarheeb has: even when the relatives do me wrong); (4) he commanded me not to ask anyone for anything; (5) he commanded me to speak the truth even if it is bitter; (6) he commanded me not to care for the reproach of anyone while I am engaged in seeking the pleasure of Allah *Ta'ala;* (7) he commanded me to recite this phrase frequently:

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ

There is no might and no power except in Allah,

for, he said, these words have come down from a Treasure just under Allah's Throne (The 'Arsh')." *(Mishkaat)* There are several narrations regarding the importance of reciting this Ayat frequently.

It has been narrated in another Hadith that Rasulullah *Sallallaho alaihe wasallam* once said, "A person who possesses two characteristics will be counted by Allah *Ta'ala* among those who are patient and grateful to Him: he who looks up to his superiors in religious matters and tries to follow their example; and he who looks at those who are inferior to him in worldly matters and feels grateful to Allah *Ta'ala* for bestowing His Bounties. Such a person will be recorded as a patient and grateful person. But he who looks at his inferiors in matters of religion (and considers that so-and-so is not half as good as I am, in performance of virtues') and is jealous of those who are superior to him in worldly matters, grieving over what has not been granted to him, such a one will not be recorded by Allah *Ta'ala* as a grateful or patient person." *(Mishkaat)*

Aun bin Abdullah *Rahmatullah alaihe* says that he used to sit in company with rich people and was always grieving. The reason was that when he saw someone dressed in fine clothes, or riding an excellent horse, better than his own, he was filled with grief because he felt inferior to other people. Then he began to associate with poor people and this painful feeling of inferiority disappeared, because he saw that his own dress and riding beast, etc., were superior to theirs. *(Ihya)*

The Ulama advise that one should marry a woman who is poorer than oneself, and not a wealthy woman. For, he who marries a prosperous woman, will have to bear many hardships, for example: (i) He will have to settle a large amount as a dower. (ii) It will take

a long time before she joins her husband, because her parents will delay sending her to his house and offer many excuses. (iii) He will feel shy of asking her to serve him. (iv) She will demand large amounts of money for expenses. (v) If he wants to divorce her, he will not be able to do so, for fear of losing the fortune that she possesses. They say that a wife should preferably be inferior to her husband in four things, or else he will not command her respect: age, height, wealth, lineage. And she should be superior to her husband with regard to four things: beauty, manners, peity, good habits. *(Ihyaa)*

Once a person came to a Sufi Sheikh and complained to him about his own poverty, saying that he was in great distress and would prefer death to such a life. The Sheikh said to him, "Are you willing to have your eyes taken out in exchange for ten thousand Dirhams." He replied, "Certainly not". The Sheikh said 'Would you like to have your tongue plucked out and get ten thousand Dirhams in return?" The man said, "Of course not." The Sheikh said, "Would you agree to having both your hands and feet cut off in return for twenty thousand Dirhams". The man said that he would not. The Sheikh asked, "Are you willing to be made a mad man and get ten thousand Dirhams in return?" The man said that he was not willing. At this, the Sheikh said to him, "Are you not ashamed of yourself? You admit that Allah *Ta'ala* has granted you so many precious gifts, the value whereof, in your own estimation, exceeds fifty thousand Dirhams (counting only a few gifts, by way of illustration) and yet you complain of poverty!"

It is said that once Ibne Sammak *Rahmatullah alaihe* paid a visit to a king. It so chanced that, when the Sheikh greeted him, the king was holding a tumbler of water in his hand. He said to the Sheikh, "Give me a word of advice". The Sheikh said, "Supposing this tumbler of water could be had only at the cost of your entire kingdom and you had to choose between dying of thirst and giving your kingdom away, which one would you prefer?" The king replied, "I would naturally prefer a tumbler of water and part with my entire kingdom". The Sheikh said, "Then, I do not understand why anyone should take joy in a kingdom which is worth only a tumbler of water". These two incidents show that each one of us has been granted, by Allah *Ta'ala*, such precious gifts, the value whereof cannot be determined in terms of millions and billions.

The bounties referred to above have been bestowed upon almost everybody but, if we consider carefully, we shall see that each one of us has been granted, by Allah *Ta'ala*, certain special favours as an exclusive privilege. Of these, there are three things in which everybody claims to excel others. First, there is the faculty of reason; even the dullest fool considers himself to be the wisest of all men and boasts of his own superior understanding. This claim to distinction, true or false, proves that the man believes himself to be specially favoured by Allah *Ta'ala*. Is it not incumbent upon him to be thankful to Allah *Ta'ala* more than anybody else?

Secondly, everybody considers himself to be superior to others in good habits. Each one of us can pin-point, in everybody else, some habit which he considers to be undesirable. In other words, everybody believes himself to be perfect in manners and thinks that everybody else is suffering from some flaw. For, no one is willing to give up his habits, nor does anybody think any of his own habits to be questionable. Some people do occasionally acknowledge their bad habits, but it is mere affectation, not from their heart. Is it not then incumbent upon the man,who praises his own habits to be grateful to Allah *Ta'ala* for granting him this favour, even though he finds someone else superior to himself in some other respect?

Thirdly,everybody knows better than others about his personal affairs and about his own inner state, and no one else can claim to excel his knowledge in this respect. Besides, there are certain facts about everyones personal and inner life, which he wants to conceal from others, at all costs. So, it is a great favour of Allah *Ta'ala* that He has put a veil over all that is unseemly in us. Thus, Allah *Ta'ala* has, so to say, fulfilled the desire of everybody to keep his weak points concealed from others. And for this great favour also, everybody should be grateful to Allah *Ta'ala*. Likewise, there are thousands of gifts and privileges bestowed by Allah *Ta'ala* upon everybody, which he values above everything else and which he is not willing to exchange for other bounties of the same or of a different kind. Take, for example, the privilege of being a human being: nobody would like to be changed into a monkey. Similarly, few men would like to lose their masculinity and become a females; no Mo'min can think of losing his Imaan (faith) and become a non-believer; no Hafiz (one who knows the Qur'an by heart) would like to change his lot with that of a non-Hafiz; no scholar of divinity ('Alim) would prefer any other status for himself; nobody who is handsome

would like to be deprived of his good features; no parent would like to be made childless, and so on. In short, each one of us is enjoying certain special privileges in matters relating to manners, appearance, character, family connections, prestige, social status, etc., which he is most unwilling to exchange for any other thing. Is it, then, not correct to say that each one of us has been granted, by Allah *Ta'ala*, thousands of special favours which have been denied to others? And, is it not unbecoming of a person to be ungrateful to Allah *Ta'ala* and to look enviously at another one who is possessed of some other bounty? So if you find someone possessing abundant wealth, you should think of the numerous bounties (mentioned above). You will find that, on the whole, you are more highly favoured than the object of your envy (or jealousy) . *(Ihyaa)*

As regards the wealth in his possession, nobody knows what is going to become of it; whether it will be a source of ease and comfort for him or cause trouble for him. For, Rasulullah *Sallallaho alaihe wasallam* once said, 'Do not feel envious of a wicked person for his possessing a bounty; for you do not know what misery he is going to encounter after his death. Allah *Ta'ala* has decreed for a wicked man a damnation i.e. Jahannam that knows no ending'. *(Mishkaat)*. We shall discuss this subject, in detail, under the Hadith that follows immediately.

(١٧) عَنْ عُقْبَةَ بْنِ عَامِرٍ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا رَأَيْتَ
اللهَ عَزَّ وَجَلَّ يُعْطِي الْعَبْدَ مِنَ الدُّنْيَا عَلَى مَعَاصِيهِ مَا يُحِبُّ فَإِنَّمَا هُوَ
اسْتِدْرَاجٌ ثُمَّ تَلَا رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَلَمَّا نَسُوا مَا ذُكِّرُوا
بِهِ فَتَحْنَا عَلَيْهِمْ أَبْوَابَ كُلِّ شَيْءٍ حَتَّى إِذَا فَرِحُوا بِمَا أُوتُوا أَخَذْنٰهُمْ
بَغْتَةً فَإِذَا هُمْ مُبْلِسُونَ ○ (رواه احمد كذا فى المشكوة)

HADITH: 17

Rasulullah *Sallallaho alaihe wasallam* says: When you see Allah *Ta'ala* granting abundance to a disobedient person despite his sinful deeds, it may be just 'Istidraaj' (a way of bringing him to his damnation gradually). Rasulullah *Sallallaho alaihe wasallam* then recited the Ayat which means,'Then when they forgot that whereof they had been admonished, We

opened unto them the gates of (abundance in) all things till, even as they were enjoying that which they were given, We seized them unawares and lo! they were stunned'.

Note: The Ayat cited in the Hadith occurs in Surah *(al-An'am: 44)*. The preceding two Ayaat briefly described how Allah *Ta'ala* treated the past generations of mankind. A brief translation of these Ayaat is given below:

فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ فَتَحْنَا عَلَيْهِمْ أَبْوَابَ كُلِّ شَيْءٍ حَتَّىٰ إِذَا فَرِحُوا بِمَا أُوتُوا أَخَذْنَاهُم
بَغْتَةً فَإِذَا هُم مُّبْلِسُونَ ۝ ......

"And Rasuls of Allah visited the peoples in the generation before you, (but they denied them) and We inflicted upon them tribulations and diseases (and other afflictions) in order that they might grow humble (but they persisted in evil behaviour). It only, when any adversity fell on them, they had repented, wept and cried unto Us (We would have forgiven them their sins); but their hearts remained hard as ever and the Shaitan made all that they used to do, seem fair unto them! Then, when they forgot that whereof they had been warned, We opened unto them the gates (of affluence) in all things. So they felt proud of their excessive wealth rejoicing in their luxuries. Then, We seized them with an unexpected punishment and lo! they were stunned! So (with this sudden punishment) the last remnant of the people who did wrong was cut down. And praise be to Allah, the Lord and Sustainer of the worlds (for having finished the last remnant of the wrong-doers)". (al-Anam: 42, 43, 44, 45)

In this Hadith, Rasulullah *Sallallaho alaihe wasallam* has admonished us not to envy the evil-doers, if we find them in affluent circumstances in spite of their disobedience and indulgence in sins. For, in this manner, the transgressors are driven, gradually, to ultimate damnation. This state is a kind of latitude or 'Istidraj', as mentioned in these Ayaat. There are many other Ayaat in the Holy Qur'an on 'Istidraj' which forewarn men against such circumstances. Indeed it is a very dangerous situation, for the sinner is suddenly seized with the punishment, amidst his rejoicing, and he is too bewildered by being suddenly overtaken by his misery to find any means of escape. One should, therefore, be on one's guard against such dangerous situations.

Ubaadah *Radhiallaho anho* reports Rasulullah *Sallallaho alaihe wasallam* as saying, " When Allah *Ta'ala* wills that a community should prosper and grow, He grants its members the qualities of moderation and chastity; when He wills to destroy a community, a door to dishonesty is opened for them and, when they begin to rejoice in their dishonest deeds, He seizes them unawares, with punishement". He then recited the Ayat (44) quoted above. Hasan *Radhiallaho anho* says: "He who finds himself in affluence but does not deem it to be foreboding his doom, is not a wise man; and he who finds himself in straitened circumstances but does not consider it opportune for turning to Allah *Ta'ala* in repentance, is not a wise man, either". *(Durre Manthur)*

A Hadith reports Rasulullah *Sallallaho alaihe wasallam* supplicating Allah *Ta'ala*, thus: "O Allah! Grant less wealth and fewer children to him who believes in me and in the truth of the Commandments revealed to me, and grant him, a strong desire to meet You. As for him who does not believe in me and in the truth of the commandments revealed to me, grant him O Allah!, Abundant money and numerous children; and decree for him a longer life". In any case, if a person is being granted excessive bounties in spite of his persistence in disobedience to Allah *Ta'ala*, he is in a very dangerous situation. Such a one should repent, beg forgiveness of Allah *Ta'ala* and turn to Him. For the same reason, Rasulullah *Sallallaho alaihe wasallam* has warned his followers not to feel envious of a wicked person for his enjoying any bounty of Allah *Ta'ala*; they should know that miserable is his fate after his death. (The text of the Hadith has been given above, under Hadith XVI.

(١٨) عَنْ شَدَّادِ بْنِ اَوْسٍ قَالَ قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ اَلْكَيِّسُ مَنْ دَانَ نَفْسَهٗ وَعَمِلَ لِمَا بَعْدَ الْمَوْتِ وَالْعَاجِزُ مَنْ اَتْبَعَ نَفْسَهٗ هَوَاهَا وَتَمَنّٰى عَلَى اللّٰهِ. (رواه الترمذى وابن ماجة كذا فى المشكوٰة وزاد السيوطى فى الجامع الصغير احمد والحاكم ورقم له بالصحة)

HADITH: 18

Rasulullah *Sallallaho alaihe wasallam* said: The wise man is he who has moulded himself to perform such deeds as are pleasing to Allah *Ta'ala* and performs deeds which are of value after death, and an incompetent and silly person is he who follows his baser desires and puts false hopes in Allah *Ta'ala* .

Note: The Hadith means that it is a folly to follow one's sensual desires without bothering about what is lawful (Halaal) or unlawful (Haraam) and yet entertaining high hopes that Allah *Ta'ala*, Who is the Lord of Infinite Mercy, will forgive one's sins, thus beguiling oneself with vain hopes. It occurs in another Hadith that, "A wise man is he who earns virtues for the life after death and a naked (helpless) person is he who has no faith. O Allah! The true life is only the life of Akhirah." *(Jami-us-Saghir)*. That is to say, the life of Akhirah is eternal and he who passes into the next world without any virtues to his credit, is like one who has wasted his lifetime. We should learn to distinguish between two different attitudes with regard to the Mercy and Forgiveness of Allah *Ta'ala*: (1) the attitude of a person holding true expectations of Allah's Mercy and Forgiveness, who craves for His Mercy and begs it of Him and (2) the attitude of an impudent sinner who persists in sins and beguiles himself with vain hopes of forgiveness.

Imaam Razi *Rahmatullah alaihe* says, "The following two Ayaat of the Holy Qur'an should suffice to deprecate Gharoor' (the beguilement: the attitude of those who are deceived by vain hopes of Allah's Mercy and Forgiveness, despite their persistence in sins).

فلا تغرنكم الحيوة الدنيا ولا يغرنكم بالله الغرور

1. *Let not the life of the world beguile you (lest you should indulge in worldly pursuits and neglect the other worldly gains), nor let the deceiver (Shaitan) beguile you with regard to Allah. (Luqman: 33);*

ولكنكم فتنتم انفسكم وتربصتم وارتبتم وغرتكم الاماني

2. *You tempted yourself into error, and hesitated, and doubted, and vain desires beguiled you". (al-Hadid: 14)*

Commenting on the first Ayat, Sa'eed bin Jubair *Rahmatullah alaihe* says, "Shaitan beguiles a person, with regard to Allah, through seducing him to persist in sins and giving him false hopes of forgivenesss".

The second Ayat occurs in Surah *al-Hadid: 14*. The preceding Ayat describes a spectacle of the Day of Resurrection when the Mo'mineen (believers) will come to the Bridge (Siraat) laid over Jahannam, with a kind of Nur (light) shining forth before them (to help them on the way across the Bridge). And, in the following Ayat, Allah *Ta'ala* says:

يَوْمَ يَقُولُ الْمُنٰفِقُوْنَ وَالْمُنٰفِقٰتُ لِلَّذِيْنَ اٰمَنُوا انْظُرُوْنَا نَقْتَبِسْ مِنْ نُّوْرِكُمْ قِيْلَ ارْجِعُوْا وَرَآءَكُمْ
فَالْتَمِسُوْا نُوْرًا فَضُرِبَ بَيْنَهُمْ بِسُوْرٍ لَّهٗ بَابٌ بَاطِنُهٗ فِيْهِ الرَّحْمَةُ وَظَاهِرُهٗ مِنْ قِبَلِهِ الْعَذَابُ ﴿۱۳﴾
يُنَادُوْنَهُمْ اَلَمْ نَكُنْ مَّعَكُمْ قَالُوْا بَلٰى وَلٰكِنَّكُمْ فَتَنْتُمْ اَنْفُسَكُمْ وَتَرَبَّصْتُمْ وَارْتَبْتُمْ وَغَرَّتْكُمُ
الْاَمَانِيُّ حَتّٰى جَآءَ اَمْرُ اللّٰهِ وَغَرَّكُمْ بِاللّٰهِ الْغَرُوْرُ ﴿۱۴﴾

On that Day when the hypocrites among men and women will say unto the believers: wait for us that we may borrow from your light. It will be said: Go back and seek for light (Noor)!. Then there will separate them a wall wherein is a gate, the inner side whereof contain mercy, while the outer side thereof is toward the doom. They (the hypocrites) will cry unto them (saying): Were we not with you? They (the believers) will say: Yes, verily; but you tempted yourselves (into error), awaited (evil turns of fortunes for the Muslims), and doubted (the truth of Islam), and vain desires beguiled you till the ordinance of Allah (about death) came to pass and the deceiver (Shaitan) deceived you concerning Allah. (al-Hadeed: 13-14)

Abu Sufyan *Radhiallaho anho* is reported to have said by way of commentary on this Ayat: فَتَنْتُمْ اَنْفُسَكُمْ وَتَرَبَّصْتُمْ

'You tempted yourselves (into error)' means 'You (the hypocrites) were led astray owing to your persistence in sins and you were beguiled by false hopes, for you used to say: 'Allah will forgive us our sins. *(Durr-e-Manthur)*

The author of 'Mazahir' writes that Sheikh Ibne Abbad Shazli *Rahmatullah alaihe* has said in his explanatory discourse on 'Hikam' (a famous book on mysticism), "The Divines say that 'Rajaa' (hopefulness about Allah's Mercy) does not consist in entertaining false hopes of Allah's Mercy which beguile a person into neglect of virtues, and lend him the audacity to commit sins: Such hopes are, in reality, vain desires, employed by Shaitan as a means of deceiving people". Ma'roof Karkhi *Rahmatullah alaihe* says: "It is sinful to crave for Jannah without performing good deeds; it is a kind of self-deception to entertain hopes of intercession by a pious being, without having any affinity, or spiritual link with him; and holding hopes of Allah's Mercy without obeying His Commandments is mere folly and sheer ignorance".

Hasan Basri *Rahamtullah alaihe* says: "Some people neglect

virtuous deeds and entertain vain hopes of Allah's Mercy and Forgiveness, so much so that they leave the world without having performed any acts of virtue. You will hear one of them saying, 'I have strong faith in the Mercy of Allah *Ta'ala* who is the Most Forgiving; I would say to him, 'You are lying! For, if you had faith in Allah's Mercy, you would have performed good deeds'. He also said on another occasion: "O servants of Allah! Beware of entertaining vain desires and false hopes of Allah's Mercy. For, those who hold such hopes (without performing good deeds) are living in a fool's paradise. By Allah, no person was ever granted good reward by Allah *Ta'ala*, neither in this world nor in the next, merely for having vain hopes of His Mercy". *(Mazahir-e-Haq)*

Imaam Ghazali *Rahmatullah alaihe* says: "The key to good fortune lies in mental alertness and thoughtful behaviour. All manners of misfortunes are rooted in conceit (Gharoor) and heedlessness. No bounty of Allah *Ta'ala* can excel the blessing of Faith (Imaan) and a true cognition of Allah *Ta'ala*. And, the only means to achieve them lies in having one's heart illumined by spiritual insight. Similarly, no punishment of Allah *Ta'ala* is more tormenting than Kufr (infidelity) and disobedience. And the only thing that causes a man to stray into Kufr is the darkness of ignorance, which blinds his inward eye. And the hearts of those who are wise and enlightened are like niches, wherein there are bright lamps spreading light. The similitude of their hearts is given in the Holy Qur'an:

كَمِشْكٰوةٍ فِيْهَا مِصْبَاحٌ

Like a niche wherein there is a lamp. (an-Noor: 35)

The hearts of those who have been beguiled into 'Gharoor' (vanity and vain hopes of Allah's Mercy) are lost in abysmal darkness, where there are layers upon layers of darkness and they can hardly see anything. Their similitude is also given in the Holy Qur'an:

اَوْ كَظُلُمٰتٍ فِيْ بَحْرٍ لُّجِّيٍّ يَّغْشٰهُ

'As darkness on a vast, abysmal sea. There covers him a wave, above which is a wave, above which is a cloud. Layer upon layer of darkness'. (an-Noor: 40).

Now that we know 'Gharoor' to be the root-cause of damnation, it is worthwhile explaining it in detail, so that we may guard ourselves against this spiritual bane. There are many Ayaat of the Holy Qur'an and numerous Ahadith on deprecation of 'Gharoor'. Rasulullah *Sallallaho alaihe wasallam* said: "The wise man is he who observes self control and performs acts of virtue for the life after death; and the foolish person is he who follows his vain desires and entertains false hopes in Allah *Ta'ala*". In fact, what has been said in the Ahadith on deprecation of ignorance also applies to 'Gharoor' (vanity); and the threats of punishment for the ignorant are also aimed at those imbued with 'Gharoor'. For 'Gharoor' is born of ignorance, it is rather part of ignorance; and though every kind of ignorance cannot be termed as 'Gharoor', every kind of 'Gharoor' is ignorance. And the worst form of 'Gharoor' or ignorance is exemplified in the (attitude of the) Kaafirs (infidels), the profligates and the lewd ones, who say, "The pleasures of this world are like cash currency (i.e. available at the moment) and those promised in Akhirah are like entries of credit made in a person's account, to be realised later". And, they say, "No sensible person would prefer credit to cash currency". Now this is a foolish idea rooted in sheer ignorance.

The rule (of preferring cash over credit) applies only in such cases where the cash and credit are equal both in quality and quantity. But if someone were willing to buy a thing on credit for hundred rupees, for which another person offered only one rupee as ready money, even a fool would sell it on credit, not caring a whit for the principle of preferring cash to credit. What is more, the immediate pleasures of this world can in no way compare with the eternal bliss of Akhirah. For, a man might, at the most, live for a hundred or a hundred and fifty years, which bears no comparison with the everlasting life of Akhirah.

To give another example, suppose a physician forbids a patient to eat a certain variety of fruit because it might prove fatal for him. Now, the patient cannot say to him, "The pleasant taste of this fruit is its immediate benefit while the benefits from avoiding it accrue later and one should not forego cash rewards for the promised ones'. Some fools say that the pain and suffering of this world are certain, while the punishments and rewards of Akhirah are uncertain and so one should not bear real hardships in the hope of winning what is uncertain. This notion is also a fallacy, born of utter ignorance. For, we see that businessmen take pains, and bear real hardships hoping

to gain profit, which is uncertain. Similarly, a patient takes bitter medicines and undergoes surgical operations thus suffering instant pain, in the hope of regaining health which is uncertain. Another false notion is entertained by the people who say, "The life of Akhirah is unseen; no one has experienced its joys and sufferings and we know little about the reality of that life." This reasoning is also rooted in ignorance. For, a layman should put his trust in the views of the learned ones who have the experience of working in a field of specialization.

A patient trusts what the exprienced and learned doctors tell him about the treatment and cure of his disease and does not refuse to take a medicine simply because he does not know its effects. Nor does he ask the doctor to explain to him how the medicine works; if anyone did ask such a silly question, he would be looked upon as a fool. Likewise, we should have faith in what the Ambiya, saints, sages and divines have said about the Akhirah, because people the world over have, through the ages, testified to the truth and trustworthiness of these sacred beings. And, it makes little difference if a few ignorant fools deny having any knowledge of the next world or feel sceptical about it; such suspicions about the Akhirah usually arise in the minds of the Kaafirs (Infidels). The Muslims, by virtue of their verbal assertion of faith, do not voice their suspicions about Akhirah. But when they transgress the Commandments of Allah *Ta'ala*, commit sins, follow their lusts or indulge in worldly pleasures, their evil actions betray that, inwardly, they are also sceptical about the life after death. In fact, their actions belie what they claim to believe by word of mouth. Had they believed, from their hearts, in the reality of Akhirah, they would never have preferred this world to the eternal Akhirah. Such people are conceited (imbued with 'Gharoor') as they say, "Allah *Ta'ala* is the Lord of Infinite Bounty; He is All Forgiving and most Merciful. We have faith in His Mercy and Forgiveness and He will definitely forgive our sins. And it is a commendable virtue and a praiseworthy quality to entertain hopes of Mercy. His Mercy is infinitely vast! And our wrongs, however grievous they may be, seem insignificant against the measureless oceans of His Mercy and Forgiveness. Allah *Ta'ala* says, as reported in a Qudsi Hadith: 'I treat My servant according to his expectations of Me; so, he should have good expectations of Me'". Now this is an authentic Hadith and Allah *Ta'ala* does treat His men according to thier expectations of Him. But it should also be borne in mind that, sometimes, Shaitan leads

people astray through misinterpretation of an authentic text. Had it not been so, he would have found it hard to deceive people. Rasulullah *Sallallaho alaihe wasallam* has referred to this treachery of Shaitan in the Hadith quoted above, "The wise man is he who subdues his self (for obeying the commandments of Allah *Ta'ala*) and performs virtuous acts for the life after death; and the foolish person is he who follows his vain desires and still entertains hopes in Allah *Ta'ala*." These are the false hopes to which Shaitan gives a semblance of good expectations of Allah's Mercy.

In the following Ayat of the Holy Qur'an, Allah *Ta'ala* has Himself explained what is meant by 'having good expectations of Allah's mercy:

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ أُولَٰئِكَ يَرْجُونَ رَحْمَتَ اللَّهِ

'Lo! Those who believe, and those who emigrate (to escape the persecution) and strive in the way of Allah (which included all manner of efforts made for the cause of Deen). These have hopes of Allah's Mercy'. (Al-Baqarah: 218)

One of the recurring themes of the Holy Qur'an is that Jannah and its bounties will be awarded to those who perform good deeds. Let us consider a simple example, which will serve to explain the true significance of 'the expectations of Allah's Mercy'. Suppose a worker is employed to make utensils by a very generous employer who promises to pay him high wages and even more in excess. He is also popularly known as very liberal-minded, for he does not take notice of minor faults and also pays for the spoilt or sub-standard pieces made by his workers. But the worker, instead of making utensils, breaks the tools supplied to him and sits waiting for his wages and rewards and says that he has perfect faith in the magnanimity of his master. Is there a man who will regard such a fool to be a sensible person? One reason, why people hold such absurd views, is that they cannot see the difference between true expectations and vain hopes. Hasan Basri *Rahmatullah alaihe* was asked, "What do you think of the people who do not perform good deeds but say that they have expectations of Allah's Mercy?" The Sheikh replied, "They are deluded by vain hopes. For, he who expects to gain a thing must struggle to achieve it, and he who fears a thing (e.g. punishment by Allah *Ta'ala*) must struggle hard to escape it."

One day Sheikh Muslim Ibne Yasaar *Rahmatullah alaihe* laid prostrate so long in Sajdah that his teeth began to bleed and two of them fell out because of the pressure. Someone said to him, "I am not capable of such devotions but I do have expectations of Allah's forgiveness". The Sheikh said, "You are far from entertaining hopes of forgiveness, very far indeed! For, he who expects to gain something must struggle to achieve it and he who fears a thing also tries to escape it." For instance, if a person expects to get a child but does not get married or, having married, does not have intercourse with his wife, everybody will call him a fool. Similarly, if a person entertains hopes of Allah's forgiveness but does not have faith, or having Faith (Imaan), does not practice virtues, nor gives up evil deeds, he will also be regarded as a fool. On the other hand, a sensible person will get married, have intercourse with his wife and, still, will not feel certain of getting a child. Yet he will never cease to hope that Allah *Ta'ala*, in His infinite bounty, will grant him a child. He will adopt all measures for protecting the mother's womb from diseases, etc., and observe all necessary cautions till the baby is born. Likewise, a sensible person is he who believes in Allah *Ta'ala*, practises virtues, shuns evil deeds, hopes that Allah *Ta'ala* (in His infinite Mercy) will find his good deeds acceptable and remains in fear that his deeds might not be found acceptable till he meets his end. Only such people are really wise. All others, who have vain hopes of Allah's Mercy without performing good deeds, are fools. And Allah *Ta'ala* says in the Holy Qur'an, about such foolish people:

وَلَوْ تَرَىٰٓ إِذِ الْمُجْرِمُونَ نَاكِسُوا رُءُوسِهِمْ عِندَ رَبِّهِمْ

Couldst thou but see when the guilty hang their heads before their Lord, (and say): Our Lord! We have now seen and heard, so send us back; we will do right, now we are sure. (as-Sajdah: 12)

That is, they will say, "Now we have realised that, as no one can get a child without getting married and having intercourse with his wife, nor can anyone get a harvest without ploughing the field and sowing seeds; so it is also not possible for anyone to win heavenly rewards without performing acts of virtue.' However, hopes of Allah's Mercy and Forgiveness are desirable for a person who is deeply sunk in sins but feels remorse and wants to repent, though Shaitan whispers into his ears, 'How can you, who are so far gone and so deeply immersed in sins, repent of your misdeeds? And, even if you repent, how can your sins be forgiven?" Addressing such people, Allah *Ta'ala* says in the Holy Qur'an:

قُلْ يٰعِبَادِيَ الَّذِيْنَ اَسْرَفُوْا عَلٰٓى اَنْفُسِهِمْ لَا تَقْنَطُوْا مِنْ رَّحْمَةِ اللّٰهِ اِنَّ اللّٰهَ يَغْفِرُ الذُّنُوْبَ جَمِيْعًا
اِنَّهٗ هُوَ الْغَفُوْرُ الرَّحِيْمُ ۝ وَاَنِيْبُوْٓا اِلٰى رَبِّكُمْ وَاَسْلِمُوْا لَهٗ مِنْ قَبْلِ اَنْ يَّاْتِيَكُمُ الْعَذَابُ ثُمَّ لَا تُنْصَرُوْنَ ۝
وَاتَّبِعُوْٓا اَحْسَنَ مَآ اُنْزِلَ اِلَيْكُمْ مِّنْ رَّبِّكُمْ مِّنْ قَبْلِ اَنْ يَّاْتِيَكُمُ الْعَذَابُ بَغْتَةً وَّاَنْتُمْ لَا تَشْعُرُوْنَ ۝
اَنْ تَقُوْلَ نَفْسٌ يّٰحَسْرَتٰى عَلٰى مَا فَرَّطْتُّ فِيْ جَنْۢبِ اللّٰهِ وَاِنْ كُنْتُ لَمِنَ السّٰخِرِيْنَ ۝ اَوْ تَقُوْلَ لَوْ اَنَّ اللّٰهَ
هَدٰىنِيْ لَكُنْتُ مِنَ الْمُتَّقِيْنَ ۝ اَوْ تَقُوْلَ حِيْنَ تَرَى الْعَذَابَ لَوْ اَنَّ لِيْ كَرَّةً فَاَكُوْنَ مِنَ الْمُحْسِنِيْنَ ۝

(O Muhammad) Say: O My slaves who have wronged yourselves (indulged in 'Kufr', Shirk' and other sins)! Despair not of the Mercy of Allah, Who forgiveth all sins. Lo! He is the Forgiving, the Merciful. Turn unto Him repentant, and surrender unto Him, before there come unto you the doom, when you cannot be helped. And follow the better (guidance) of that which is revealed unto you from your Lord, before the doom cometh on you suddenly when you know not. (And you are being commanded to turn in repentance to Him) Lest any soul should say, (on the Day of Resurrection): Alas! My grief that I was unmindful (of what was due from me to Allah) and I was indeed among those who used to make fun of His Commandments. Or should say: if Allah had but guided me, I should have been among the righteous ones! Or should say when it seeth the Doom. Oh, that I had but a second chance (to live in the world) that I might be among the righteous! (az-Zumur: 53-58)

In these Ayaat, Allah *Ta'ala* has promised to forgive all the sins of His servants if they turn to Him in repentance. And in another Ayat, Allah *Ta'ala* says:

وَاِنِّيْ لَغَفَّارٌ لِّمَنْ تَابَ وَاٰمَنَ وَعَمِلَ صَالِحًا ثُمَّ اهْتَدٰى ۝

'And lo! Verily I am Forgiving toward him who repenteth and believeth and doeth good, and afterwards followeth the same path of righteousness.' (Taha: 82)

In this Ayat, forgiveness is promised only to those who repent, have faith, do good and follow the path of virtue. Hence, he who does so is sincere in his expectations of Allah's mercy . But he who persists in sins, but claims to have hopes of Allah's forgiveness, is a foolish person, beguiled by Shaitan into vain expectations.

In the early days of Islam, people exerted themselves in prayers, took pains to avoid sins, tried hard for a high standard of piety, abstained from doubtful things, worshipped Allah *Ta'ala* day and night and, still, wept bitterly for fear of Allah *Ta'ala*. Nowadays, everybody follows his lusts (indulges in sensual pleasures), hankers after worldly wealth, takes no thought of turning to Allah in repentance and, still, everybody feels happy and unafraid of Allah's punishments; everybody says that he has good hopes of Allah's mercy and a perfect faith in the forgiveness of Allah *Ta'ala*, Who will forgive all his sins. Do such people think that all the Ambiya *Alaihimusslam*, the Sahabah *Radhiallaho anhum* and the saints, who took great pains in their devotions, had no such hope of Allah's Mercy? Allah forbid that we entertain such absurd notions!

(١٩) عَنِ ابْنِ عُمَرَ قَالَ اَتَيْتُ النَّبِيَّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَاشِرَ عَشَرَةٍ فَقَامَ رَجُلٌ مِّنَ الْاَنْصَارِ فَقَالَ يَا نَبِيَّ اللّٰهِ مَنْ اَكْيَسُ النَّاسِ وَاَحْزَمُ النَّاسِ قَالَ اَكْثَرُهُمْ ذِكْرًا لِلْمَوْتِ وَاَكْثَرُهُمْ اِسْتِعْدَادًا لِلْمَوْتِ اُولٰئِكَ الْاَكْيَاسُ ذَهَبُوْا بِشَرَفِ الدُّنْيَا وَكَرَامَةِ الْاٰخِرَةِ. (رواه ابن ابی الدنیا والطبرانی فی الصغیر باسناد حسن ورواه ابن ماجة مختصرا باسناد جید. کذا فی الترغیب وذکر له الزبیدی طرقا عدیدة)

HADITH: 19

Ibne Umar *Radhiallaho anho* says: Once ten of us, including myself, visited Rasulullah *Sallallaho alaihe wasallam*, when a man from the Ansaar stood up and said, "O Rasulullah! Who is the wisest and the most prudent of men?" Rasulullah replied, "The wisest of men are those who remember death more than everybody else, and who are occupied in making preparations for the Akhirah more than everybody else. It is such people, indeed, who win distinction in this world and who will be raised to positions of honour in the Akhirah".

It occurs in many Ahadith that Rasulullah *Sallallaho alaihe wasallam* used to exhort people, in various ways, to remember death most often. Some of these Ahadith have already been quoted under Hadith 9, on restraining hopes. We have also quoted a Hadith in the

same context, in which Rasulullah *Sallallaho alaihe wasallam* is reported to have said, "Remember very often the cutter-off of pleasures i.e. Death." The insistance on the importance of remembering death makes it worthwhile treating the subject exclusively in the following pages. For, remembering death very often has many advantages: it helps a person to avoid high hopes; it motivates preparation for life after death; it causes a man to develop non-attachement to worldly pleasures (which is a necessary ideal), it dissuades one from hoarding money needlessly; it persuades one to perform acts of virtue for the Akhirah; it induces a person to repentance; it prevents from doing wrongs and denying people their due rights. In short, meditating on death has many spiritual benefits. So the Divines particularly advise most of their disciples to spare some time daily for meditation on death. A Hadith says that once a man, standing in the presence of Rasulullah *Sallallaho alaihe wasallam*, said, "O Rasulullah! Who is the wisest of all the believers." Rasulullah *Sallallaho alaihe wasallam* replied, "He who keeps death much in his remembrance and who makes good preparations for it". *(Ithaaf)* It has been narrated in another Hadith that once Rasulullah *Sallallaho alaihe wasallam* recited the following Ayat from the Holy Qur'an:

فَمَنْ يُّرِدِ اللّٰهُ اَنْ يَّهْدِيَهٗ يَشْرَحْ صَدْرَهٗ

And whomsoever it is Allah's will to guide, He expands his heart for Islam, *(al - Anaam: 12)*

and said, "When the 'Noor' (light) of Islam enters his breast, it expands." Someone asked, "Is there any sign (by which one might know that the 'Noor' has entered one's breast? Rasulullah *Sallallaho alaihe wasallam* replied, "Yes, one develops dislike against this world, full of false hopes (this world), and begins to long for the eternal (Akhirah), and starts making preparation for death before it comes". *(Mishkaat)*

Rasulullah *Sallallaho alaihe wasallam* once said, "I asked permission of Allah *Ta'ala* to visit the grave of my mother and I was allowed; so visit graves, for it helps in keeping death in mind." (According to an alternative reading, 'it is a source of admonition') Another Hadith has it to the effect that: "Visit graves; for it helps to develop indifference to worldly interests and makes one mindful of Akhirah". Abu Zarr *Radhiallaho anho* says that once Rasulullah

Sallallaho alaihe wasallam said to him, "Visit graves from time to time; for, it serves as a reminder of the Akhirah; wash the dead , for, it is a cure for a person who is devoid of virtues and helps him to take heed; attend funeral prayers, for, it might make you feel concerned for the Akhirah; and those who have this concern remain in the shadow of Allah's Mercy and seek a virtuous life". *(Targhib)*

Another Hadith reports Rasulullah *Sallallaho alaihe wasallam* as saying: "Visit the sick and follow funerals, for these make one mindful of Akhirah". Once a divine was following a bier when he came upon some people who were expressing their sorrow for the deceased. He said, "I suggest that you should grieve on your own account; for it will be more beneficial. This man passed away and has become immune from three afflictions; he need not fear to face the Angel of Death again; he will not have to suffer the throes of death again; he is no longer in danger of facing a bad end." Once Abu Dardaa *Radhiallaho anho* was following a bier, when a wayfarer asked him, 'Whose bier is this'. The Sahabi said, "It is your bier; and if you resent,it is my." Saying so,'it is my bier", he meant to say that this was no occasion for idle talk; one should rather think of one's own death on such occasions.Hasan Basri *Rahmatullah alaihe* says, "I am greatly amazed at the people who have been commanded to make preparations for the journey to Akhirah, the call to embark on which has been announced, and yet they are engaged in worldly activities that are but a pastime. "It is said of him that when he saw a bier passing by, he looked so deeply grieved that one might think he had just returned from the graveyard after burying his own mother." *(Tanbeeh-ul-Ghafileen)*

Aishah *Radhiallaho anha* says, "A Jewess once visited me and, after I had obliged her with something, she said, 'May Allah protect you from punishment in the grave'. I asked Rasulullah *Sallallaho alaihe wasallam*, 'Is there punishment in the grave?' And he replied, 'Yes, the punishment in the grave is real'. After this, Rasulullah *Sallallaho alaihe wasallam* used to seek Allah's protection from the punishment in the grave? at the end of every Salaat, as a lesson for his followers". According to another Hadith, Rasulullah *Sallallaho alaihe wasallam* is reported to have said, "The dead are punished in the graves so severely that their cries are heard by the animals". Another Hadith has it to the following effect, "Were it not for my fear lest you should stop burying the dead, I would ask Allah *Ta'ala* to let you hear the punishment in the grave". It has been reported about

Uthman *Radhiallaho anho* that, when he would stand over a grave, he would weep so bitterly that his beard would get wet with tears. Someone asked him, "You do not weep so sorely when you remember Jannah and Jahannam as you do when you are reminded of the grave". He replied, "I have heard Rasulullah *Sallallaho alaihe wasallam* saying, "The grave is the initial stage of the Akhirah; if one escapes punishment in it, all the next stages are much easier) but if one does not escape punishment in the grave, all the next stages are severer than it"! And I have also heard him saying, "I have never seen a sight more horrifying than that of the grave." A Hadith reports Rasulullah *Sallallaho alaihe wasallam* as saying, "In the grave, the abode into which a man will move after the Day of Resurrection is shown to him every morning and evening; if he is destined for Jannah, he is shown his abode in Jannah, to his great relief and joy, while if he is destined for Jahannam, he is shown his abode in Jahannam (and the fear and anticipation of the impending doom adds to his pain and misery)".

Aishah *Radhiallaho anha* says: "Once a Jewess came to my door and asked me for some food. She then said, 'May Allah grant you protection against the temptation of the Dajjal and save you from the punishment in the grave!" I asked her to wait. Meanwhile Rasulullah *Sallallaho alaihe wasallam* came and I told him what the Jewess had said about the Dajjal and the punishment in the grave. Rasulullah *Sallallaho alaihe wasallam* said, "There has been no Nabi or Rasul among the Ambiya of the past who did not warn his people against Dajjal and his temptations, but I tell you something about Dajjal which no Nabi or Rasul has told his Ummah: he is one-eyed; the word 'Kaafir' (infidel) is written on his forehead, which every Mo'min will be able to read. As regards the ordeal in the grave: when a pious man dies, the angels come to his grave and make him sit up. He sits up fearless and without grief. He is first asked about Islam and then his opinion about the man (i.e. Rasulullah) who was sent to them and he replies that he is Muhammad *Sallallaho alaihe wasallam*) who was sent by Allah *Ta'ala* as a Rasul to His men, with the clear guideline, and that he believed him to be a true Rasul and believed in the truth of his message. After this, a place in Jahannam is shown to him, where he sees that people are huddled together, attacking each other, and he is told to look at the horrors from which Allah *Ta'ala* has protected him. Then he is shown a place in Jannah; he looks at its beauty and adornments, and feasts his eyes on the scenes of eternal bliss. He is told that this will be his abode after the

Day of Resurrection, as he had belief in Akhirah,died in that belief and will be holding the same belief on the Day of Resurrection.

"But when an evil person dies, he is made to sit up in the grave and he sits up, disheartened and terrified. He is asked the same questions mentioned above. He replies that he does not know and says that he held the same opinions as were expressed by other people. Then a door is opened for him in the direction of Jannah and he looks at its beauty and adornments and the bounties therein. After this, he is told that this was the abode which had been prepared for him initially, but he has been deprived of it. Then Jahannam is shown to him and he looks at the inmates of Jahannam huddled together, as though they were fighting against one another. He is told that this is going to be his resting-place, for, he had doubts about the true religion, died in doubts and will be resurrected in the same condition on the Day of Resurrection." *(Targheeb)*

Abu Qatadah *Radhiallaho anho* says: "When a funeral passed by Rasulullah *Sallallaho alaihe wasallam*, he looked at it and said, "He is relieved or others are relieved of him." He then said, "A Mo'min feels relieved by escaping the toils and sufferings of the world, through his death, and enjoys the Mercy of Allah *Ta'ala*. He is relieved. But when a persistent sinner dies, men, habitations, trees and animals find relief in his death." *(Mishkaat)*

For, owing to the evil influences of a wicked man's misdeeds: calamites befall the earth, rains are stopped, commotion arises in the villages, trees wither up and the animals find it hard to feed themselves. Therefore, when such a person dies, his death brings relief to all those who have been under the evil influence of his sins. Ibne Umar *Radhiallaho anho* said, "Once Rasulullah *Sallallaho alaihe wasallam* gripped me by the shoulder and said, "Be in the world as if you were a stranger or a wayfarer.". Ibne Umar *Radhiallaho anho* also says, "When the day dawns, do not expect to see the evening and when it is evening, do not expect to see the morning; when you are in health, provide something for the time of illness i.e. if you perform good deeds when in health, the rewards will accrue to you even in your illness, and make provisions while living to serve you at the time of death". *(Mishkaat)*

Abu Hurairah *Radhiallaho anho* says, "We went to a funeral in company with Rasulullah *Sallallaho alaihe wasallam*, and on reaching the graveyard, he sat by the side of a grave and said, "Everyday the grave announces, in clear words, 'O son of Adam, you have forgotten me. I am an abode of loneliness, I am the house of estrangement (where you wo'nt find any one familiar), I am the house of horrors, I am full of worms, I am extremely narrow but I am expansive for a person for whom Allah *Ta'ala* wills me to be so.'" He then said, "The grave may be a garden of Jannah, or a pit of Jahannam". Sahl *Radhiallaho anho* says that one of the Sahabah died and they began to praise him and spoke highly of his devotions. Rasulullah *Sallallaho alaihe wasallam* kept silent and listened to what they spoke and, after they had finished, said, "Did he keep death in remembrance?" They replied that he seldom talked of it. He then asked, "Did he abstain from a thing he desired to have?" On receiving the reply that he did not, Rasulullah *Sallallaho alaihe wasallam* said, "He cannot, then, attain to the grades of excellence which you can attain".

Another Hadith says, "Mention was once made of a Sahabi in the presence of Rasulullah, and the Sahabah spoke highly of his devotions and his diligence in self-mortification. Rasulullah *Sallallaho alaihe wasallam* asked, 'How often did he remember death?' The Sahabah replied that they had not heard him talking of death. Rasulullah *Sallallaho alaihe wasallam* said, 'He cannot, then, attain to such a high spiritual rank (as you consider him to have attained)'. Baraa *Radhiallaho anho* narrates, "Once we went out with Rasulullah to attend the funeral and burial of a person. When we reached there, Rasulullah *Sallallaho alaihe wasallam* sat by the side of a grave, wept so profusely that the ground became wet with his tears, and then said, "Brothers, prepare yourself for (your entry in) the grave." (*Targheeb)*

Shaqique bin Ibrahim *Rahmatullah alaihe* says: People seem to agree with me when they say that they believe in four things, but their actions belie what they claim to believe:-

(i) they say that they are slaves (Bondsmen) of Allah *Ta'ala*, but their actions betray that they regard themselves to be freemen;

(ii) they say that Allah *Ta'ala* has taken upon Himself the responsibility to give us our sustenance, but they never rest

content until they hoard enough of worldly provisions;

(iii) they say that Akhirah is preferable to this world, but they are ever engaged in amassing wealth, and are least concerned about Akhirah.

(iv) they say that death is inevitable, but they are absorbed in worldly activities as though they were to live here forever!

Abu Haamid Lafaaf *Rahmatullah Alaihe* says, "He who keeps death much in his remembrance, Allah *Ta'ala* bestows three favours on him: 1. he readily turns to Allah *Ta'ala* in repentance; 2. he is granted contentment; 3. he shows greater interest in devotion in all his modes of worship. And, he who is heedless and unmindful of death is punished by Allah *Ta'ala* in three different ways: 1. he persists in sins and hesitates to offer 'Taubah'. 2. he is not contented with his income; 3. he becomes sluggish in the performance of his devotions. "*(Tanbih-ul-Ghafileen)*

Imaam Ghazali *Rahmatullah Alaihe* writes: All Praise be to Allah *Ta'ala* Who has twisted the necks of powerful tyrants in the tight strangle-hold of death and broken the back of mighty kings with the sudden blow of death; Who has dashed, through death, the hopes of those who possessed rich treasures of wealth! Ah! These people did not even like a mention of death. But when the appointed hour (of death) came for them, they were carried away and buried in the dark pit of the grave, leaving behind their profusely lighted high palaces, where they used to lie reclining on soft couches! No more could they enjoy the company of their beautiful slave-girls or have their slaves waiting upon them, but, were forced to live with the worms! They could no longer feast upon rich varieties of food and drink, but were made to roll in dust! Nor could they sit in company with their friends, but were made to suffer the horrors of lonesome death! Were they able to build any castle to protect themselves against death? Could they escape death by any other means? Glorified be Allah, the Supreme, Vanquisher and Subduer of all, Who has no partner in His Attributes! He Alone is Eternal, Who has no equal. We all know for certain that death is inevitable and that it must come to all; that everybody is destined to go into the dust and live with the worms in the grave; that everybody shall have to face Munkar and Nakeer (the two angels who examine the dead in their graves as to their faith); that everybody after spending a long time in

the grave must see the horrible spectacle of the Day of Resurrection and must go either to Jannah or to Jahannam, which will be his eternal abode thereafter. Therefore, it is only wise that each one of us should be constantly worried about his death, should keep it in constant remembrance, should talk of it often and occupy himself with preparations for it, even at the cost of worldly pursuits. We should also anticipate our death all the times, lest it should take us unaware. For, no one knows the time when his death may occur. Rasulullah *Sallallaho alaihe wasallam* said, "The wise man is he who subdues his ownself and remains occupied with what will be of use to him in the life after death (to the end of the Hadith)". And no one can make preprations for a thing unless he remains concerned about it all the time, keeps it in his remembrance and talks of it most of the time. Naturally, if a person is engrossed in worldly pursuits, is beguiled by the glamour of this world, and is enamoured of lusts and passions, he must be unmindful of death. And, even when people talk to him to death, he will feel disconcerted and show resentment. Allah *Ta'ala* says of this:

قُلْ إِنَّ الْمَوْتَ الَّذِي تَفِرُّونَ مِنْهُ فَإِنَّهُ مُلَاقِيكُمْ ثُمَّ تُرَدُّونَ إِلَىٰ عَالِمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ

Say (unto them, O Muhammad), Lo! the death from which you shrink will surely meet you, and afterward you will be returned unto the Knower of the invisible and the visible, and then He will tell you what you used to do (and give you befitting recompense). (al-Jum'ah: 8)

The Ulama say that men may be divided into four broad categories, with regard to their attitude towards death:

Firstly, there are people who are so deeply absorbed in worldly activities that they do not even like to listen to a mention of death, for, they know that the death will put an end to their sensual pleasures. Such people do not remember death; and, when they do talk of it, they condemn it because it will cause them to forsake this world and these feelings fill them with sorrow.

Secondly, there are people who want to turn to Allah *Ta'ala* in repentance, but are still in the initial stage. When they think of death they feel afraid of Allah *Ta'ala*, which fear, in turn, causes

them to repent more deeply. They are afraid of death, not because they do not want to leave this world but because their repentance is not perfect. Such persons do not want to die because they want to reform themselves and are worried on that account. They cannot be blamed for this fear or dislike of death, and the following Hadith of Rasulullah *Sallallaho alaihe wasallam* does not apply to them: If anyone does not want to meet Allah *Ta'ala* then Allah *Ta'ala* does not want to meet him. For, in reality, they do not dislike their meeting Allah *Ta'ala*, but only feel shy, owing to their own sins and short-comings. Their case is like that of a person who wants to prepare beforehand for meeting his loved one, so that he may see his beloved in a condition which is most pleasing to him. However, it is necessary that they should be constantly concerned about preparations for death and should not occupy themselves with any other pursuit; otherwise they will also be counted as belonging to the first category of people, i.e. those absorbed in worldly pursuits.

Thirdly, there are the Divines who know their Lord intimately and are perfect in their repentance. Such people love death and pine for it, for, what hour can be more blissful for a lover than the hour of his meeting with the loved one? The hour of death, for such people, is the hour of meeting with Allah *Ta'ala*. A true lover is always mindful of the promised hour of meeting and he can never forget it. It is such people who crave for death to come soon; they always anticipate death and wait for it impatiently, for, they want to leave this worldly abode of sins. A Tradition says that, when the hour of death drew near for Huzaifah Radhillaho anho, he said, "The coveted hour (of death) has come at last; and at a time when I needed it most! He who does things which make him feel ashamed is not successful. Thou knowest, O Allah! that I have always loved poverty better than riches, and sickness better than health, and death better than life! O Allah! Grant me death immediately, for I love to meet You."

Fourthly, there are people who are perfect in their attitude towards death; they are reconciled to the will of Allah *Ta'ala* and desire nothing except what Allah *Ta'ala* has chosen for them. Thus they wish niether to live nor to die of their own accord. This symbolizes the height of love for Allah *Ta'ala*, which consists in complete surrender (*Tasleem*) and acquiescence *(Ridha)*

At any rate, remembrance of death enables a man to earn rewards and blessings of Allah *Ta'ala*, even if he is engrossed in the

world, because it disconcerts his moods of lustful pleasure and causes him to withdraw a little from the material world. It was in view of this effect of remembering death that Rasulullah *Sallallaho alaihe wasallam* said, "Remember death which shatters lustful pleasures." Another Hadith narrates, "If the animals had as much knowledge of death as you have, you would not find a fat animal for your food". Aishah *Radhiallaho anha* once asked Rasulullah *Sallallaho alaihe wasallam*, "Can anyone attain to the rank of the Shuhdaa (Martyrs) without sacrificing his life for the cause of Allah *Ta'ala*?" Rasulullah *Sallallaho alaihe wasallam* replied, "Yes, he who remembers death twenty times everyday." Another Hadith says that he who recites the following Duáa (supplication) twenty-five times everyday, can attain to the rank of the Shuhdaa (Martyrs):

اَللّٰهُمَّ بَارِكْ لِيْ فِي الْمَوْتِ وَفِيْ مَا بَعْدَ الْمَوْتِ

"O Allah! bestow on me blessings when I meet my death, and bless me in what follow death".

These blessings accrue because the remembrance of death causes a person to disregard worldly pursuits and incites him to prepare for the Akhirah. Forgetfulness of death, on the other hand, causes a person to indulge in passions and lustful pleasures of the world.

Ataa Khurasani *Rahmatullah alaihe* says: Once Rasulullah *Sallallaho alaihe wasallam* came upon some people who were sitting together and laughing loudly, and said to them, "In your meetings, do include talk of the shatterer of lustful pleasure." On being asked what he meant by it, Rasulullah replied, 'Death'. According to another Hadith, Rasulullah *Sallallaho alaihe wasallam* once said, "Keep death much in your remembrance, for it removes sins and causes a person to renounce the world". *(Ihyaa)*-It occurs in another Hadith that once Rasulullah *Sallallaho alaihe wasallam* said, "If you knew what circumstances you would have to face after death, you would not relish your food, nor enjoy the taste of water". Rasulullah *Sallallaho alaihe wasallam* once admonished one of the Sahabah thus: "Keep death very much in your remembrance; it will cause you to turn away from things of the world". Still another Hadith has it thus: "Keep death very much in your remembrance; for, it strengthens the heart of man and makes it easier for him to face death". Once a Sahabi said to Rasulullah, "O Rasulullah, I have no love for

death. What should I do to cure myself." Rasulullah *Sallallaho alaihe wasallam* asked him if he possessed any property and, on his replying that he did, told him, "Send it forth to the next world for, a man's heart is attached to his possessions. After he has sent forth his property (given it away as Sadaqah etc.), he himself desires to be with it. And if he has left his property behind, he himself desires to stay with it". *(Ithaaf)*.

A Hadith says: "When two third of the night had passed, Rasulullah *Sallallaho alaihe wasallam* would say, 'O people, remember Allah! remember Allah! The quake of Doomsday will occur soon! The time for the blowing of the Trumpet (Soor) is drawing near! And everybody's hour of death, along with its pangs and throes, has come!" *(Mishkaat)*. It was the custom of Umar Ibne Abdul Aziz *Rahmatullah alaihe* to invite a number of Ulama every night, who would discourse on death, the Day of Resurrection and the circumstances of Akhirah. And thereupon he wept so bitterly that one might think he was weeping over a dead body laid before him. Ibrahim Taimi *Rahmatullah alaihe* says, "Two things have caused me to turn away from sensual pleasures of the world; death and the fear of reckoning before Allah *Ta'ala*." Ka'b *Radhiallaho anho* says, "He who realises what death signifies will find that, by comparison, all the sufferings of this world are easier to tolerate." Ash'ath *Rahmatullah alaihe* says: "Whenever we visited Hasan Basri *Rahmatullah alaihe* and sat with him, we heard him talking to his companions of death and of the circumstances of the Akhirah! Once a woman came to Aishah *Radiallaho anha* and complained to her of her own hard-heartedness, whereupon Aishah advised her to keep death much in remembrance to soften her heart. The woman did so and came again after a few days, to express her thanks to Aishah *Radhiallaho anha*. *(Ihya)*.

Imaam Ghazaali *Rahmatullah alaihe* says, "Death is a tremendous thing to fear, but most people are heedless of it. Many people do not even talk of death, owing to their absorption in worldly affairs. A few talk of death but their minds are occupied with other things and, therefore, it does them little good. It is important that, from time to time, one should concentrate upon death, to the exclusion of all other things and imagine that death is staring one in the face. One should think of one's friends and relatives and recall to one's mind how they were placed on the bier, carried to the grave and buried under mounds of earth. One should imagine their faces

and think of their high ambitions and the changes that dust might have wrought in their handsome faces, and how their bodies might have decayed, how their children were orphaned, their wives were widowed, how their relatives were left to weep over their loss. One should think how their fortunes were distributed and how their clothes were left behind (never to be worn by them again)! One should, then, say to one-self, 'I shall have to suffer the same fate one of these days. How these people, who are lying in their graves, used to laugh and talk in meetings. How they indulged in lusts, but are now lying in the dust! They did not like to talk of death but have fallen a prey to it! They were intoxicated by their youthful vigour, but are lying today in the graves, forsaken and uncared for! How deeply absorbed they were in the affairs of the world but now their hands and feet are scattered apart and worms are crawling on their tongues! Their bodies have become food for worms! How heartily they laughed, but now their teeth have decayed and fallen out! They made ambitious plans and arrangements for many years to come, though death loomed over their heads; little did they know, on the last day of their life, that they were destined to spend that very night in the grave! The same is the case with me. Though I am busy making arrangements for years to come, I do not know what is going to happen tomorrow'.*(Ihyaa)*. An Urdu poet says:

No human knows about his hour of death; though man may plan to live for a hundred years, he never knows what may happen tomorrow!

The angels deputed by Allah *Ta'ala*, are issued instructions for the whole year on one particular night of the year; they are assigned duties for the year and informed that such and such things have been decreed for such and such person. The Ahadith vary as to whether these orders are issued on 'Lailat-ul-Qadr' (one of the last ten nights of Ramadhan) or on the middle night of Sha'ban (Shab-e-Bara'at) but are in agreement about the fact that, on one night, the lists of those destined to die during the year are handed over to the angels. Many a man is engrossed in sports and pastimes while, in the heavens above, orders have gone out for his arrest; it has been decreed that he will suffer death and no one can intercede with Allah

Ta'ala, or appeal to Him, to change His decree! Nor can the decreed hour of a man's death be delayed a minute! Ibne Abbas *Radhiallaho anho* commenting on Surah 'ad-Dukhan' says "On the night called 'Lailat-ul-Qadr', the decrees of Fate are transcribed from the 'Lauh-e-Mahfooz' (the Guarded Book of Fate) and a record is made of all that is decreed for the year. A decree is issued about the amount of the provisions to be sent down, the persons destined to die, the persons to be born and the amount of rains to be sent down during the year. So much so, that a list is prepared of the names of the persons who are going to perform Hajj in that years". A Hadith reports Ibne Abbas *Radhiallaho anho* as saying, "You will notice that a person is walking about, in the bazars, though his name has been recorded in the list of those who are destined to die in that year." Abu Nadhrah *Rahmatullah alaihe* says, "On this night, the angels are assigned their duties for the whole year. And, orders are issued about the means of welfare apportioned for the year, about the evils to be suffered, about the sustenance to be provided, about the persons destined to die, about the afflictions and about the cheapness or dearness of commodities." 'Ikramah *Radhiallaho anho* says, "On the middle night of Sha'ban (Shab-e-Barat), all the events decreed for the year are assigned to the angels; the lists of the persons destined to die, and of those who will perform Hajj during the year are handed over to the angels; and no changes can be made in the lists." According to another Hadith, Rasulullah *Sallallaho alaihe wasallam* once said, "(On this night), the angels are given the names of persons who are going to die during the year from one Sha'ban to the next, with the specific hours of death destined for each. And, many a man gets married in this world and a child is born to him while, in the heavens above, his name has been recorded in the list of the dead".

Aishah *Radhiallaho anha* says: "Rasulullah *Sallallaho alaihe wasallam* used to fast very frequently during Sha'ban, for, it is in this month that a list is prepared of those who are destined to die during the year. And many a man is engaged in getting married while, in the heavens above, his name has been recorded among the dead; or, again, a man is preparing for Hajj while his name has been enlisted among the dead." Another Hadith reports that once Aishah *Radhiallaho anha* asked Rasulullah *Sallallaho alaihe wasallam* why he fasted more frequently in the month of Sha'ban, to which he replied, "In this month, a record is made of those who are destined to die during the year and I wish that, when my name is

recorded in the list of the dead, I should be observing a fast." A Hadith says that, every year, on the middle night of Sha'ban, Allah *Ta'ala* informs Izraeel *Alaihissalam*, the Angel of Death, about all those who are destined to die during the year.

It occurs in a Hadith that Rasulullah *Sallallaho alaihe wasallam* once said, "Everyday, at sunrise, the sun proclaims; 'Do whatever good you can, today; for, this day will never return in your life.' And every morning, two angels proclaim from the heavens above, one of them saying, 'O seeker of virtues, rejoice and go ahead. The other saying 'O doer of evils, desist from evil-doing.' (Do not accumulate causes of your damnation) Two angels also proclaim, one of them saying, 'O Allah! Grant any person a return to what he spends for good'; the other saying, 'O Allah, cause ruin for the person who withholds money niggardly". Ataa Ibne Yasaar *Rahmatullah alaihe* says: "When the middle night of Sha'ban comes the angel of death is given a list of all the persons who are destined to die during the year, with orders that their souls should be taken out of their bodies at such and such time of the year. And, on many occasions, it so happens that a man is busy in decorating his house, or making arrangements for his marriage, or constructing a house, while his name has already been recorded among the dead." *(Durre Manthur)*

Imaam Ghazali *Rahmatullah alaihe* writes, "Even if the poor human beings were destined to endure no afflictions, no miseries, no pains and no horrors in this life, the anticipation of death alone, with its associations of harrowing pangs and throes and agonies, should suffice to disconcert their sensual enjoyments, to deprive them of their ease and comforts, and to cure them of their heedlessness. Death is such a painful experience that one should always be concerned about it and engage oneself in preparations for meeting death. And one should be more cautious about it, particularly because nobody knows the time when it may come to pass." A sage has said, "Man is like a puppet moving on strings and the strings are in the hands of someone else, Who may pull them at any time (and cause him to fall to the ground....and meet sudden death)" Luqman, the wise, advised his son thus, "Death is an occurrence of which the exact time is not known to anyone. Be prepared, then, to meet death at any time, lest it should take you unawares and unprepared."

Indeed, it is not possible for a person to enjoy himself in the company of merry-makers when he knows that he is wanted by the

police (say, in a criminal case) and that, after arrest, they will flog him. Actually such a person loses his peace of mind and can not participate in joyful pursuits;the mere knowledge that the police has a warrant of arrest upsets all his pleasures and can cause him sleeplessness.

It is sheer heedlessness not to be mindful of Izraeel, the angel of death, who may visit a person at any time and cause him throes of death, far more painful than thousands of stripes put together. In fact, no man can have an idea of the severity of death-pangs until he himself goes through them, or witnesses people who are experiencing them. It is common knowledge that we can cut off a limb that is 'dead' without causing pain to the body; similarly, the 'dead' skin can be cut off without causing pain. But if a person is hurt or pricked in those parts of his body that are not 'dead' he feels severe pain. Thus, the pain suffered by a person, when a part of his body is cut, wounded or burnt, is actually felt by his soul controlling all parts of the body; for the soul permeates through the entire body. When a part of the body is hurt, the extent of pain is proportionate to the size and situation of the affected area of the body. But when a man is in the throes of death, it is his soul,rather than the body,which is directly experiencing pain. One can form an idea of the severity of death-pangs by considering the fact that death drags forth the soul from all parts of body through which it (the soul) permeates. Thus each and every limb of the body feels severe pain, as though it were being cut apart. When a part of the body is cut apart, the soul is there abiding in other parts of the body and the man is strong enough to cry and writhe in agony. But when the entire soul is being dragged forth from the body of a person, he is too weak to moan or cry and, thus, get relief through cries. If the body of the dying man is strong, a sound of hard and painful breathing is heard in the very last hour, but if the body is weak, even the breathing is inaudible. Then the soul begins to depart and the limbs grow cold, one after the other. First of all the feet become cold, for the soul is dragged forth from the body, feet-foremost and then leaves through the mouth at the end and the eyes lose their lustre.

It was in view of these death-pangs that Rasulullah *Sallallaho alaihe wasallam* used to make a specific supplication to Allah *Ta'ala*, "O Allah! Make my death easy for me and lighten for me the pangs of death". As followers of Rasulullah *Sallallaho alaihe wasallam*, we also supplicate Allah *Ta'ala* to make death easy for us, but we take it

lightly, not realising how severe the pangs of death are! The Ambiya *Alaihimussalaam*, and all the saints were terribly afraid of death. Eisa *Alaihissallam* once said to his companions: "Supplicate Allah *Ta'ala* to protect me from the agony of death. For the fear of death has well-nigh brought me to the brink of death". It is said that a group of the pious and devout persons from the Bani Israel went to a graveyard. After consultation among themselves, they prayed to Allah *Ta'ala* to raise a person from among the dead, so that they might ask him about his experience of death. Their wish was granted, and a dead man arose from a grave. He seemed to be a pious man, because his forehead bore the mark of Sajdah (prostration). He said, "What do you want to know? I died fifty years ago, but I still feel the pain that I experienced at the time of death".

It occurs in a Hadith that Rasulullah *Sallallaho alaihe wasallam* said, "O,Allah, O,Thou, Who draggeth forth the soul from muscles, the bones and the fingers, lighten for me the pangs of death". 'Hasan *Radhiallaho anho* says that Rasulullah *Sallallaho alaihe wasallam* once on the severity of death said,"The agony of death is as severe as three hundred blows of the sword struck on various parts of the body." Ali *Radhiallaho anho* when exhorting people to go for Jihaad, would say, "If you are not killed (in Jihaad as martyrs), you will surely suffer death in your beds. And, by Him,Who holds my soul in His Hands, the death in bed is far more severe,in pain,than a thousand blows of the sword struck on various parts of the body, at one time". Auzaa'ee *Rahmatullah alaihe* says: "We have heard it from the Divines that the dead will continue to feel the after-effects of death-pangs until they rise from the graves on the Day of Resurrection".

Shaddad Ibne Aus *Rahmatullah alaihe* says, "The agony of death is more severe than all the agonies of this world and the Hereafter. It is more painful than being sawed in two, being cut into pieces with shears or being boiled in a cauldron. If the dead were to rise from the graves and tell people about the pangs of death, no man would take pleasure in this life; nor could anyone enjoy sound sleep". They say that when Musaa *Alaihissalam* passed away from this world and met Allah *Ta'ala*, he was asked about his experience of death. Musaa *Alaihissalam* replied, "I felt as though I was being burnt alive like a sparrow caught in a flame of fire, without being granted the mercy of death". A version has it, "I felt as though I was like a goat being skinned alive". Aishah *Radhiallaho anha* says: "When the hour of

death drew near, there was a bowl of water lying beside Rasulullah *Sallallaho alaihe wasallam*; he would put his hands into the water and wipe his face with them, again and again, saying, 'O,Allah! Grant me relief in the throes of death". 'Umar *Radhiallaho anho* asked Ka'b *Radhiallaho anho* about the agony of death and he replied; "O Amir-ul-Mo'mineen! It is as though a branch of a tree, that is all overgrown with thorns, were thrust into a man's body so that it should entangle with every part and then the branch should be pulled out violently. Such is the anguish experienced by a dying man, in the throes of death!"

So much for the pangs and throes of death, which we have described briefly in the foregoing pages. Besides, a dying man must also go through the ordeal of facing the Angel of Death (Izraeel *Alaihissalam* and the other angels under his command. So horrible is the appearance of Izraeel *Alaihissalam*, when he comes to take the souls of the sinners and the non-believers, that the strongest of men cannot bear the sight. It is said that once Ibrahim *Alaihissalam* asked Izraeel to show him the aspect that he wears while taking the souls of the wicked. The angel told him that he would not be able to bear the sight, but Ibrahim *Alaihissalam* said that he could stand it. The Angel then asked him to turn aside and he did so. After a short while the Angel said, 'Now, look here" and Ibrahim *Alaihissalaam* turned round to him. What met his gaze was a most horrible giant-like figure dressed in black, dark-complexioned and long-haired, with each hair standing stiffly on end, giving off a most disgusting smell, with flames of fire leaping up from his mouth and nostrils! Ibrahim *Alaihissalam* could not bear to look at the sight and swooned. When he regained consciousness, Izraeel *Alaihissalaam* had resumed his normal form. Ibrahim *Alaihissalaam* then said, "Even if there were no other affliction for the wicked, the terrible ordeal of facing Izraeel, in such a horrible form, should suffice for their punishment." This is the form in which the Angel of Death appears when he visits the wicked people. But when he comes to take the souls of the pious and the devout servants of Allah *Ta'ala*, he appears in the most handsome form, wearing a very pleasant look. When Ibrahim *Alaihissalam asked Izraeel Alaihissalam* to appear before him in the form that he adopts while visiting the pious people, he saw, standing before him, a handsome young man elegantly dressed, with perfumes all round his body. *Ibrahim Alaihissalam* said, "Even if there were no other joy for the believer than the bliss of seeing the handsome face of Izraeel *Alaihissalam* at the hour of death, it should suffice for his pleasures."

A Hadith has it to the following effect: When Allah *Ta'ala* is pleased with a man, He says to the Angel of Death (Izraeel *Alaihissalaam* "Bring forth the 'Rooh' (spirit) of My servant, so and so; I want to give him ease and comfort. I have tried him and found him as I liked him to be". Then Izraeel *Alaihissalam* goes to him, accompanied by five hundred angels, and each one of them gives him the glad tidings of a bliss not mentioned by the others. They are carrying boughs of sweet basil and roots of saffron and they all stand in two rows on both sides. When the Devil (Shaitan) sees this sight, he holds his head and begins to wail and cry. When his servants and disciples come running to him and ask, "What has happened, our lord?" He replies, "You wretched ones! Can't you see what has come to pass? A soul has attained salvation. What have you been doing all the while?" They say, "Our lord, we tried our best to lead him astray, but he would not indulge in sins".

It is said that when the hour of death drew near for Jaabir Ibne Zaid *Rahmatullah alaihe* someone asked him, "Have you any desire?" He said, "I want to see Hasan Basri. When Hasan was called in and Jaabir *Rahmatullah alaihe* was told about it, he said, "My dear brother, I am leaving the world forever and I do not know whether I shall be sent to Jannah or to Jahannam". *(Ihyaa)*

Tamim Daari *Radhiallaho anho* says: Allah *Ta'ala* says to the Angel of Death, "Go to My friend, so and so, and bring forth his soul, I have tried him both in joy and in sorrow and found him as I liked him to be. Bring his soul to Me, so that he may be free from the pains of the world". The Angel of Death then visits the man, accompanied by five hundred Angels; each of them is carrying a shroud of Jannah and holding a vase of sweet basils in his hands. Every basil flower has twenty colours, each colour giving off a different variety of fragrance. They also bring with them the sweetest musk wrapped up in white silk. Izraeel *Alaihissalaam* sits at his head and all the other angels surround him on all sides, gently stroking his limbs, put the musk-scented handkerchief under his chin and open a door to Jannah before his eyes. Then various bounties of Jannah are made visible, to comfort his heart, just as the men of a family put numerous things before a crying baby to soothe its heart; now his houris appear before him and now the fruits and fine clothes of Jannah are shown to him. In short, various bounties of Jannah are presented before his eyes; and the houris (his future wives) begin to dance with joy. When the dying man looks at these

scenes, his soul begins to flutter in the body, anxious to free itself. Then the Angel of Death says to him,

فِيْ سِدْرٍ مَّخْضُوْدٍ ۙ وَّطَلْحٍ مَّنْضُوْدٍ ۙ وَّظِلٍّ مَّمْدُوْدٍ

"Come out, blessed soul, to the thornless lote-trees, and banana-trees growing layer upon layer, and cool spreading shades, and water gushing forth." **(The reference is to the scenes of Jannah described in)** ***these Ayaat(Waqi'ah. (28 - 37)***

The Angel of Death speaks kindly to him, like a mother speaking to her child. For, he knows that the soul is a favourite of Allah *Ta'ala* and that, if he treats it kindly, Allah *Ta'ala* will be pleased with him (the angel). So, the soul is taken out of the body with perfect ease, like pulling a hair out of the dough; and when the soul departs from the body, all the Angels greet it and give glad tidings of entry into Jannah. The Holy Qur'an described the scene of a Mo'min's meeting with death in the following Ayaat:

الَّذِيْنَ تَتَوَفّٰىهُمُ الْمَلٰۗىِٕكَةُ طَيِّبِيْنَ ۙ

Those whom the angels cause to die (in a state of purity), saying to them, 'Peace be unto you. Enter Jannah because of what you used to do. (an-Nahl; 32)

If the man is a favourite servant of Allah *Ta'ala*, he is treated as:

فَرَوْحٌ وَّرَيْحَانٌ ڏ وَّجَنَّتُ نَعِيْمٍ

'If he is of those brought nigh (unto Allah), Then, rest and pure sustenance and a Garden of delight. (al-Waqi'ah: 88-89)

The departing soul says to the body, "May Allah *Ta'ala* bless you with the best of rewards! For, you were always quick to obey Allah *Ta'ala* and to perform acts of devotion; always anxious to avoid disobedience. I congratulate you on this day, for, you have been saved from punishment and you have also saved me". The body also speaks the same words to the soul when it is about to depart. The places where he was accustomed to worship Allah *Ta'ala*, weep over separation from him the gates of Heaven through which his good deeds used to ascend, and the gates through which his provision used to descend, also weep for him. After this, the five hundred

angels gather around the deceased body and, when the people who are washing the body turn it from side to side, the angels turn it over even before them; when they begin to shroud him, the angels shroud him in the clothes of Jannah even before them; when they put perfume on his body, the angels put on it the perfume of Jannah, even before them. Then, the angels stand in two rows stretching from his house-door to the grave, and receive the bier, invoking Allah's blessings and forgiveness for the deceased. When Shaitan (the devil) sees this spectacle, he wails and cries so bitterly that his bones begin to ache and he says to his disciples, "Woe to you! How did this man escape you?" They reply that he was infallible. After this, the angel of death escorts the soul to the heavens above, where it is received by Jibrael *Alaihissalam*, in company with seventy thousand angels, each one of whom gives him glad tidings of a favour from Allah *Ta'ala*. Then the Angel of Death accompanies the soul to the 'Arsh' (The throne) of Allah *Ta'ala* and, on reaching there, it lies prostrate (in Sajdah) before Allah *Ta'ala*, Who says,

فِي سِدْرٍ مَّخْضُودٍ ۝ وَطَلْحٍ مَّنضُودٍ ۝

"Take the soul of my servant to the thornless lote-trees and clusters of banana-trees". (al-Waaqi'ah: 28-29).

When the body (of the deceased) is laid to rest in the grave, the Salaat that he used to observe stands on his right side, the Fasts stand on his left, his Recitation from the Holy Qur'an and Zikr stand above his head, the steps that he used to take while going for congregational Salaat stand by his feet, and the patience that he observed (in afflictions or while resisting evil temptations) stands in a corner of the grave. So, when the Retribution enters the grave and stretches its neck to attack the deceased from the right side, the Salaat says to it, "Get away! By Allah! The poor fellow has been through much suffering in his life and he has just gone to sleep!" Then Retribution tries to approach him from the left side, but the Fasts push it away; and then it tries to go from the head, but the Recitation and 'Zikr' (Remembrance of Allah) prevent it from advancing, saying, "You cannot go this way". In short, from whichever side punishment may approach, it finds its way blocked by one of the good deeds surrounding the friend of Allah on all sides. So, the punishment, recedes defeated and dismayed. Now patience, which has been standing in a corner, says to these virtues, "I stood waiting; for I meant to assist you in repelling the punishment, if I found any

side weak or inadequately guarded. Allah be praised! You have escaped punishment, all by yourselves. Now, I shall help him on the Day when the balance is set up for weighing the deeds of men".

After this, two angels come to the deceased: their eyes shine like lightening; their voices are like rumbling thunder; their molar teeth, like the horns of a cow; flames of fire rise from their mouths as they breathe; they have long hair falling to their feet; the distance between their shoulders is such that it can only be traversed in many days; they are far from being lenient or kind to men. Though they do not treat the Mo'mineen harshly, their very appearance is repulsive and horrible. They are called 'Munkar' and 'Nakeer'. Each one of them is carrying a big hammer, so heavy that all the men and the Jinns of the world together cannot lift it. They command the man to sit up and he sits up instantly, while the shroud slips from his head and falls to his hips. Then they ask him, "Who is your Lord? What is your religion? What is the name of your Nabi?". He replies, "My Lord is Allah, of Great Majesty! He is One, with no partner in His Oneness, the sole Sovereign of all, Who has no rival. My religion is Islam and my Nabi is Muhammad *Sallallaho alaihe wasallam*, who is the last of all the Ambiya (the seal of Nabies)" The angels then say to him, "You have spoken the truth"! They push away the walls of the grave, which expands above him, on his right side and on his left, in the direction of his head and in the direction of his feet......... becoming spacious on all sides. Then the angels say to him, "Raise your head". He does so and sees before him a door through which Jannah is made visible to him. They say to him, "O friend of Allah, this is your resting place; for, you have been a devout servant of Allah *Ta'ala*." Rasulullah *(Sallallaho alaihe wasallam)* has said, "By Him, Who holds my soul in His hands, at this moment, the Mo'min experiences an ecstasy of joy that will never return". Then the angels ask him to look towards his feet. He does so and sees a door opening into Jahannam (and some of its horrors are made visible to him). They say to him, "O! Friend of Allah, you have been saved from entering (Jahannam) by this door". Again, he experiences such an ecstasy as will never return. Then seventy seven gates are opened in his grave for him into Jannah, so that its fragrance comes to him and its cool breezes are blown in upon him. And this will last till the Day of Resurrection.

Now we shall describe what happens to the non-believers and the profligate when they are on the point of death. Allah *Ta'ala* says

to the Angel of Death, "Go to My enemy (so and so) and bring forth his soul. I granted him plenty of everything and showered My bounties upon him from all sides, but he did not desist from disobeying Me. Let Me punish him this day. So, the Angel of Death comes to him in the most horrible form, with twelve eyes and carrying a sledge hammer made from the Fire of Jahannam, all covered with sharp-pointed thorns. He has five hundred Angels under his command. They bring with them a big copper-blade and each one of them is carrying big live coals and fiery whips made from the Fire of Jahannam--all blazing hot. As soon as the Angel of death reaches there, he strikes the man with the sledge-hammer, the thorns whereof pierce and penetrate to every vein and every joint of his body. And then he pulls out the hammer with full force. All the other Angels begin to strike him with the whips, on his face and on the hips. They go on whipping him till he swoons. After that they drag forth his soul from the toes and bring it to the heels, all the time whipping and beating him. They pause for a while and then pull it to the knees and from there, after another pause, bring it up to the stomach. (They draw it out little by little, in order to keep it in the agony of death for a longer time). And from the stomach,they drag it up to the breast. Then they put the copper-blade and the burning coals under his chin; the Angel of Death says to him, "Come out, cursed soul and proceed to Jahannam":

فِىْ سَمُوْمٍ وَّحَمِيْمٍ ﴿٤٢﴾

In scorching winds and scalding water and shadows of black smoke, neither cool nor refreshing (but extremely painful). (al-Waqi'ah: 42-44)

And when the soul departs, it says to the body, "May Allah punish you with the worst retribution! For, you always hastened to transgress the Commandments of Allah *Ta'ala* and were always slow to perform acts of devotion; you have ruined yourself and also caused my ruin". The body also speaks the same words to the soul. And those parts of the earth, where he used to commit sins against Allah *Ta'ala*, curse him. The legions of Shaitan's disciples come running to him and say, "Glad tidings to you, our lord, for we have sent a soul to Jahannam" And when his dead body is laid in the grave, the earth closes in upon him so that his ribs are crushed together and run into one another. Then black dragons start biting and stinging him, some of them beginning with his nose and going down to the waist, others

beginning with the big toe and coming up to the waist, till they all meet in the middle of the body.

The two angels, called 'Munkar' and 'Nakeer' come to him and ask, "Who is your Lord?' What is your religion? Who is your Nabi?" But to each question that they ask, he replies, "I do not know," And each time he says so, they beat him with the hammer so violently that the grave is filled with sparks flying off from the hammer, all scattered about. Then, the angels command him to look up; he does so and sees a door opening into Jannah, through which some of its beauty and luxuriance is made visible to him. They say to him, "O enemy of Allah, this could have been your abode, had you been obedient to your Lord". Rasulullah *Sallallaho alaihe wasallam*, has declared, "By Him Who holds my soul in His Hands, the dead man feels such deep remorse, at this time, as will never be experienced by him again". Then a door is opened for him into Jahannam and the angels say to him, 'O enemy of Allah! 'This is your abode, for you have been disobedient to Allah *Ta'ala*. After this, seventy-seven gates are opened for him into Jahannam, through which the black smoke and scorching winds of Jahannam will continue to blow in upon him, till the Day of Resurrection.'

The spectacle of death and that of punishment in the grave should always be kept in mind for, it is the most horrible spectacle. There are many other Ahadith which describe the scene of death and the circumstances of the grave, but we have quoted only the above Hadith.

The great scholars of Ahadith have criticised the 'Isnad' (line of transmission) of this Hadith, but its subject-matter is corroborated by so many other Ahadith. (Ithaaf) Particularly, the Ahadith transmitted in Mishkaat on the authority of Baraa Ibne 'Aazib *Radhiallaho anho* and on the authority of Abu Hurairah *Radhiallaho anho* in the Chapter 'On the confirmation of the punishment in the grave' and in the 'Book of Funerals', are very similar to this Hadith, in content. An Urdu translation of all these Ahadith can be seen in the book entitled *Mazahir-e-Haqq* for the sake of brevity. Aishah *Radhiallaho anha* says, "Woe upon the sinners among the inmates of the graves! For, black dragons are given power over them and they bite and sting them, one beginning with the head of the man and coming down to his waist, the other beginning with the feet and going up to the waist, till they meet in the middle of the body." It

is, indeed, the retribution in the grave that has been given the name of punishment of 'Barzakh' (intermediary world) in the following Ayaat of the Holy Qur'an:

وَمِن وَرَآئِهِم بَرْزَخٌ إِلَىٰ يَوْمِ يُبْعَثُونَ ۝

And behind them is a 'Barzakh' (partition) till the Day when they are raised. (al-Mu'minun: 100)

Therefore whenever Uthman *Radhiallaho anho* made mention of the grave, he wept so bitterly that his beard became wet with tears. And Rasulullah *Sallallaho alaihe wasallam*, even though (himself) righteous and absolutely immaculate, constantly sought the protection of Allah from the punishment in the grave, so that people should follow his example and make a habit of frequently seeking protection of Allah from this retribution (in the grave). For the same reason, Rasulullah *Sallallaho alaihe wasallam* said, "Were it not that you would cease to bury your dead ones, on account of fear, I would ask Allah *Ta'ala* to let you hear the punishment in the grave." (This Hadith has been quoted above). As a matter of fact, the retribution is dictated by the demands of justice. For, man has been sent to this world for the sole purpose of obeying Allah *Ta'ala* and He has, after recounting His favours to man (in the form of physical powers or worldly fortunes), reminded him again and again, in the Holy Qur'an, that he has been sent to this world solely for obedience to Allah *Ta'ala*, viz.

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنسَ إِلَّا لِيَعْبُدُونِ

I created the jinn and the humankind only that they might worship Me . (Az Zariyaat: 56)

And, He has also warned man that the life has been granted to him only for a test and a trial to see how he behaves himself after receiving all these bounties, the hour of death being the time of announcement of the result of this trial. Says Allah *Ta'ala* in the Holy Qur'an:

تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۝ الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا

Blessed is He in Whose Hand is the Sovereignty and He is Able to do all things. Who has created life and death that He may try you,

which of you is best in conduct' (al-Mulk: 1 - 2).

Doubtless,the world is an abode of trial, the underlying reason for creating the jinn and the humankind is that Allah *Ta'ala* wants them to obey Him, and all the pleasurable things, amenities and necessities of life, have been granted to men so that they should use them to fulfill their dire needs and spend the rest for the cause of Allah *Ta'ala*, which goes to their own ultimate credit, being (as it were), deposited in the Treasury of Allah *Ta'ala*. Therefore, it is sheer heedlessness, culminating in utter loss and remorse, on our part to indulge in worldly activities to the extent of neglecting the Commandments of Allah *Ta'ala*, forgetting the purpose of our creation and taking no thought as to why these bounties have been granted. And one feels real sorrow and compunction when the time comes for him to part with all his wealth, hard-earned and saved up with stringency in spending on ones personal needs, leaving it for others and pass away, empty-handed, into the Next World. If we possess a little bit of sense, let us resort to a lonely place and contemplate, for a brief moment, what our fate would be if the Angel of Death came to us unaware at this very moment, and what would become of the wealth and property, earned and hoarded after long years of labour.

Wahb Bin Munabbah *Rahmatullah alaihe* has narrated the following story: "A king once decided to tour his dominions and survey his kingdom. He ordered out his stately robes and was presented a suit, but it did not please his fancy. He called for another, and still another and, after rejecting so many, found one that was to his liking. He wore this most elegant suit, and ordered his horse. A fine horse was brought, but he did not like it and sent it back. Then two more horses were presented to him, one after the other, but he did not like them either. At last, the whole stable of riding-horses was brought before him and he selected the best steed. The king then mounted the horse. The accursed Shaitan infused pride and vanity into his mind and he rode off proudly, followed by his courtiers, attendants and armed-men, in a mighty cavalcade. But the king was too full of disdain to take notice of them. As he rode on, he came upon a decrepit old man, dressed in rags, who greeted him, but the king paid no attention. At this, the ragged man took hold of the horse's bridle. The king flew into a rage and said to him threateningly, Off with you! How dare you catch hold of my horse's reins?" The man said, 'I have some business with you'. The king said, 'Be

patient and wait till I come back and dismount; for, then I shall have time to listen to what you have to say'. The man said, 'I must say it just now' and saying this, he gave a voilent tug to the bridle and snatched it away. The king said, "Well, what do you want to say?" The man said, 'It is a secret; I must whisper it in your ears'. The king bowed his head and the man whispered into his ears, 'I am Izraeel, (the Angel of Death), come to take your soul'. And then, of course, the king turned pale and his voice quavered, and he said in a faltering voice, 'Could you give me a brief respite, to go home, meet my people and arrange my affairs'. The angel said, 'No, you shall have no respite. Never again shall you meet your kinsmen or see your possessions'. Saying this, the angel pulled out the soul from his body and he fell down from the horse like a log of drywood.

"After this, the Angel of Death went to a pious Mo'min (Believer) who was also going on a journey. He greeted the man saying, '*Assalaam-o-Alaikum*' (peace be upon you!) and the man returned, '*Wa'Alaikum-us-Salaam*' (And upon you be peace!). The angel then said to him, 'I want to say something into your ear'. The Angel whispered into his ears, 'I am Izraeel,the Angel of Death'. The man said, 'Most welcome! Blessed is your visit! For, you have come after I have waited so long. Of all the persons who are far away from me, you are the one I was most anxious to see'. The angel said,"Go and hasten to do the task for which you have undertaken the journey". The man said,"I would dearly love to meet my Allah, more than anything else in the world". The angel said, "Choose for yourself any state in which you would like to meet death and I shall draw out your soul when you are in that state." The man said,"I leave it to your choice". The angel said, "I have been commanded to do as you please". The man said, "If so, let me take Wudhu (ablution) and stand in Salaat; when I lie prostrate (in Sajdah) before my Lord, you can pull out the spirit from my body". So, the pious man was engaged in Salaat, lying in Sajdah, when his soul was taken out of the body.*(Ihyaa)*.

It was one of the numerous favours of Allah *Ta'ala* to the humble author of this book (who considers himself to be the most insignificant person) that his eldest daughter (who was the privileged wife of his illustrious cousion, Maulana Muhammad Yousuf (May Allah increase his virtues), also passed away to the Mercy of Allah *Ta'ala* when she was in Sajdah. She had been ill for a

Maulana Muhammad Yousuf *(Rahmatullah alaihe)* also passed away to the Mercy of Allah *Ta'ala* on 29th Zul-qa'dah; 1384. A.H. in Lahore.

long time and was too weak even to sit up in bed for Salaat. She, therefore, used to make gestures instead of performing Ruku' or Sajdah etc. On Monday night, the 29th of Shawwaal, 1366 A.H, she was performing Maghrib Salaat, and was in the state of Sajdah when her soul parted to meet her Lord and Creater. This humble author is incapable of expressing gratitude to Allah *Ta'ala* for His innumerable favours to him.

Abu Bakr Ibne Abdullah Muzani *Rahmatullah alaihe* narrates, "When the hour of death drew near for a wealthy person from among the Bani Israel, who had hoarded a lot of wealth, he said to his sons, "Bring forth all my belongings before me". So, all his possessions were hurriedly brought before him; there were numerous horses, camels, slaves and plenty of wealth. When he looked at these things, he began to weep and cry in bitter sorrow, for he knew that he was going to part with all this. Meanwhile Izraeel *alaihissalam* appeared before him and said, 'It's no use weeping at this moment. By Him who granted you all these bounties, I must take your soul away'. The man said, 'Could you grant me a short respite so that I might distribute all these things'. The angel said, "I am afraid, no respite can be granted now! You should have distributed your things before this hour." Saying this, he pulled out the soul from the man's body".

Another such story is related of a person who amassed great wealth and provided for himself all manners of comforts and constructed a grand palace, with two entrances, on each of which he appointed a guard of his slaves. He arranged a sumptuous feast to celebrate his moving into the new palace, to which he invited all his friends and kinsmen. When the company sat to dinner, he himself was seated comfortably on a grand throne and was saying to himself, "I have a good stock of everything to last for years and I won't need to buy anything". As he sat there, musing on his own sufficiency, a ragged old man, with the beggar's gourd hanging in a sling round his neck, appeared at the gate outside and began to knock at the door. So loud was the knocking that the sound disturbed the rich man sitting on the throne. The slaves rushed to the door, wondering who this discourteous old man could be. They asked him what he wanted and the old man said, "Send your master to me". They said, "Do you think our master would come out of his palace to receive a beggar like you?" The man said, "He will come, go and tell him". They went to their master and told him about it. The rich man said, "Why did

n't you teach him a lesson, for his impudence?" As he said so, there was a still louder knock at the door and the door men rushed to the gate. The old man said, "Tell your master that I am Izraeel, the angel of death". Hearing this, the servants were stupefied and, when the rich man was told about it, he was stunned and implored in utter humility, "Ask him to take the life of someone else as ransom for my own". But the angel, who had meanwhile entered the palace, said to him, "Do what you will, I cannot go back until I have taken the soul out of your body". The rich man gathered all his wealth and said, 'Curses upon you, you damned wealth! You kept me too busy to worship my Lord and left me no time to concentrate on the remembrance of Allah". Allah *Ta'ala* in His Infinite Power, granted his wealth the power to speak and it said to him, "Why do you curse me? It was on account of my being in your possession that you were granted entry into the courts of great emperors during the hours when the poor ones were driven away from their doors. It was on my account that you associated with delicate damsels and derived sensual pleasures, living in luxury like royalty. Ah! you spent me on unlawful things and I was helpless in your hands. Had you spent me on noble needs, I would have benefited you." And, in the midst of this dialogue, the Angel of Death suddenly pulled out the soul from his body.

Wahb bin Munabbih *Rahmatullah alaihe* says, "Once, Izraeel *Alaihissalam* took away the soul of a mighty tyrant, the like of whom the world had never seen. As he was carrying the soul, he passed by some angels who asked him, 'Have you ever felt pity for any person whose soul you were commanded to pull out?' The Angel of Death replied, 'Yes, once I was moved to great pity when commanded to take the soul of a woman who was all alone in a jungle and had just given birth to a baby son. When I was taking out her soul, I was filled with pity for her and her new-born child, for I did not know what would happen to the innocent baby left alone in that wilderness! The angels said, "Do you know who this tyrant is whose soul you are carrying now? It's the same child who was left alone." The remark greatly surprised the Angel of Death, who exclaimed, "Glorified be Thou, O Lord! Thou art beyond all imperfections! Most Kind and Most Merciful! And Thou doest as Thou willst."

Hasan Basri *Rahmatullah alaihe* says, "When a person dies and members of his household begin to weep and cry, the Angel of Death stands in the doorway and, addresses them, 'I did not deprive him of

his livelihood (he has already exhausted his decreed portion), I did not cut short his life time. I have been commanded to visit this house again and again, until none of its inmates is left alive". Hasan *Rahmatullah alaihe* says, "By Allah! If the mourners could see the Angel at that time and listen to his talk, they would forget about the deceased and start worrying about themselves".

Yazid Raqqaashi *Rahmatullah alaihe* has narrated the following story,"Once a cruel person of Banu Israel was sitting in privacy with his wife when he saw a stranger entering his house through the door and coming straight towards him. The man flew into a rage and rushed towards the stranger asking, 'Who are you and who gave you permission to enter my house?' The stranger replied, 'The Owner of the house commanded me to visit you and I am a person whom nothing can prevent from entering a house, nor do I need permission before entering the palaces of kings. I am not awed by tyrants, nor can anything prevent me from meeting those who are proud, vain or selfconceited'. On hearing this,the man was seized with sudden fear, a shudder ran through his body and he fell upon his face. At last he said in abject humility, 'That means you are the Angel of Death'. The stranger said, 'Yes, I am the Angel of Death'. The man said, 'Could you give me a brief respite, so that I might write out my will?' The Angel said, 'It is too late now; It is a pity that you have exhausted your lifetime and taken the exact number of breaths apportioned to you, under the Divine Decree. Your end has come and it cannot be delayed even for a moment'. The man asked, 'Where are you going to take me?' The Angel replied, 'You shall be in the company of your own deeds that you have sent forth to the Akhirah. And you will get an abode in the Akhirah, which you have built for yourself, with the help of your own deeds.' The man said, 'I never performed good deeds, to deserve a good abode in the Next World.' The angel said, 'Then, I shall take you to:

كَلَّآ إِنَّهَا لَظٰى ۝ نَزَّاعَةً لِّلشَّوٰى

The fire of Jahannam; eager to roast the skin; it will call forth the one who turned and fled (from truth in this world)! (al-Ma'aarij: 15-17)

Saying this, the angel dragged forth the soul from his body and everybody in the house began to wail and cry aloud." Yazid Raqqashi *Rahmatullah alaihe* adds, "If people knew what happens to a person

when he is in the throes of death, they would weep more bitterly on his suffering than on their own loss" *(Ihyaa).*

Sufyan Thauri *Rahmatullah alaihe* says, "When the Angel of Death touches the heart-vein of the dying man, he ceases to recognize people, cannot speak and forgets about everything of the world. At this moment, were it not for the shock of death-pangs, he would take a sword and attack those sitting around him in the frenzy of severe pain." Some Ahadith have it that, when the soul of a dying man comes up to his throat, Shaitan tries his best to lead him astray and rob him of his faith. A Hadith says that Izraeel *alaihissalaam* visits people during the hours of Salaat, notices them and keeps track of them; and, when the hour of death comes for anyone of those who have been particular about the timely performance of Salaat, he himself prompts him to recite the Kalimah and drives the Shaitan away from him. Mujahid *Rahmatullah alaihe* says, "When a person is about to die, the faces of his friends and companions are made visible to him, if he used to associate with men of piety, he finds himself in company with the pious; and if he associated with the wicked and the profligate, he finds himself among such people". Yazid bin Shajarah *Radhiallaho anho* has also related a Hadith to the same effect. Rabi'bin Bazah *Rahmatullah alaihe*, who was a devout and pious man living in Basrah, has related that, "Once a person was about to die and people were reciting the Kalimah, Laa Ilaaha Illallaho (لا اله الا الله) prompting him to recite it with them. But all he could say was, 'Have one (a glass of wine) for yourself and let me have one! Have one for yourself, let me have one.........' Similarly, there was another person in Ahwaz who, when at the point of death, was prompted to recite the Kalimah,'Laa Ilaaha Illallaho' (لا اله الا الله), but he went on crying out, "Ten rupees a piece, eleven rupees a piece, twelve rupees a piece....."*(Ittehaaf)*

On the other hand, there have been many beings who kept death constantly in remembrance, prepared for it and performed great deeds of virtue for the life of Akhirah. They received death like a person receiving a gift, as a Hadith says: "Death is a gift to a Mo'min". When the hour of death drew near for Bilal *Radhiallaho anho*, his wife said, "Alas Alas! You are departing"! But Bilal *Radhiallaho anho* said, "What a bliss it is to die! For tomorrow we shall meet our loved ones, Muhammad *Sallallaho alaihe wasallam* and his companions!" When the time of death came near for Mu'aaz

Radhiallaho anho, he said, "O Allah! Thou knowest that I wished to live long, not because I loved this world or wanted to dig canals and plant gardens. In fact, I longed to fast and remain thirsty during the hot summer afternoons; I loved to face hardships and strive for the cause of Deen and to associate with those who remember Thee and make 'Zikr' in their company." Salman *Radhiallaho anho* began to weep and cry when he was at the point of death. Someone said to him,"What makes you cry ? When you die, you will meet Rasulullah *Sallallaho alaihe wasallam*, who expressed his appreciation for you when he breathed his last." Salman *Radhiallaho anho* replied, "I am not weeping for fear of death, nor because I am leaving the world. What makes me cry is that we made a covenant with Rasulullah *Sallallaho alaihe wasallam* that we would use things of this world in the manner of a traveller who keeps the bare minimum to last him during the journey, but I am afraid I have not been able to live up to the instructions". Yet when he died, he was found to possess what amounted to ten Dirhams.Just imagine; This was all he possessed in the world, which he considered to be an excess. He then called for some musk, asked his wife to mix it with water and sprinkle it on his bed for, he said, "I am expecting a party of visitors who are neither men nor jinns". *(Ittehaf)*

When the last hour came for Sheikh Abdullah Ibne Mubarak *Rahmatullah alaihe*, he was smiling and said,

لِمِثْلِ هٰذَا فَلْيَعْمَلِ الْعٰمِلُوْنَ

"For the like of this, then, let the workers work". (as-Saffat: 61)

(He might have glimpsed some of the bounties and joys of Jannah). It is also said that, when the Sheikh was at the point of death, he said to his servant named Nasar, "Lay my head on the ground". The servant began to cry. The Sheikh asked him, "What makes you cry?" and he replied, "It grieves me because you lived in comfort but you are dying like a beggar, with your head lying on the ground!" The Sheikh said, "Say no more! For, I supplicated Allah *Ta'ala* to grant me life as a rich man and cause me to die like the poor." Ataa bin Yasaar *Rahmatullah alaihe* says: "A person was about to die when Shaitan came and said to him, 'You have escaped my snares'. The man said, 'I still do not feel secure from your evil designs'. Jariry *Rahmatullah alaihe* says that he was present when Sheikh Junaid *Rahmatullah alaihe* was in the throes of death and he

saw that the Sheikh was reciting Ayaat from the Holy Qur'an. Some one asked him, "Is it the time to recite from the Holy Qur'an?" (He meant that the Sheikh was very weak and was experiencing difficulty in recitation). The Sheikh replied, "What time can be more opportune for recitation? At this hour, my Book of Deeds is being completed. (I would like its last entry to be the Ayaat of the Holy Qur'an)."

Someone asked Junaid *Rahmatullah alaihe*, "How was it that Abu Sa'eed Khazzaaz *Rahmatullah alaihe* was in such joy at the point of death?" Junaid *Rahmatullah alaihe* replied, "He was so fond of meeting his Lord that one could expect his soul to fly to heavens even before the time of death to meet his Lord." When the last hour came for Zun-Nun Misri *Rahmatullah alaihe*, someone asked him if he had any wish. The Sheikh replied, "My only wish is that I should attain a true knowledge (*Ma'rifat*) of Allah *Ta'ala*". A man narrates: "I was sitting in company with Sheikh Mamshaad Dinavari *Rahmatullah alaihe* when a Dervish came to him and said, 'Is there any neat, clean spot nearby where a poor man could meet his end?' The Sheikh pointed to a place where there was a spring of fresh water. The man went there, took Wudhu (ablution) and observed his Salaat. When he finished, he laid himself down full length on the ground and breathed his last."

Fatimah *Rahmatullah alaiha* relates that when her brother, Abu Ali Rudbari *Rahmatullah alaihe* was about to die, his head was in her lap. She says that he opened his eyes and said, "The gates of heaven have been opened and Jannah has been decorated. I can hear someone saying, "Abu Ali, you did not aspire to attain high grades in Jannah, but We have granted you high grades." He then recited two couplets, meaning: By Thy right over me, never did I turn my eyes away from Thee, to look (lovingly) at anyone other than Thee; when I see Thy beauteous Countenance flushed with modesty, I become restless for Thee." When Sheikh Junaid *Rahmatullah alaihe* was at the point of death, someone recited to him the Kalimah, 'Laa Ilaaha Illallaho'(لَا إِلٰهَ إِلَّا اللّٰهُ). He said, "I have never been forgetful of this Kalimah, so I don't need to be reminded of it at this hour".

Ja'far bin Nasir *Rahmatullah alaihe* asked Bakran Dinwari *Rahmatullah alaihe* the privileged disciple in attendance of Shibli *Rahmatullah alaihe*, "Could you describe to me the spectacle of Sheikh Shibli's meeting with death?" Bikran replied, "In the throes of

death, I heard him saying, 'Once I wrongfully took a Dirham (silver-piece) from a person, to atone for which I have given away thousands of Dirhams as Sadaqah on his behalf but, still, my heart is weighed down by the feeling of remorse and consciousness of wrong doing;' He then said, "Please help me to take Wudhu (ablution)". I made him perform Wudhu but forgot to comb out his beard with the fingers (i.e. perform 'Khalal'). The Sheikh was too weak to do it himself and, being speechless with pain, he caught my hand and thrust it into his beard; as he did so, his soul deparated!"When Ja'far *Rahmatullah alaihe* heard about it, he began to weep and said, "The Sheikh was ever so particular about the details of the Shariah (Islamic Law) that he insisted on observing a Mustahab (commendable act) in the throes of death."

Sheikh Kattani *Rahmatullah alaihe* was asked, when he was lying on death-bed, "What devotions have you been practising as a routine"? The Sheikh replied, "If it wasn't my last hour, I would not tell you about it. The fact is that, for the last forty years, I have been constantly guarding my heart against all that is other than Allah *Ta'ala*; whenever something other than Allah is about to enter my heart, I close its gates". Sheikh Mu'tamar *Rahmatullah alaihe* says, "I was with Hakam (a nobleman) when he was at the point of death and I was supplicating Allah to make easy for him the throes of death, for he possessed such and such qualities. I was recounting his virtues and invoking Allah's Mercy for him while he was in a coma. When he came to himself, he said, "Who was speaking such and such words?" When I said that it was I, he said, 'Izraeel *alaihissalaam* (the Angel of Death) was telling me that he always treats, gently and kindly, those who are generous'. And with these words on his lips, the Divine gave up his soul.'

When the hour of death drew near for Sheikh Mumshaad Dinawari *Rahmatullah alaihe*, another saint was sitting with him and suppli-cating Allah, "O Allah! Grant him entry into Jannah!"The Sheikh smiled and said,"For the last thirty years, Jannah has been presenting itself to me, with all its beauty and adornments. But never have I cared to look at it (because I crave a vision of Allah *Ta'ala* Who is the Owner of Jannah)"*(Ihyaa)*.

When the hour of death drew near for Khalifah Umar bin Abdul Aziz *Rahmatullah alaihe*, the physician attending him said, "Amir-ul-Mo'mineen has been poisoned and I am not very hopeful about

his survival". Umar bin Abdul Aziz said, "You should not be hopeful either about the life of a person who has not been poisoned". The physician asked, "Did you feel the effect of poison before I told you?". Umar bin Abdul Aziz *Rahmatullah alaihe* said, "I came to know of it when the poison went into my stomach". The physician said, 'Let someone treat and cure you or you will die". Umar *Rahmatullah alaihe* said, "But my soul will go to my Lord and Sustainer, Who is the Best of all whom people should meet. By Allah! Even if I knew that something was lying beside me, which could restore me to health, I would not extend my hand to take it". He then prayed, "O Allah! choose Umar for a meeting with you," and he died a few days after this incident. Maimun bin Mehran *Rahmatullah alaihe* adds: "During these days, Umar bin Abdul Aziz *Rahmatullah alaihe* used to supplicate Allah *Ta'ala*, frequently, to grant him death. Someone said to him, 'Don't wish for death; for Allah *Ta'ala* has revived so many Sunnan (ways of Rasulullah) through your efforts and abolished so many innovations (Bid'aat) that had come into vogue.' 'Umar *Rahmatullah alaihe* said, "Shall I not be like Yousuf *Alaihissalaam*, the virtuous slave of Allah *Ta'ala*, who supplicated Allah *Ta'ala*, thus:

رَبِّ تَوَفَّنِي مُسْلِمًا وَّأَلْحِقْنِي بِالصّٰلِحِيْنَ

'O Allah! Make me to die submissive (unto Thee), and join me to the righteous!'(Yousaf: 101).

Maslamah *Rahmatullah alaihe* said to Umar bin Abdul Aziz when he was at the point of death, "The money you gave us for your shroud was just enough to buy some cloth of very inferior quality; please allow us to spend a little bit more". Umar *Rahmatullah alaihe* desired that the shroud (of the same cloth) should be brought to him. He looked at it for some time and then said, "If my Lord and Sustainer is pleased with me, He will at once order a better shroud for me; if He is not pleased with me, I shall be stripped of the shroud I am wearing and made to wear a fiery shroud of Jahannam". He then asked to be propped up in bed and said while sitting, in an invocation, "O Allah! I could not fulfil Thy commandments and did not desist from doing things forbidden by You; still I declare that there is no god but Allah" (reciting the Kalimah). And with these words on his lips he passed away to the Mercy of Allah. He also said at this hour, 'I can see an assembly of creatures who are neither human beings nor jinns". Another version adds," 'At the last hour, he told people to leave him alone and, after everybody had left, they

saw through the chinks of the door that he was saying, 'Most welcome! Most blessed is the visit of those who are neither human beings nor jinns'. Then he was heard reciting this Verse from the Holy Qur'an:

تِلْكَ الدَّارُ الْاٰخِرَةُ نَجْعَلُهَا لِلَّذِيْنَ لَا يُرِيْدُوْنَ عُلُوًّا فِي الْاَرْضِ وَلَا فَسَادًا

As for that Abode of the Hereafter, We assign it unto those who seek not oppression on the earth, nor yet corruption.(al-Qasas: 83) (Ithaaf)

A Divine says, "I prayed to Allah to reveal to me what happens in the grave. One night, I dreamt that the Day of Resurrection had come and the dead were rising from their graves. I saw that some of them were reclining on couches of rich silk brocade, some were sitting on silken sofas, some were seated on raised thrones and some were lying on flowers; some of them were laughing and others were weeping. I said (in the dream), 'O Allah! I wish all of them were in the same state! At this, some one said, 'This discrimination is due to our own deeds (A'maal); those reclining on brocade are men of good behaviour; those on silk cushions are 'Shuhadaa' (martyrs); those lying on the flowers are the men who used to fast frequently; those who are laughing are the men who repented of their sins; those who are weeping are the sinners and those raised to positions of honour are the people who loved one another for the sake of Allah *Ta'ala*." *(Raudh)*

Sheikh Abu Ya'qub Sanusi *Rahmatullah alaihe* says: One of my disciples came to me and said, "I shall die tomorrow in the afternoon". The following day, the man came to the Holy Masjid at Makkah, observed his Zuhr Salaat, made 'Tawaaf' (circumambulation) of the Holy Ka'bah, then went a little farther away from the Ka'bah and gave up his soul. I washed his body and arranged his burial. When I laid him in the grave, he opened his eyes. I asked him in surprise, "Is there life after death?" He replied, "I am alive and he who is a true lover of Allah *Ta'ala* never dies ." *(Raudh)*. Sheikh Ibn-ul-Jalaa *Rahmatulah alaihe,* who is a well-known Sufi Sheikh, says that when his father died and his body was laid on a wooden board for washing, he (the Sheikh's father) began to laugh. The people who had come to wash his body were terrified (to see a dead man laughing) and ran away. After a while, one of his father's friends came and bathed him. *(Raudh)*

In his book entitled 'al-Isti'aab', Hafiz Ibnu Abdil Barr *Rahmatullah alaihe* has related some anecdotes about the pious beings who were heard talking after their death. He writes about Zaid bin Kharijah *Radhiallaho anho*: 'The Divines are agreed about the fact that he talked after his death. He also relates that some other Sahabah talked after their death.

When the Sahabah were going out on the expedition to Mu'tah, people began to pray for their safe return after the enterprise. On this occasion, Abdullah bin Rawaha *Radhiallaho anho* recited three couplets which meant:

Safe return? Oh, no!
I would rather my Lord granted me forgiveness;
And with this a mighty blow of the sword,
That cleaves my body asunder!
Or a pike pierced through my body,
That should cut through the liver and the entrails.
Thus would I love to die a martyr in the path of Allah.

On reaching the battle-field, the Sahabah *Radhiallaho anhum* learned that the enemy was advancing with a formidable army of two hundred thousand soldiers, against their own small army numbering three thousand. So, the Sahabah held a 'Mashwarah' (consultation) and decided that Rasulullah *Sallallaho alaihe wasallam* should be informed of the situation and, if he still commanded them to fight, they would start the battle. When Abdullah bin Rawaha *Radhiallaho anho* learnt this, he came and said to his companions, "How strange! You are holding consultation to decide whether or not we should receive an honour that we were so anxious to attain. We came here merely to win the honour of Shahadat, we have never fought battles relying on our physical power, the force of weapons or the weight of numbers; we have always fought on the strength of our faith in Islam, our religion. Rise, my friends, and let us go forward to the field of battle; we are sure to win one of the two triumphs, victory or 'Shahadat and, for us, both are equally glorious". Exhorted by these words, all of them resolved to fight and the battle started. Before their departure from Madinah, Rasulullah *Sallallaho alaihe wasallam* had appointed Zaid bin Harithah *Radhiallaho anho* as their commander (Ameer) and said, "If Zaid is killed, Ja'far bin Abi Taalib will be your 'Ameer'. If Jafar is killed, Abdullah Bin Rawaha will be your Ameer and if he is

also killed, the Muslims should appoint one of themselves their 'Ameer', by mutual consultation". So, when Zaid *Radhiallaho anho* and Ja'far *Radhiallaho anho* had been killed, one after the other, people called out Abdullah's name, for, it was now his turn to command. At that time, he was on the outskirts of the army, with a piece of baked meat in his hands, for, he had not been able to taste any food for three days. Someone told him that Ja'far had been killed, at this Abdullah bin Rawaha *Radhiallaho anho* began to scold himself, saying, "You are still busy with the world (taking food)!" He then threw away the piece of meat, took the flag and fell upon the enemy lines. Someone struck him a blow with the sword that cut off one of his fingers. He chanted three couplets, meaning :

O, You are nothing but a little finger cut off!
Is there anything else the matter?
And what has happened? You have come in the path of Allah;
Which is, indeed, a great honour and a blessing!
"O Abdullah (addressing himself), if you do not die a martyr,
You must die any how, for, there is no escape from death.
Look! There looking you in the face is Shahadah,
Your long-coveted honour!
If you go forward and embrace martyrdom,
Even as Zaid and Ja'far did,
You will be among those who are truly guided;
And if you shrink back, you will be among the wretched."

He then addressed his own heart and said, "O heart, what makes you hesitate? Is it the love of your wife? If so, I divorce her this very moment. Is it your slaves; I set them all free. Is it your garden? I give it away as Sadaqah. Don't you love to enter Jannah? By Allah! You will have to go forward, willingly or unwillingly! You have long been in peace and comforts of life. And now you hasitate! Just think of your own reality! Wasn't there a time when you were just a drop of fluid?" After exhorting himself in this manner, Abdullah *Radhiallaho anho* made a brave attack on the enemy and laid down his life as a martyr. (We have given a detailed account of this expedition in the 'Stories of the Sahabah', together with many other stories on the same subject).

When the hour of death came for Abu Sufyan bin Al-Harith *Radhiallaho anho* who was the son of a paternal uncle of Rasulullah *Sallallaho alaihe wasallam*, men of his household began to weep and

cry. He said, "Do not weep for one (meaning himself) who, since he embraced Islam, has never committed a sin with his tongue, nor done any wrong with his body." (For such a person, death is an experience of extreme felicity). Sunabihi *Rahmatullah alaihe* relates, "I was with Ubadah *Radhiallaho anho* when the time drew near for him to die and I was moved to tears. He looked at me and said, 'What makes you weep? By Allah! If I am called to testify for you on the Day of Resurrection, I shall give the best evidence in your favour; If I get permission,I shall intercede for you and try to do as much as I can for your benefit.' He then added: 'I have transmitted to you all that I heard from Rasulullah *Sallallaho alaihe wasallam*, which I considered beneficial for you, except for one Hadith, which I am going to relate to you now that I am leaving this world. I have heard Rasulullah *Sallallaho alaihe wasallam* saying, 'If anyone testifies sincerely: "There is no God but Allah and that Muhammad is the Rasul of Allah", he will be declared immune from the Fire of Jahannam". When Abu Bakr *Radhiallaho anho* was at the point of death, his daughter began to weep and cry. He soothed her saying, "Do not cry, my dear child". She said, "Dear father, if I do not weep to see you dying, whose death can move me to tears?" Abu Bakr *Radhiallaho anho* said, "At this hour, I would dearly love to have my soul taken out, rather than that of any other living thing, even though it were as insignificant as a fly." He then said to Hamran, "Still I feel afraid, lest I should fail to keep hold of Islam, at the time of death".

When the time drew near for Sa'd bin Abi Waqqaas *Radhiallaho anho* to die, he said to the people around him, "Bring me my woollen cloak". When it was brought, he saw that it was old and worn out. Sa'd *Radhiallaho anho* said, "When I die, shroud me in this cloak,for, I was wearing it when I fought in the battle of Badr". When the hour of death came for Abdullah bin Aamir bin Kuraiz *Radhiallaho anho* and he was in the throes of death, Abdullah Ibne Zubair *Radhiallaho anho* and Abdullah bin 'Abbas *Radhiallaho anho* were staying with him as guests. He said to his men, "My two brothers are fasting. Take care, lest you delay their evening meals owing to my death, and delay their breaking the fast." When Abdullah bin Zubair *Radhiallaho anho* heard this, he said, "Even the severity of death-pangs could not prevent you from entertaining your guests and showing magnanimity !" When he breathed his last, dinner was being served to his guests.

'Amr bin Aus says, "I went to see Utbah bin Abi Sufyan *Radhiallaho anho* when he was in the throes of death and I heard him saying, "Now that I am leaving this world, let me relate to you a Hadith that was narrated to me by my sister, Umme Habibah *Radhiallaho anha*. She narrated that she had heard Rasulullah *Sallallaho alaihe wasallam* saying, 'If anyone observes twelve Rak'aats of Nafl Salaat in the forenoon (Dhuhaa) sincerely, for the pleasure of Allah *Ta'ala*, Allah will build for him a palace in Jannah."' "It was owing to his devotion to Ahadith, and his zeal for the propagation of Islam, that he related a Hadith even on his death-bed. When Muhammad bin Munkadir *Rahmatullah alaihe* was in the throes of death, he began to weep. Someone asked him what made him weep and he replied, "I am not weeping because of committing some sin, though I do not remember committing a sin during my entire life; I am weeping, because I fear that I might have done something that I counted as a trifle, but which was a grievous wrong, in the sight of Allah!" He then recited this Ayat:

وَبَدَا لَهُمْ مِنَ اللّٰهِ مَا لَمْ يَكُوْنُوْا يَحْتَسِبُوْنَ ○

And there will appear unto them, from Allah, that which they could never have counted upon. (az-Zumr: 47)

and then said, "My only fear is, lest I may have to face such circumstances as I never anticipated." When Aamir bin Abd-e-Qais *Rahmatullah alaihe* was in the throes of death, he began to weep. Someone said to him, "You have lived a rigorous life and still, you are crying?" The Sheikh replied, "I am not weeping for fear of death nor for the love of the worldly things. I am weeping because, this day, I am going to be deprived of the joy of fasting in hot summer days and the bliss of Tahajjud (standing in Nafl Salaat), in the late hours of cold winter nights". When Hasan *Radhiallaho anho* was lying on his death-bed, there were some people sitting by him. They asked him for some last words of advice. He said, "I advise you to observe three things. Listen carefully, and leave me alone when I have finished, for, I love to pass away to where I am destined to go, in solitude and perfect peace. He then gave them three pieces of advice: -

1. before advising others to do a thing, start practising it yourself;
2. before forbidding others to do a thing, avoid doing it yourself;
3. remember, every step that you take is either credited for you

or against you, for, every step brings you closer to Jannah or to Jahannam. So, before taking a step, think where it is going to carry you .

When Rabi' *Rahmatullah alaihe* was going to die, his daughter began to weep. He said, "My dear child, this is no occasion for weeping. You should rather say, 'What a joy! My father has been granted bountiful rewards on this day'". When Makhool Shami *Rahmatullah alaihe* was about to die, people saw that he was laughing. They asked, "Is this an occasion for laughing." He said, "Why shouldn't I laugh? For, I am going away forever, from those whom I wanted to shun and I am hastening to Him in Whom are centred all my expectations". When Hassaan bin Sinan *Rahmatullah alaihe* was in the throes of death, someone said to him, "You may be experiencing severe pain, at this moment?" The Sheikh replied, "Death has pangs, no doubt, but, at this moment, a Mo'min does not feel the severity of death-pangs, because of the joy that the anticipated meeting with Allah *Ta'ala* brings to him".

When the hour of death drew near for Ibne Idrees *Rahmatullah alaihe*, his daughter began to weep. He said, "Do not cry, my child; I have made four thousand complete readings of the Holy Qur'an in this house". Hasan Ibne Hayye *Rahmatullah alaihe* says, "I was with my brother, Ali *Rahmatullah alaihe*, on the night when his soul departed from this world. Once, during the night, he called for water while I was observing Salaat; when I had finished, I brought him a cup of water but he told me that he had already taken water. I asked, in surprise, 'Who brought you the water? There is no one in the house, except you and me'. He replied,'Jibrail *alaihissalam*, brought me some water, which I drank just before you came, and he was saying to me, 'You and your brother are with those unto whom Allah *Ta'ala* has shown favour.' (The reference is to the following Ayat from the Holy Qur'an:

وَمَنْ يُّطِعِ اللّٰهَ وَالرَّسُوْلَ فَاُولٰٓئِكَ مَعَ الَّذِيْنَ اَنْعَمَ اللّٰهُ عَلَيْهِمْ مِّنَ النَّبِيّٖنَ
وَالصِّدِّيْقِيْنَ وَالشُّهَدَآءِ وَالصّٰلِحِيْنَ ۚ وَحَسُنَ اُولٰٓئِكَ رَفِيْقًا

Whoso obeyeth Allah and His Rasul, they are with those unto whom Allah hath shown favour, amongst the Ambiya (Messengers of Allah), the Siddiqeen, and the Shohadaa (martyrs) and the righteous. (an-Nisaa: 69)

Abdullah bin Musaa *Rahmatullah alaihe* says, "When Ali bin Salih *Rahmatullah alaihe* died, I was away on a journey. When I came back, I visited his brother, Hasan bin Salih to condole with him. I could not contain myself with grief and began to cry. Hasan said,"Let me first tell you how he gave up his soul; for, that might soothe your grief. Just think, how blessed was his hour of death! When he was in the throes of death, he called for water. I brought him some water, but he said to me that he had already taken water. I asked him 'How?' and he replied, 'Rasulullah *Sallallaho alaihe wasallam* visited me, with a host of angels following him in long rows, and he gave me some water to drink.' Fearing, lest he might be talking in a delirium, I asked him, 'How were the rows of the angels?' He indicated by a gesture of his hands that they were one above the other". When Sheikh Abu Bakr bin Ayyaash *Rahmatullah alaihe* was about to die, and his sister began to weep, he said to her, "Do not cry, for, I have made twelve thousand complete readings of the Holy Qur'an in that (pointing to a) corner of the house'.

Amr bin Ubaid *Rahmatullah alaihe* says: "When Sheikh Abu Shu'aib Salih bin Ziyyad *Rahmatullah alaihe* was taken ill, I visited him and saw that he was in bed in the throes of death. He said to me, "Happy news! I just saw a stranger with odd looks," and when I asked him who he was, he replied that he was the Angel of Death. I asked him to treat me gently and he said that he had been commanded to treat me so". The son of Imaam Ahmad bin Hanbal *Rahmatullah alaihe* says: "I was sitting by my father's side when he was in the throes of death. I had a piece of old cloth in my hands to bind his jaws together after death to keep them in place. He would faint and regain consciousness at short intervals and, when he swooned, we thought that he had expired. Each time he came to himself, he would say, 'No, no, not yet'. When he repeated the same words for the third time, I asked him what he meant.He replied, "Dear son, don't you know? The accursed Shaitan is standing beside me, gnawing his finger with rage and sorrow, and telling me that I have escaped from his treachery. I say to him not yet! I still fear his deceit."

When the hour of death drew near for Adam bin Abi Iyaas *Rahmatullah alaihe*, he was lying in bed, wrapped up in a sheet of cloth, reciting Ayaat of the Holy Qur'an. After completing a full reading of the Holy Qur'an, he said, "I beseech Thee, O Allah, in the name of my love for Thee, that I may be treated gently in the hour of death. O Allah! I cherish good wishes from Thee for this day". He then

recited: "Laa Ilaha Illallaho," and his soul departed from the body. When Maslamah Ibne Abdul Malik *Rahmatullah alaihe* was about to die, people saw him weeping. When someone asked what made him weep, he said, "I am not weeping because I fear death; for, I have perfect faith in the Mercy of Allah. I am weeping because I participated in Jehaad thirty times, but I was not granted the privilege of Shahadah (Martyrdom) and now I am dying in bed, like women."

One day, Sheikh Iyaas bin Qatadah 'Abshami *Rahmatullah alaihe* looked into the mirror and saw a few grey hair on his head. He said, "When one's hair, turn grey, one should not occupy oneself with any pursuit except preparation for the Akhirah. The time has drawn near for me to leave this world." After this, he began to engage himself strenuously in prayers. One Friday afternoon, after he had observed Salaat and was coming out of the Masjid, he looked up into the sky and said, "Most welcome! I have been anxiously waiting for you for a long time!" He then said to his companions, "When I die, take my body to Malhoob (name of a place) and bury me there". After this, he gave up his soul and fell on the ground. When the hour of death came near for Ibrahim bin Hani *Rahmatullah alaihe*, who was a disciple of Imaam Ahmad bin Hambal *Rahmatullah alaihe*, he asked his son, Ishaque, "Has the sun gone down?" He replied, "No, father, the sun has not set yet. But you know that a person, when he is seriously ill, can even break the obligatory (Fardh) fast and you are observing only a Nafl fast. Why don't you break your fast?" Ibrahim *Rahmatullah alaihe* said, "Just wait". After a short while, he exclaimed (he might have seen something which was invisible to others), "For the like of this, then, let the doers do good deeds". (The reference is to the following Ayaat of the Holy Qur'an:

إِنَّ هَٰذَا لَهُوَ الْفَوْزُ الْعَظِيمُ ﴿٦٠﴾ لِمِثْلِ هَٰذَا فَلْيَعْمَلِ الْعَامِلُونَ ﴿٦١﴾

Lo! This is the supreme triumph; For the like of this, then, let the workers work. (as-Safat: 60-61)

After this, his soul departed to the Heavens above. Once, Abu Hakim Heiri *Rahmatullah alaihe* was sitting and writing something. Suddenly, he put his pen aside and said, "If this is what they call death, by Allah! It is so pleasant to die". Saying this, he breathed his last. When Abul-Wafaa bin 'Aqil *Rahmatullah alaihe* was about to die, men of his household began to weep. He said, "I have been

avoiding it for the last fifty years; it (death) cannot be postponed any further. Now leave me alone; I welcome it on its arrival".

One Monday morning, Imaam Ghazali *Rahmatullah alaihe*, who is famous for his book, Ihyaa-ul-Uloom, performed Wudhu (Ablution) and observed his Fajr Salaat. Then he called for his shroud, kissed it and put it to his eyes. After this he said, "With pleausre I appear before the King-of-kings. Saying this, he lay full length on his back, facing the Qiblah, and passed away to the Infinite Mercy of Allah. Ibn-ul-Jauzi *Rahmatullah alaihe* says, "When the hour of death drew near for my spiritual mentor, Abu Bakr bin Habib his disciple asked him for a few words of advice. He said, "I advise you to observe three things: (1) fear Allah; (2) meditate on the fear of Allah, in private; (3) fear what I am facing at this moment (death)." He then added, 'I have spent sixty one years of my life and, still, I feel as though I had seen nothing of this world'. After this, he asked a person who was sitting by his side, 'Look, do you see the sweat on my brow?' The man said,'Yes', and the Sheikh said, 'I am so grateful to Allah, for, this sweat on the brow is the sign of a person dying with his faith (Imaan) intact (as stated in a Hadith)". When Abul Waqt Abdul Awwal *Rahmatullah alaihe*, who was a pupil of Imaam Bukhari *Rahmatullah alaihe*, was about to die, the last words that he spoke were:

قَالَ يٰلَيْتَ قَوْمِىْ يَعْلَمُوْنَ ۙ بِمَا غَفَرَ لِىْ رَبِّىْ وَجَعَلَنِىْ مِنَ الْمُكْرَمِيْنَ ۝

"Would that my people knew with what munificence my Lord hath pardoned me and put me among the honoured ones". (Yaa Seen: 26-27)

Muhammad bin Haamid *Rahmatullah alaihe* says, "I was with Ahmad Ibne Khudrawiahe *Rahmatullah alaihe* when he was on his death bed. The ninety five year old Sheikh was in the throes of death, when somebody asked him a question. He replied, with tears in his eyes, 'For the last ninety-five years, I have been knocking at a door, which is now going to open; and I am anxious to know whether it will open on to good or bad fortune for me. I am too much preoccupied to answer any questions at this time'. When his creditors heard that the Sheikh was lying on his deathbed, they gathered round him because his debts amounted to seven hundred Dinars (gold pieces). The Sheikh said, in an invocation to Allah *Ta'ala*, "O Allah! Thou hast allowed the practice of pledges, as a security for the claims of the creditors. My life was, as it were, a pledge for my

creditors and, so long as I lived, they were sure that their claims would be satisfied. Now that Thou art calling back my soul, pay off my debts'? He had hardly finished when someone knocked at the door and said, "Where are the creditors of Sheikh Ahmad?" The visitor then settled all their claims and the Sheikh's soul departed from the body."

A Sufi Sheikh was at the point of death when he said to his disciple, who was waiting on him, "Bind my hands together and let me lie down with my face touching the ground!" The disciple did so. When the Sheikh said, "The time has come for me to embark on a journey to the unknown; I am not free of the taint of sins, nor do I have any excuse to offer as an apology, nor is there any power to help me". He then exclaimed, repeating his words over and over again, "Suffice it for me that Thou art mine! Thou alone art mine!" Saying this, he uttered a loud cry and his soul departed from the body. A voice proclaimed from no where, "This man showed humility towards his Lord and He accepted it from him".

A certain man has narrated the story of a saint who was sobbing in the throes of death. His mouth was all covered with flies. The man took pity on him and began to drive away flies from his face. The saint opened his eyes and, staring hard at the man, said, "Throughout the long years of my life, I have sought in vain to have one hour of exclusive intimacy with my Lord. Now that I have got it, you have come to veil me from Him. Leave me alone: may Allah bless you".

Abu Bakr *Rahmatullah alaihe* says that he was with Sheikh Abu Bakr Zaqaaq. In the morning when he was saying, "O Allah! How long art Thou going to detain me in this world?" And the Sheikh died the same day, before Zuhr Salaat. When Makhool Shami *Rahmatullah alaihe* was taken ill, a visitor said, "May Allah grant you health!" The Sheikh said, "Oh no! To be reunited with Allah, of Whom nothing can be expected but that which is good, is far better than living with the people whose evil may be feared, at all times".

Abu Ali Rudbari *Rahmatullah alaihe* says: A poor and ragged old man once came to me on Eid day and said, "Is there any neat clean place around where a poor man could meet his death?" I thought he was not talking sense and said, with unconcern, "Come in, and lie where you like, and give up your soul". The man came in,

performed 'Wudhu' (ablution) and observed a few Rakaat of Salaat. He then laid on the ground and his soul departed from the body. I washed his body, shrouded him and arranged his burial. When I was going to put him in the grave, I thought that I should uncover his face and lay him on his face, so that Allah *Ta'ala* might have mercy on him, because of his poverty and for his dying away from his home. As soon as I uncovered his face, he opened his eyes. I asked him in surpirse, "My lord, is there life after death"? He replied, "Yes, I am alive and so is everybody who truely loves his Lord. Insha-Allah, I shall intercede for you on the Day of Resurrection, by virtue of the distinction granted to me by Allah *Ta'ala*".

Ali Ibne Sahl Asbahani *Rahmatullah alaihe* used to say to his friends, "Do you think I shall die like common people? Do you think I shall fall ill and people will visit me in bed before I die? Oh no! I shall hear someone calling me by name and I shall depart from the world." And that was what actually happened. One day the Sheikh was going somewhere when he suddenly exclaimed, "At Thy service, my Lord (Labbaik)," and his soul departed from the body. Abul Hasan Muzani *Rahmatullah alaihe* says, "When the hour of death drew near for Sheikh Abu Ya'qub Nahrjuri *Rahmatullah alaihe*, and he was in the throes of death, I began to recite the Kalimah, 'Laa-Ilaha-Illallaho' to him to prompt him to recite it after me. The Sheikh looked at me, smiled and said, 'Do you think I need to be reminded of this Kalimah? By the Honour of Allah, Who is Enternal, I see Him manifest, but He is veiled from me only by reason of His sublime Majesty and Supreme Power'. And with these words on his lips, his soul departed to meet his Lord". After the Sheikh's death, Muzani *Rahmatullah alaihe* used to weep with remorse whenever he recalled this incident. He would say to himself, "Shame on you! A wretch like you reminding a Sheikh like Abu Ya'qoob *Rahmatullah alaihe* to recite the Kalimah at the hour of death!"

Abul Husain Maliki *Rahmatullah alaihe* says that he associated with Sheikh Khair Nurbaf *Rahmatullah alaihe* for severel years. The Sheikh said to him, eight days before his death, "I shall die on Thursday evening, at the time of Maghrib Salaat, and I shall be buried on Friday after Jum'ah Salaat". Although he advised me not to forget, but, I forgot about it and, on Friday morning, a man told me about the Sheikh's death. I immediately went to his place to attend his funeral prayers. On the way, I met people coming back from his house who told me that the burial would take place after

Jum'ah Salaat. Nevertheless,I went to his house and asked people the details of the Sheikh's experience of death. A person, who had remained with him till his last breath, narrated to me that the Sheikh swooned for a while just before Maghrib Salaat. Then he recovered somewhat and said to someone in the corner of the room, who was invisible to all others, "Stop for a while; you have been commanded to do a thing and I have been commanded to do a thing. That which you are commanded to do (viz. to take my life) will not escape you, but that which I am commanded to do (viz.to observe Maghrib Salaat) will escape me. Let me do as I am commanded." He then called for water, made a fresh Wudhu and performed Maghrib Salaat. After this, he laid himself on the bed, closed his eyes and gave up his life. They say that, on the same night, someone saw him in a dream and asked him, "How are you?" The Sheikh replied, "Do not ask me of. this, but I have gained release from your rotten world." Abu Sa'eed Khazzaaz *Rahmatullah alaihe* says that he was once staying in Makkah Mu'azzamah. One day, on coming out of the Bab-e-Bani Shaibah (a gate), he saw a very handsome man lying dead on the ground. He was looking at his face in surprise,when the dead man opened his eyes, smiled at him and said, "Abu Sa'eed, don't you know that the friends of Allah (those who love Him truly) do not die; they are just transferred from this world to the next."

When Zun-Noon Misri *Rahmatullah alaihe* was about to die, someone asked him to give him a word of advice. The Sheikh said, "Do not disturb me at this hour; I am looking in amazement at the wonders of His Infinite Bounty". Abu Uthman Heiri says: "When Abu Hafs *Rahmatullah alaihe* was in the throes of death, someone asked him to give him one last word of advice. The Sheikh said (or indicated by a gesture) that he was powerless to speak. After a while, he looked relieved and I asked him for a word of counsel, adding that I would convey it to the people. The Sheikh said, "Bow in sincere humility to Allah *Ta'ala*, for having failed to do what you should have done (This is my last word of advice to you)." Junaid Baghdadi *Rahmatullah alaihe* says: "I stood above Sheikh Sirri Saqati *Rahmatullah alaihe* when the last hour drew near for him and he was in the throes of death. With tears dripping from my eyes, I kissed his lips. When my tears dropped on his face, the Sheikh said, "Who are you?" I said in humility, "It is your servant, Junaid)!" He said, "Most welcome! It was so good of you to visit me". I asked, "Give me a last word of advice," and the Sheikh replied, "Avoid associating with the evil-doers, and take care, lest your association with others should cause you to be estranged from Allah *Ta'ala*."

It is said that Sheikh Habib-Ajami *Rahmatullah alaihe*, who is one of the renowned spiritual leaders, looked gravely concerned at the time of death. Someone said to him, "It is strange that a Divine like you should feel so disturbed at the hour of death; we have never seen you in such great worry". The Sheikh replied, "The journey (to the Unknown) is far too long for my scanty provisions (the store of virtues). I do not know the way, for, I have not traversed it before. I shall have to face my Lord and Sustainer, the Master of my soul, Whose Countenance I have not seen before. I shall have to see such horrible spectacles as I have never seen before. I shall be laid in the grave under the ground and be there, till the Day of Resurrection, all alone, without any friend or comforter. I shall then be required to appear before Allah *Ta'ala* for Reckoning and, if I am told to present one act of virtue like the act of reciting 'Subhaan-Allah,' once performed during the sixty years of my life, which should be untarnished by the evil influence of Shaitan, I fear that I may not be able to produce one".

The Sheikh was saying so in modesty though, in truth, he had remained least concerned with the world, throughout the sixty years of his life. We should consider how we shall face the reckoning, for, in addition to our preoccupation with the world, we are never free of sins, and most of our actions only please Shaitan. Abdul Jabbaar *Rahmatullah alaihe* says: "I remained under the tutelage of my Sheikh, Fath bin Shakhraf *Rahmatullah alaihe* for thirty years and, during this period, I never saw him looking up to the sky. One day, he turned his eyes towards the sky and said, 'I have waited so long, to be reunited with Thee, and I have no patience left in me. O Allah! Call me back to Thyself!' And within a week after this incident, the Sheikh passed away, to be reunited with Allah *Ta'ala*."

Abu Sa'eed Musali *Rahmatullah alaihe* says, "Fath bin Sa'eed *Rahmatullah alaihe* observed his Eid Salaat, on the occasion of Eid-ul-Adhaa, and came back from the place of congregation, rather late in the forenoon. When he was coming back, he saw the smoke rising from the houses where people were cooking the sacrificial meat. He began to weep and said, 'People have sacrificed animals to gain nearness to Thee. Dear Lord! I wish I knew what to sacrifice for this purpose'. Saying this, he fainted and fell on the ground. I sprinkled water on his face and, after a while, he recovered and resumed his walk. When he reached the streets of the city, he looked up to the sky and said, 'Dear Lord, Thou knowest how long I have suffered

from grief and sorrow, being estranged from Thee. And, Thou knowest how long I have been wandering in the streets. My Allah! How long will you detain me in this world, away from Thee?' Saying this, he fainted again. I sprinkled water on his face and his condition improved. A few days later, the Sheikh breathed his last."

Muhammad bin Qasim *Rahmatullah alaihe* says, "My spiritual guide, Sheikh Muhammad bin Aslam Tusi *Rahmatullah alaihe* said to me, four days before his death, 'Come, there is good news for you. Allah *Ta'ala* has done a great favour to your friend (meaning himself). The hour of my death has drawn near and, as a special favour of Allah *Ta'ala*, I do not own a single Dirham to be accounted for on the Day of Resurrection. Now shut the door of my room and do not let anyone come near me till I die. And remember that I have no possessions to bother you about the distribution of my inheritance. My sole property consists of this sheet of cloth, a piece of rug, a container of water for 'Wudhu' (ablution) and my books, all of which you can see here. And there are thirty Dirhams in this bag, which do not belong to me, but are the property of my son, given to him by a relative of his. What can be more lawful for me than this money? For, it belongs to my son and Rasulullah *Sallallaho alaihe wasallam* has said, 'You and your property belong to your father'. With these Dirhams, buy just as much cloth as should suffice to cover my body, not more than that. I mean, you can buy one undergarment for the shroud with this money, and you can set this piece of rug and this sheet as upper garments, thus making three garments of shroud according to the Sunnah. And give away this container, as Sadaqah, to some poor man who might use it for Wudhu'. Having thus made his will, the Sheikh died on the fourth day after this incident." Abdul Khaliq *Rahmatullah alaihe* says that he was with Yousuf bin Husain *Rahmatullah alaihe* when he was in the throes of death and he heard the Sheikh saying, "O Allah! I preached virtues to the people, in public, but myself was not without falsehood. As such, I was insincere to my ownself. O Allah, pardon my insincerity by virtue of what I preached to Thy creation". The Sheikh went on repeating the same words till he breathed his last. May Allah, in His Infinite Mercy, shower His blessings on all of them. *(Ithaaf)*

How fortunate were these pious beings who experienced death in such circumstances! May Allah, in His Infinite Bounty, grant something of the benedictions associated with their persons to the

present author, who believes himself to be the most insignificant of His men. Verily, Allah is the Most Bountiful; His Bounty transcends everything.

(٢٠) عَنْ عَائِشَةَ قَالَتْ جَاءَ رَجُلٌ فَقَعَدَ بَيْنَ يَدَيْ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ
عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُوْلَ اللّٰهِ اِنَّ لِيْ مَمْلُوْكِيْنَ يُكَذِّبُوْنَنِيْ وَيَخُوْنُوْنَنِيْ
وَيَعْصُوْنَنِيْ وَاَشْتُمُهُمْ وَاَضْرِبُهُمْ فَكَيْفَ اَنَا مِنْهُمْ فَقَالَ رَسُوْلُ اللّٰهِ صَلَّى
اللّٰهُ عَلَيْهِ وَسَلَّمَ اِذَا كَانَ يَوْمُ الْقِيَامَةِ يُحْسَبُ مَا خَانُوْكَ وَعَصَوْكَ وَكَذَّبُوْكَ
وَعِقَابُكَ اِيَّاهُمْ فَاِنْ كَانَ عِقَابُكَ اِيَّاهُمْ بِقَدْرِ ذُنُوْبِهِمْ كَانَ ذٰلِكَ
كِفَافًا لَا لَكَ وَلَا عَلَيْكَ فَاِنْ كَانَ عِقَابُكَ اِيَّاهُمْ دُوْنَ ذَنْبِهِمْ كَانَ
فَضْلًا لَكَ وَاِنْ كَانَ عِقَابُكَ اِيَّاهُمْ فَوْقَ ذُنُوْبِهِمْ اُقْتُصَّ لَهُمْ مِنْكَ
الْفَضْلُ فَتَنَحَّى الرَّجُلُ وَجَعَلَ يَهْتِفُ وَيَبْكِيْ فَقَالَ لَهُ رَسُوْلُ اللّٰهِ صَلَّى
اللّٰهُ عَلَيْهِ وَسَلَّمَ اَمَا تَقْرَأُ قَوْلَ اللّٰهِ تَعَالٰى وَنَضَعُ الْمَوَازِيْنَ الْقِسْطَ لِيَوْمِ
الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا ط وَاِنْ كَانَ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ
اَتَيْنَا بِهَا ط وَكَفٰى بِنَا حَاسِبِيْنَ ○ فَقَالَ الرَّجُلُ يَا رَسُوْلَ اللّٰهِ مَا اَجِدُ لِيْ
وَلِهٰؤُلَاءِ شَيْئًا خَيْرًا مِّنْ مُفَارَقَتِهِمْ اُشْهِدُكَ اَنَّهُمْ كُلُّهُمْ اَحْرَارٌ
(رواه الترمذی کذا فی المشکوٰة)

HADITH: 20

Aishah *Radhiallaho anha* narrates that a person once came and sat down in front of Rasulullah *Sallallaho alaihe wasallam.* He then said, "O Rasulullah, I have many slaves who tell lies to me, cheat me and disobey me, and I scold them and beat them. How shall I be treated with regard to them on the Day of Resurrection?" Rasulullah *Sallallaho alaihe wasallam* replied, "On the Day of Resurrection, their offences of disobedience, deceit and lying to you, shall be weighed in the Balance (for, on that Day, everything, whether it is something possessing a physical existence or otherwise, shall be weighed in the Balance) and the retribution determined according to their

offences. If your punishment for them would equal their offence in weight, you will be on even terms; if your punishment weighed less than the offences, the difference will be added to your credit. But if your punishment of them be more than they deserved, you shall have to pay for the excess." The man went aside, wailing and weeping with sorrow. Rasulullah *Sallallaho alaihe wasallam* **then said, "Do you not recite this Ayat in the Holy Qur'an?"**

And We shall set a just Balance for the Day of Resurrection, so that no soul is wronged in aught. Though it be of the weight of a grain of mustard-seed, We shall bring it; And We suffice for reckoners. *(al-Ambiya: 47)*

The man said, "O Rasulullah, I can think of nothing better, both for myself and my slaves, than to separate from them; I call upon you to bear witness that they are all free".

Note:

'Facing the Reckoning on the Day of Judgment will be a great ordeal and there are frequent references to it, in the Holy Qur'an and Ahadith, giving details of how the Reckoning will be made and forewarning men against its severity. We quote below a few Ayaat and Ahadith, by way of illustration:-

(١) وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ ثُمَّ تُوَفَّىٰ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ

1. *'And guard yourself against a Day in which you will be brought back to Allah. Then every soul will be paid in full that which it has earned, and they will not be wronged.' (al-Baqarah: 281)*

(٢) يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ مُّحْضَرًا وَمَا عَمِلَتْ مِن سُوءٍ تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُ أَمَدًا بَعِيدًا وَيُحَذِّرُكُمُ اللَّهُ نَفْسَهُ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ

2. *'On the Day when every soul will find itself confronted with all that it has done of good, and all that it has done of evil; (every soul) will long that there might be a mighty chasm (distance) bewteen it (the soul) and that (evil). Allah biddeth you to beware of Him. And Allah is full of pity for (His) bondsmen' (Aal-e-Imraan: 30)*

(Out of consideration for you, He forewarns you againts His punishment, lest you should have to suffer it).

(٣) وَمَنْ يَّغْلُلْ يَأْتِ بِمَا غَلَّ يَوْمَ الْقِيٰمَةِ ثُمَّ تُوَفّٰى كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُوْنَ

3. *'Whoso deceiveth will bring his deceit with him on the Day of Judgement. Then every soul will be paid in full what it has earned; and they will not be wronged'. (al-e-Imraan: 161)*

(٤) كُلُّ نَفْسٍ ذَآئِقَةُ الْمَوْتِ وَاِنَّمَا تُوَفَّوْنَ اُجُوْرَكُمْ يَوْمَ الْقِيٰمَةِ

4. *'Every soul will taste of death. And you will be paid, on the Day of Resurrection, only that which you have fairly earned (good or bad)'. (Aal-e-Imraan: 185)*

(٥) اِنَّ اللّٰهَ سَرِيْعُ الْحِسَابِ ۝

5. *'Lo! Allah is swift to take account.'*

This Ayat is frequently repeated in the Holy Qur'an. It means that everybody will soon be taken to account and recompensed in full for his deeds.

(٦) وَالْوَزْنُ يَوْمَئِذِ ِالْحَقُّ فَمَنْ ثَقُلَتْ مَوَازِيْنُهٗ فَاُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ ۝ وَمَنْ خَفَّتْ مَوَازِيْنُهٗ فَاُولٰٓئِكَ الَّذِيْنَ خَسِرُوْٓا اَنْفُسَهُمْ بِمَا كَانُوْا بِاٰيٰتِنَا يَظْلِمُوْنَ ۝

6. *'The weighing, on that Day, (of deeds) is a reality. As for those whose scale is heavy (with good deeds), they will be successful. And as for those whose scale is light, those are they who will lose their souls because they did not pay the attention that was due to our revelations' (al-A'raf: 8-9)*

(٧) اِنَّ رُسُلَنَا يَكْتُبُوْنَ مَا تَمْكُرُوْنَ ۝

7. *'Lo! Our messengers (angels) write down all the evils) that you plot'. (Yunus: 21)*

(And then retribution will be enforced on you for all your misdeeds on the Day of Resurrection, when your book of deeds is placed before you).

(٨) وَالَّذِيْنَ كَسَبُوا السَّيِّاٰتِ جَزَآءُ سَيِّئَةٍ بِمِثْلِهَا وَتَرْهَقُهُمْ ذِلَّةٌ مَا لَهُمْ مِّنَ اللّٰهِ مِنْ عَاصِمٍ

8. *'And those who earn ill deeds, (for them) there is requital of each ill deed by the like thereof; and disgrace will overtake them--*

They have no protector from Allah, (their faces will be so dark) as if they had been covered with a cloak of darkest night'. (Yunus: 27)

(٩) هُنَالِكَ تَبْلُوا كُلُّ نَفْسٍ مَّآ أَسْلَفَتْ

9. *'There shall every soul experience (or, discern) that which it has done aforetime (in the world i.e. will know whether his deeds were good or bad), and will be taken to account'. (Yunus: 30)*

(١٠) لِلَّذِينَ اسْتَجَابُوا لِرَبِّهِمُ الْحُسْنَىٰ ۚ وَالَّذِينَ لَمْ يَسْتَجِيبُوا لَهُ لَوْ أَنَّ لَهُم مَّا فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ لَافْتَدَوْا بِهِ ۚ أُولَٰئِكَ لَهُمْ سُوءُ الْحِسَابِ

10. *'For those who answered Allah's call (obeyed Him) is bliss (a good recompense); and for those who did not answer His call, even if they had all that is in the earth, and therewith the like thereof, they would proffer it as ransom. Such will have a woeful Reckoning'(ar-Ra'd:18)*

(١١) فَإِنَّمَا عَلَيْكَ الْبَلَاغُ وَعَلَيْنَا الْحِسَابُ ۝

11. *'Thine (responsibility) is, (O Muhammad) but conveyance (of the message); Ours the Reckoning' (ar-Ra'd: 40)*

(١٢) رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ ۝

12. *'Our Lord! Forgive me and my parents and believers (Mo'mineen) on the Day when the Reckoning is establsihed.'. (Ibrahim: 41)*

This was the invocation to Allah *Ta'ala* by Ibrahim (*Alaihissallam*)

(١٣) وَتَرَى الْمُجْرِمِينَ يَوْمَئِذٍ مُّقَرَّنِينَ فِي الْأَصْفَادِ ۝ سَرَابِيلُهُم مِّن قَطِرَانٍ وَتَغْشَىٰ وُجُوهَهُمُ النَّارُ ۝ لِيَجْزِيَ اللَّهُ كُلَّ نَفْسٍ مَّا كَسَبَتْ ۚ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ۝

13. *'You will see the guilty on that Day, linked together in chains, their raiments will be made from pitch (highly inflammable resin of pines) and Fire will be coverig their faces, so that Allah may repay each soul what it has earned. Lo! Allah is swift at reckoning'. (Ibrahim: 49-51)*

(۱۴) وَكُلَّ إِنسَانٍ أَلْزَمْنَاهُ طَائِرَهُ فِي عُنُقِهِ ۖ وَنُخْرِجُ لَهُ يَوْمَ الْقِيَامَةِ كِتَابًا يَلْقَاهُ مَنشُورًا ۝
اقْرَأْ كِتَابَكَ كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا ۝

14. *'And every man's augury (good or bad deeds) have We fastened to his own neck, and We shall spread forth for him, on the Day of Resurrection, the book of his deeds wide open. (And it will be said unto him): Read your book, your soul suffices as reckoner against you this day'. (Make your reckoning for yourself; you need not be reckoned by anybody else). (Bani Israel: 13-14)*

(۱۵) كَلَّا ۚ سَنَكْتُبُ مَا يَقُولُ وَنَمُدُّ لَهُ مِنَ الْعَذَابِ مَدًّا ۝

15. *'Nay (it is not as the Kaafirs think), but We record that which anyone says (and We shall produce before him his book of deeds, on the Day of Resurrection).' (Mariam: 79)*

(۱۶) اقْتَرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِي غَفْلَةٍ مُّعْرِضُونَ ۝

16. *'Their Reckoning draweth near for mankind, while they are heedless and turn away (from preparation for it).' (al-Ambiya: 1)*

(۱۷) فَإِذَا نُفِخَ فِي الصُّورِ فَلَا أَنسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَتَسَاءَلُونَ ۝ فَمَن ثَقُلَتْ مَوَازِينُهُ
فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ۝ وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَٰئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ فِي جَهَنَّمَ خَالِدُونَ ۝
تَلْفَحُ وُجُوهَهُمُ النَّارُ وَهُمْ فِيهَا كَالِحُونَ ۝

17. *'And when the Trumpet (Soor) is blown (on the Day of Resurrection, people will be in great terror) so that there will be no kinship among them (they will become strangers to one another in the stupor of terror, as an Ayat says in another context: 'On the Day when a man flees from his brother'....) nor will they ask of one another. (And the balance will be raised for them). Then those whose scales (of good deeds) are heavy, they are the successful. And those whose scales are light, those are who will lose their souls, in hell abiding. The Fire will burn their faces, which will become distorted.' (al-Mo'minun: 101-104)*

(۱۸) وَالَّذِينَ كَفَرُوا أَعْمَالُهُمْ كَسَرَابٍ بِقِيعَةٍ يَحْسَبُهُ الظَّمْآنُ مَاءً حَتَّىٰ إِذَا جَاءَهُ لَمْ يَجِدْهُ شَيْئًا
وَوَجَدَ اللَّهَ عِندَهُ فَوَفَّاهُ حِسَابَهُ ۗ وَاللَّهُ سَرِيعُ الْحِسَابِ ۝

18. *'Those who disbelieve (are away from the light of true Guidance or Noor of Hidayat), their deeds are as a mirage in a desert: the thirsty one supposes it to be water (from distance), till he comes unto it and finds it to be nothing and finds in place thereof,*

Allah, Who pays him his account. And Allah is swift to take account.' (an-Nur: 39)

(١٩) إِنَّ الَّذِينَ يَضِلُّونَ عَن سَبِيلِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ بِمَا نَسُوا يَوْمَ الْحِسَابِ ۝

19. *'Lo! Those who wander (astray) from the path of Allah will have an awful doom, for as much as they forgot the Day of Reckoning.' (Saad: 26)*

(٢٠) الْيَوْمَ تُجْزَىٰ كُلُّ نَفْسٍ بِمَا كَسَبَتْ ۚ لَا ظُلْمَ الْيَوْمَ ۚ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ۝

20. *'This Day (the Day of Resurrection) shall each soul be requited that which it has earned; no wrong (will be done on) this Day. Lo! Allah is swift at reckoning.' (al-Mo'min: 17)*

(٢١) وَتَرَىٰ كُلَّ أُمَّةٍ جَاثِيَةً ۚ كُلُّ أُمَّةٍ تُدْعَىٰ إِلَىٰ كِتَابِهَا الْيَوْمَ تُجْزَوْنَ مَا كُنتُمْ تَعْمَلُونَ ۝ هَٰذَا كِتَابُنَا
يَنطِقُ عَلَيْكُم بِالْحَقِّ ۚ إِنَّا كُنَّا نَسْتَنسِخُ مَا كُنتُمْ تَعْمَلُونَ ۝

21. *'And (on the Day of Resurrection) you will see each nation crouching (on their knees, in terror), each nation summoned to its Record (of deeds). (And it will be said unto them): This Day you will be requited what you used to do. Our Book (in which your deeds are recorded) pronounces against you with truth. Lo! We have caused (all) that you did to be recorded (by the angels and this is now before you)' (al-Jaathiah: 28-29)*

(٢٢) إِذْ يَتَلَقَّى الْمُتَلَقِّيَانِ عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ قَعِيدٌ ۝ مَا يَلْفِظُ مِن قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ ۝

22. *'When the two Recorders (the angels, who make a ready record of everything said or done, record his doings), seated on the right hand and on the left. He utters no word but there is with him an observer ready (who makes a record of what he says; this is the Record of deeds).' (Qaaf: 17-18)*

(٢٣) يَوْمَئِذٍ تُعْرَضُونَ لَا تَخْفَىٰ مِنكُمْ خَافِيَةٌ ۝ فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ فَيَقُولُ هَاؤُمُ اقْرَءُوا
كِتَابِيَهْ ۝ إِنِّي ظَنَنتُ أَنِّي مُلَاقٍ حِسَابِيَهْ ۝ فَهُوَ فِي عِيشَةٍ رَّاضِيَةٍ ۝ فِي جَنَّةٍ عَالِيَةٍ ۝ قُطُوفُهَا
دَانِيَةٌ ۝ كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا أَسْلَفْتُمْ فِي الْأَيَّامِ الْخَالِيَةِ ۝ ....

23. *'The Day that you are brought (before Allah for Reckoning), not a secret of yours will be hidden. (Your Record will be given in*

your hands.) Then, he who is given his Record in his right hand, will say (rejoicing): (See and) read my book ! Surely I believed that I should have to face my Reckoning. (And I was preparing for this Day, in the world). Then, he will be in a blissful. In a high garden (Jannah). Whereof the clusters (of fruits) hang low, are easy to reach. (And it will be said to those therein): "Eat and drink at ease (enjoy yourselves) in return for what you sent on before you in past days. But as for him who is given his Record in his left hand, he will say (in utter remorse and sorrow): Oh, would that I had not been given my book, and knew not how my account stood! Ah! would that (Death) had made an end of me! Ah, my wealth has not been of any use to me! (Ah), my power (prestige) has perished. (It will be said) Take him, fetter him and then expose him to the fire of Jahannam, and then bind him in a chain whereof the length is seventy cubits! (al-Haaqqah: 18-32)

We have already quoted a part of this Ayat in the Chapter 'On Miserliness', at no.13.

وَإِنَّ عَلَيْكُمْ لَحَافِظِينَ ۝ كِرَامًا كَاتِبِينَ ۝ يَعْلَمُونَ مَا تَفْعَلُونَ ۝

24. *Verily there are above you, guardians (the angels that remember what you say or do); kind and honourable (writting down all your deeds). They know (and understand all) that you do. (And the same Record will be brought before you on the Day of Resurrection).' (al-Infitaar: 10-12)*

(٢٥) فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ ۝ فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا ۝ وَيَنقَلِبُ إِلَىٰ أَهْلِهِ مَسْرُورًا ۝
وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ وَرَاءَ ظَهْرِهِ ۝ فَسَوْفَ يَدْعُو ثُبُورًا ۝ وَيَصْلَىٰ سَعِيرًا ۝ إِنَّهُ كَانَ فِي أَهْلِهِ مَسْرُورًا ۝
إِنَّهُ ظَنَّ أَن لَّن يَحُورَ ۝

25. *'Then he who is given his Record in his right hand, he truly will get an easy Reckoning, and will return unto his people, in joy. But whoso is given his Record behind his back, he surely will invoke destruction (as men do when they are desperate, in sheer suffering) and he will be thrown into the fire of Jahannam. Truly, he lived among his people rejoicing (in the world). Truly did he think that he would not have to return (to Us). (al-Inshiqaaq: 7-14)*

إِنَّ إِلَيْنَا إِيَابَهُمْ ۝ ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ ۝

26. *'Lo! unto Us is their return; and (when it will be) for Us to call them to account.' (al-Ghashiya: 25-26)*

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

(٢٧) إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا ۝ وَأَخْرَجَتِ الْأَرْضُ أَثْقَالَهَا ۝ وَقَالَ الْإِنْسَانُ مَا لَهَا ۝ يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا ۝ بِأَنَّ رَبَّكَ أَوْحَىٰ لَهَا ۝ يَوْمَئِذٍ يَصْدُرُ النَّاسُ أَشْتَاتًا لِيُرَوْا أَعْمَالَهُمْ ۝ فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ۝ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ۝

27. *When the earth is shaken to her (utmost) convulsion (how tremendous will the convultion be when the entire earth is shaken in a sudden earthquake); and the earth throws up her burdens (hidden treasures and dead bodies); and man cries out (in bewilderment), 'what is the matter with it?' On that day shall it relate its chronicles (the accounts of good or bad deeds committed on the earth's surface). For (on that Day), thy Lord will have given it inspiration. On that Day, will men proceed in scattered companies to be shown their deeds (there will be companies of those 'near to Allah', companies of the pious ones and the companies of those condemned to go to Jahannam; each company will be sub-divided into various sections; there will be groups of the riders, groups of the pedestrians and the groups of those being dragged to Jahannam, on their faces, etc). Then anyone who has done an atom's weight of good(in the world) shall see it; and anyone who has done an atom's weight of evil, shall see it.' (al-Zilzal, 1 - 8)*

The above mentioned twenty seven Verses, about Reckoning and the compensation of deeds, have been given here as a sample. There are hundreds of other Verses which treat this and similar subjects in different ways. Similarly, there are thousands of Ahadith, too numerous for the scope of this book, about the severity of the Day of Reckoning. It is, therefore, imperative that we should spend part of our time (being wasted in earning worldly benefits) in deeds that will be useful for us in our eternal life. It is not too late, and we can do something before the time comes when we can only feel remorse.

Some Ahadith:

At this point, we shall recount a few Ahadith on these subjects:

Once, Aishah *Radhiallaho anha* thought of Jahannam and began to weep. When Rasulullah *Sallallaho alaihe wasallam* asked her about it, she replied, "My thought of Jahannam has moved me to tears. Will you ever think of your family members on that Day?" Rasulullah *Sallallaho alaihe wasallam* replied, "There are three occasions at which no one will think of others: (1) when the Balance is setup, till one knows whether the weight of one's good deeds is light or heavy; (ii) when the Book of deeds is handed to everybody, until he knows whether his Book of deeds comes into his right hand, or the left behind his back; (iii) and when Bridge of Siraat (the Pathway) is laid across Jahannam (and he is commanded to go across it), till he goes across successfully." *(Mishkaat)*

Ibne Abbas *Radhialllaho anho* says, "Men will face a reckoning of deeds on the Day of Resurrection: he whose virtues exceed his evil deeds (even by a single act of goodness) will go to Jannah; and he whose evil deeds exceed his virtues (by a single misdeed) will go to Jahannam". He then recited the Verse, *'As for those whose Scale is heavy'* (given at No:VI above) and added, 'The Scale will become heavy even with the addition of an atom's weight of virtue. He whose virtues are equal to his evil deeds, will go to the 'A'raaf' (the interspace between Jannah and Jahannam).'

Ali *Radhiallaho anho* says: "The scale (of virtues) of a person whose outer behaviour is better than his inner nature, will be lighter than the scale of a person whose innerself is better than his outer behaviour". Anas *Radhiallaho anho* narrates that Rasulullah *Sallallaho alaihe wasallam* said, "An angel will be deputed at the scale who, when he finds a person's scale (of virtues) to be heavy, will announce in a voice loud enough to be heard by all the creatures, 'So-and-so, son of so-and-so, has been blessed with eternal success, after which there is no misfortune'. And if the angel finds someone's Scale (of virtues) to be light, he will likewise proclaim him to be a wretched person, condemned to eternal misery." There are many Ahadith which relate to weighing of deeds. One relates that, "So huge will be the Balance that each of it's scales will be vast enough to contain the heavens and the earth and all that is there between them."

Jaabir *Radhiallaho anho* narrates that Rasulullah *Sallallaho alaihe wasallam* said, "The first thing to be put in the scale (of virtues) will be the expenditure of a man on his family." Rasulullah *Sallallaho alaihe wasallam* once said to Abu Zarr, "Let me tell you about two virtues which are easy to perform, but very heavy in the scale (of good deeds). They are: (i) good habits, and (ii) observing silence (i.e. not indulging in loose talk)." A Hadith says: "There are two expressions, which are very dear to Allah *Ta'ala*, very light on the tongue but very heavy on the scale. They are:

سُبْحَانَ اللهِ وَبِحَمْدِهٖ سُبْحَانَ اللهِ الْعَظِيْمِ

"Glory be to Allah! All praise be to Him. Glory be to Allah, Who is Incomparably Great!)"

According to another Hadith, Rasulullah *Sallallaho alaihe wasallam* said, "If anyone fulfils the need of one of his Muslim brothers, I shall stand by his side at the Scale (on the Day of Resurrection). If his virtues exceed his sins, well and good; if not, I shall intercede with Allah *Ta'ala* for him." Another Hadith says: "The ink of the Ulama and the blood of the martyrs will also be weighed on the Day of Resurrection and the ink will out-weigh the blood." Eesaa (Jesus) *Alaihissalaam* has said, "The virtues of the Ummah of Muhammad *Sallallaho alaihe wasallam* will be far heavier in the Scale than those of other people, because their tongues will be well accustomed to the recitation of the Kalimah, "Laa-ilaha-illallah." Abu Dardaa *Radhiallaho anho* says, "The scale (of virtues)of a person, who all the time thinks of his stomach (food and drinks)and sex, will be light." *(Durre Manthur)*

Another Hadith reports Rasulullah *Sallallaho alaihe wasallam* as saying: "The angel who records the virtues of a person on his right hand side,and is the 'Ameer' (commander) of the angel who records his evil deeds, and is on his left hand side. When the man performs an act of virtue, the angel on the right instantly records it with tenfold reward thereof, but when the man commits a sin, the angel on the left, being a subordinate, seeks permission of his 'Ameer', before recording it (in the Book). The angel on the right says to him: "Wait for six or seven hours". So, if the man repents of his sin during this time, the 'Ameer' does not allow the other angel to record it. But if the man does not repent, the angel on the left side makes a record of it." *(Durre Manthur)*

A number of Ahadith relate that Rasulullah *Sallallaho alaihe wasallam* said, "Mankind will face reckoning three times, on the Day of Resurrection. At the first two reckonings, they will be asked to render an account of certain things, they will answer questions and offer excuses etc., but at the third, the Book of their deeds will be given into their hands, some receiving them in their right hands and others, in their left." *(Durre Manthur).* It has been narrated in another Hadith that Rasulullah *Sallallaho alaihe wasallam* said, "Whoever possesses three qualities, Allah *Ta'ala* will subject him to an easy reckoning, and bless him with entry into Jannah through His mercy: (i) that you should show favour to him who is unkind to you; (ii) that you should join kinship with him who severs relations with you; and (iii) that you should forgive him who wrongs you." *(Durre Manthur)*

Rasulullah *Sallallaho alaihe wasallam* has said, "If you knew what I know of the circumstances of the Hereafter, you would laugh little (out of fear)and cry a lot, and not take delight in women in bed, but would take to the jungle crying (unto Allah)". When Abu Zarr *Radhiallaho anho* heard this, he said, "I wish I were a tree to be cut down! (i.e. I wish that I were not a human being and, thus, would escape such trials) . Another Hadith reports Rasulullah *Sallallaho alaihe wasallam* as saying, "On the Day of Resurrection, a (dead) man will rise from his grave in the same condition in which he died." (In whatever action, good or bad, a man is engaged at the time of his death, he will be in the same state when he rises from his grave on the Day of Resurrection). *(Mishkaat)*. Once Rasulullah *Sallallaho alaihe wasallam* delivered a sermon, in the course of which he said, "Listen carefully; this world is just a temporary benefit, of which everybody, the righteous and the wicked, take their share (taking greater benefits does not indicate a man's righteousness). The Akhirah is a definite event whose occurrence at a definite time is certain and in which a King Who is All-Powerful will pass Judgment, Infinite are His Powers. All that is good is there in Jannah, in its entirety; man should do whatever good he can, for it leads to Jannah. And evil in its entirety is in Jahannam; one should, therefore, avoid the least bit of evil, and should not take it lightly, as it may lead one to Jahannam. Be very particular about performing good deeds, for you stand in great danger of displeasing your Lord (you should ever be mindful of incurring the displeasure of Allah *Ta'ala* and should have due fear of Him). Bear in mind that you will be confronted with your deeds (and you will have to account for

them). He who does an atom's weight of good will see it, and he who does an atom's weight of evil will also see it." *(Mishkaat).*

Ali *Radhiallaho anho* says: "Everyday the world is turning away, i.e. getting farther, and Akhirah is coming nearer and both of them (the world and the Akhirah) have their devotees (adherents). So, do not be a seeker of the world, rather be a seeker of the Hereafter, for the present is the time for deeds and not for rendering an account, but tomorrow is the time for rendering an account and not for deed." *(Mishkaat)*

Rasulullah *Sallallaho alaihe wasallam* has said, "There will be three courts on the Day of Judgement: In one there is no pardon at all. This court will be held for cases of associating partners to Allah *Ta'ala* (i.e. in this court, a verdict will be given regarding Imaan (faith) or Kufr (dis-belief) of a person; and for 'Kufr' there is no pardon). In the other court, the persons who had wronged others will have to compensate them as a matter of due right. (Either a compensation will be taken from the wrong-doer or Allah *Ta'ala* will grant the wronged one a recompense from His Own Treasury). There will be a third court, which will decide the cases of Allah's rights over His creatures (i.e. what is obligatory for men to their Lord, like Faraaidh, etc.). In this court, Allah *Ta'ala* may be a bit lenient to the wrong doers; for this is a matter between them and their Lord; it is His discretion. If He wishes, He may demand His rights, or He may grant them a pardon."*(Mishkaat)*

Another Hadith reports Rasulullah *Sallallaho alaihe wasallam* as saying: "He who has violated the honour, or harmed the property (of a brother Muslim) should better seek forgiveness from the aggrieved today; for a time is soon coming when he will have neither Dinaar nor Dirham(and, on that Day, all reckoning will be made in terms of virtues and sins). If a wrong-doer is found to possess some virtues, a proportionate amount of these will be taken away from him and given to the wronged person as a compensation; but if he is found to possess no virtues, a proportionate amount of the wronged person's evil deeds will be added to the account of the wrong-doer." Thus, the wrong-doer may have to remain in Jahannam for a longer time, for he will also have to do penance for the sins of the wronged person. *(Mishkaat)*

Another Hadith says: "On the Day of Resurrection, the due rights will have to be paid to those to whom they are owed. So much so that the hornless goat will be avenged from a horned goat." *(Mishkaat).* Rasulullah *Sallallaho alaihe wasallam* once said, "Do you know the truly destitute." The Sahabah *Radhiallaho anhum* replied, "To us,he is the one who has neither Dirham nor property". Rasulullah *Sallallaho alaihe wasallam* said, "The destitute among my Ummah is he who will come, on the Day of Resurrection, with abudant virtues like Salaat, Fasting and Zakaat, but he will have abused some one, put a false blame on another, forcibly taken the money of another person or killed or beaten another. Then,some of his good deeds will be given to the aggrieved persons. Now, if his stock of virtues is exhausted before he has settled all the claims, a proprotionate amount of his evil deeds will be taken from him and added to his account and the man will thus be cast into Jahannam, notwithstanding his abundant virtues, to do penance for the wrongs done to others." *(Mishkaat).*

Faqih Abul Laith *Rahmatullah alaihe* says: "On the Day of Resurrection, when people rise from their graves, they will keep standing, waiting for seventy years, but no one will pay heed to them. They will weep bitterly, till their eyes become dry and drops of blood begin to drip from their eyes. Then they will be summoned to the Doomsday audience (Hashr) and the angels will begin to descend from the heavens: angels from each heaven will stand round the plain in a separate circle, one (circle) after the other". The Holy Qur'an describes this scene of the Assembly in the following Verses:

وَيَوْمَ تَشَقَّقُ السَّمَاءُ بِالْغَمَامِ وَنُزِّلَ الْمَلَٰٓئِكَةُ تَنْزِيلًا ۝ اَلْمُلْكُ يَوْمَئِذٍ الْحَقُّ لِلرَّحْمٰنِ وَكَانَ يَوْمًا
عَلَى الْكٰفِرِيْنَ عَسِيْرًا ۝ وَيَوْمَ يَعَضُّ الظَّالِمُ عَلٰى يَدَيْهِ يَقُوْلُ يٰلَيْتَنِي اتَّخَذْتُ مَعَ الرَّسُوْلِ سَبِيْلًا ۝
يٰوَيْلَتٰى لَيْتَنِيْ لَمْ اَتَّخِذْ فُلَانًا خَلِيْلًا ۝ لَقَدْ اَضَلَّنِيْ عَنِ الذِّكْرِ بَعْدَ اِذْ جَآءَنِيْ وَكَانَ الشَّيْطٰنُ لِلْاِنْسَانِ
خَذُوْلًا ۝

A Day when the heavens with the clouds will be rent asunder and the angels will be sent down,a grand descent. The Sovereignty on that Day will be the true Sovereignty belonging to the Beneficent One (ar-Rahman) (i.e. nobody will have any say in the matters regarding the Reckoning, rewards or punishment of deeds). And it will be a hard Day for the Kaafirs. On the Day when the wrong-doer will gnaw his hands,he will say: "Ah, would that I had chosen a way shown by the Rasul of Allah. Alas for me! Ah, that I had never taken such a one for friend! He verily led me astray from the Reminder

(from following the good counsel) after it had reached me. Truly, Shaitan was ever man's deserter in the very hour of need." (al-Furqaan: 25-29)

(A detailed account of how Shaitaan deserts a person at the hour of need occurs in Surrah Ibrahim.) According to another Hadith, Rasulullah *Sallallaho alaihe wasallam* once said, "At that time when people assemble on the Day of Resurrection, Allah *Ta'ala* will address the gathering of Jinn and men, telling them of His commandments and admonitions for life in the world and the entry of their actions in the Book of deeds, and further inform them that if they find virtues recorded in their Book they should be thankful to Allah *Ta'ala*; and those who do not find virtues recorded in their Book should blame none but themselves (for not heeding His command-ments)". Allah *Ta'ala* will then command Jahannam so that its punishment will be made visible to the people, on seeing which everybody will fall on his knees. Allah *Ta'ala* says regarding this:

وَإِن تَدْعُ مُثْقَلَةٌ إِلَىٰ حِمْلِهَا لَا يُحْمَلْ مِنْهُ شَيْءٌ وَلَوْ كَانَ ذَا قُرْبَىٰ

And thou will see every nation crouching, each nation. summoned to its record (of deeds) (al-Jathiya: 28)

Then Allah *Ta'ala* will start adjudicating between men, and even the case of the animals will be taken up. A horned goat will be required to compensate the hornless goat, whereafter the animals will be commanded to turn into dust. At that time, the non-believers will crave for death, saying:

يَا لَيْتَنِي كُنتُ تُرَابًا

'Would that I were (also changed to) dust.' (an-Naba: 40)

Another Hadith reports Rasulullah *Sallallaho alaihe wasallam* as saying: "Mankind will be assembled on the Day of Resurrection, naked as they were at brith. Aisha *Radhiallaho anha* asked, "When people will be naked and looking at one another, would they not feel ashamed of themselves. Rasulullah *Sallallaho alaihe wasallam* replied, "Their suffering on that Day will be far too severe for them to think of looking at one another; their eyes will be fixed on the heavens above and everybody will perspire according to his evil deeds, the sweat reaching the feet of some, the belly of others, while

still others will have their sweat covering even their mouths. The angels will stand encircling the 'Arsh' (Throne) of Allah *Ta'ala*. Then a person's name will be called out, whereupon he will come out of the multitude and will be made to stand in front of Allah *Ta'ala* and a proclamation shall be made: 'Let those who have any claims upon this man come forward.' Then those who have claims against him, or have been wronged by him, will be called forth, one after the other, and his virtues will be given to them in compensation for what he owed them. If his good deeds are exhausted before he repays what he owes them, some of their sins will be put in his record. After he has been laden with their sins, together with his own, he will be commanded to go into 'Haviyah' i.e. the hungry raging fire of Jahannam (as mentioned in Surah *al-Qaari'ah)*. Seeing this strictness in reckoning and the severity of punishment, every Nabi and every angel, however intimate he may be with Allah, will feel afraid on his own account, except those whom Allah *Ta'ala* has protected from all such fears, as a special favour. At this hour, everybody will be questioned about four things: how did he spend his life? how did he use his body ? What he did regarding the knowledge that he possessed? How he acquired his property and on what he spent it?" (A detailed acccount of this questioning has been given under Hadith No:VI, in the same Chapter.).

Ikramah *Radhiallaho anho* says, "On that Day, a father will say to his son, 'I am your father; and the son will acknowledge his favours to him, but when the father will ask him to give him one virtue, be it an atom's weight, so that his scale (of virtues) might possibly tilt the balance, the son will reply, "I am myself in a dangerous situation. I do not know what might happen to me, so I cannot afford to part with a single act of virtue". The man will then go to his wife, remind her of his relationship with her and of the favours he has been doing her, but she will also refuse to oblige him. In short, he will go to everyone, asking for a virtue." The Holy Qur'an describes this scene in the following verse:

وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرٰى وَإِنْ تَدْعُ مُثْقَلَةٌ إِلٰى حِمْلِهَا لَا يُحْمَلْ مِنْهُ شَيْءٌ وَّلَوْ كَانَ ذَا قُرْبٰى

And no burdened soul can bear another's burden (of sins) and, if one heavily laden cries (for help) with his load (of sins), nothing of it will be lifted even though he (unto whom he cries) be of kin (i.e. he will not help his relatives). (Tanbeh-ul-Ghafileen)

The version of *'Durre Manthur'* describes the same spectacle more explicitly: A father will say to his son, "How did I treat you in the world?" And the son will praise his kind behaviour towards him. The father will then ask him for one act of virtue and say, "I hope that it might be of help to me." The son will say to him, "Dear father, you have asked for a trifle, but I am helpless, for I am in an equally dangerous situation" The man will then go to his wife and ask her for help,but she will similarly refuse to oblige him, as mentioned in the Verses

يَآاَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمْ وَاخْشَوْا يَوْمًا لَّا يَجْزِيْ وَالِدٌ عَنْ وَّلَدِهٖ وَلَا مَوْلُوْدٌ هُوَ جَازٍ عَنْ وَّالِدِهٖ شَيْئًا اِنَّ وَعْدَ اللّٰهِ حَقٌّ فَلَا تَغُرَّنَّكُمُ الْحَيٰوةُ الدُّنْيَا وَلَا يَغُرَّنَّكُمْ بِاللّٰهِ الْغَرُوْرُ

O mankind! Keep your duty to your Lord and fear a Day when the parent will not be able to avail the child in aught, nor the child to avail the parent. Lo! Allah's promise is the very truth. (The Day is bound to come). Let not the life of the world beguile you (lest you should be too engrossed in the life of tne world to keep the Hereafter in mind), nor let the deceiver (Shaitan) beguile you, with regard to Allah (let not the Shaitan lead you astray and make you forgetful of that Day). (Luqman: 33)

فَاِذَا جَآءَتِ الصَّآخَّةُ ۝ يَوْمَ يَفِرُّ الْمَرْءُ مِنْ اَخِيْهِ ۝ وَاُمِّهٖ وَاَبِيْهِ ۝ وَصَاحِبَتِهٖ وَبَنِيْهِ ۝ لِكُلِّ امْرِئٍ مِّنْهُمْ يَوْمَئِذٍ شَاْنٌ يُّغْنِيْهِ ۝

But when the (deafening) Shout comes (i.e. the Day of Resurrection), On the Day when a man flees from his brother and his mother and his father and his wife and his children. (No one shall be able to help anybody else). Every man that Day shall have concern enough to make him heedless (of others). ('Abasa: 33-37)

Qataadah *Rahmatullah alaihe* commenting on these Verses says, "On the Day of Resurrection, nobody would like to come across any one of his kin or any person acquainted with him, for fear, lest he should demand something from him". *(Durre Manthur).* This subject forms the content of many Verses of the Holy Qur'an. It occurs so, **in Surah al-Baqarah:**

وَاتَّقُوْا يَوْمًا لَّا تَجْزِيْ نَفْسٌ عَنْ نَّفْسٍ شَيْئًا وَّلَا يُقْبَلُ مِنْهَا شَفَاعَةٌ وَّلَا يُؤْخَذُ مِنْهَا عَدْلٌ وَّلَا هُمْ يُنْصَرُوْنَ ۝

"And guard yourselves against the Day whcn no soul will in aught avail another (for example, the Salaat performed by one man

will not be accepted on behalf of another person), nor will intercession be accepted from it, nor will compensation (in terms of money) be received from it, nor will they be helped. (It will not be possible for anyone to avert their punishment by use of force)."(al-Baqarah: 48)

In this Verse, Allah *Ta'ala*, after recounting the various ways in which people help one another, has warned us that, in no way will anybody be able to help anyone else. There are four ways of helping a person:

1. A powerful person may intervene and thus, avert the punishment by use of force; this may be termed as 'Nusrat'. Allah *Ta'ala* has ruled out any such possibility.
2. A man may avert the punishment of another person, even without the use of force, in two ways:

(a) Without paying any compensation i.e. through intercession;
(b) By paying compensation, which, again, can be of two kinds viz. (i) physical compensation, or (ii) material compensation.

The Verse rejects all these possible ways of helping one another. Similarly, the same subject has been treated in many other Verses of the Holy Qur'an with slight variations.

In this connection, it should be borne in mind that the sinners, among the Muslims, would not be treated at par with the non-believers. The Ulama are agreed that the non-believers cannot escape their punishment even though a Nabi, saint or angel (however close he may be to Allah *Ta'ala*) should intercede for them. As for the case of sinners among the Muslims, the above mentioned Verses and Ahadith indicate that, after a specific time on the Day of Reckoning, the pious men, Ambiya and others, will be allowed to intercede for them. Many Verses of the Holy Qur'an testify to the truth of this statement. For example, it occurs so in Surah Taa Haa. 109):

يَوْمَئِذٍ لَّا تَنفَعُ الشَّفَاعَةُ إِلَّا مَنْ أَذِنَ لَهُ

"On that Day no intercession shall avail, save (that of) him unto whom (i.e. a Nabi or a saint) the Beneficent has given leave (in favour of a person) for whom He is pleased to accept (intercession)".

But it is worthy of note that nobody knows, for certain, whether or not Allah *Ta'ala* will allow His pious men to intercede for him on the Day of Resurrection. One should, of course, entertain good expectations of the Bounty of Allah *Ta'ala*, but no one can be sure of being forgiven through the intercession of the pious beings. We should, therefore, be fearful of the Day of Resurrection, which is the severest Day; and try to protect ourselves against its severities, which can only be done now, in the present time. Giving Sadaqah, plentifully, is very beneficial for protection against the severity of that Day. We have quoted a large number of Verses and Ahadith, on this subject, in Chapter One of this book. There is a well-known Hadith which reports Rasulullah *Sallallaho alaihe wasallam* as saying, "Guard yourselves against the Fire of Jahannam, even though it be with half a date (given as Sadaqah)" and again, "Sadaqah finishes sins, as water extinguishes fire;" so also, "On the Day of Resurrection a person shall be in the shade of his Sadaqah." *(Ithaaf)*

The Hadith means that, on that Day, when the intensity of heat will cause a person to sweat profusely, the perspiration reaching even up to their mouths, people will be in the shade of their Sadaqah, the coolness of the shade being in accordance with the extent of his Sadaqah; the greater the amount of Sadaqah, the cooler and the more pleasant will be the shade. Rasulullah *Sallallaho alaihe wasallam* has also said, "Sadaqah appeases the wrath of Allah *Ta'ala* and also averts a bad end". *(Mishkaat)*. Luqman advised his son, "Whenever you happen to commit a sin, give something away as Sadaqah". We have already narrated the story of an unchaste woman who was granted forgiveness for giving some water to a thirsty dog *(Chapter 1 - Hadith: 10)*

Ubaid bin Umair *Rahmatullah alaihe* says: "On the Day of Resurrection, mankind will be assembled in utter hunger, parched with thirst and stark naked. Then Allah *Ta'ala* will feed one who has fed someone for the pleasure of Allah *Ta'ala*; and give a drink to him who has given a drink to someone for pleasure of Allah *Ta'ala*; and clothe one who has clothed someone, for the pleasure of Allah *Ta'ala*." *(Ihyaa)*. We have already quoted a Tradition in Chapter one, under Hadith Eleven, to the following effect, "On the Day of Resurrection, the dwellers of Jahannam will be drawn up in a row line and when one of the pious and perfect Muslims passes by them, one of the Jahannamis will ask the pious man to intercede for him

with Allah *Ta'ala*. The man will ask him who he is, and he will reply, 'Do you not recognise me? I am one who gave you a drink on such and such day." Another Hadith mentions that "On the Day of Resurrection when the Jannatis (dwellers of Jannah) and the Jahannamis (the dwellers of Jahannam) will be drawn up in two separate rows (lines), a man among the Jahannamis will happen to see a person standing in the rows of the Jannatis and remind him of a favour he had done him in the world. The Jannati will catch him by the hand and take him to the presence of Allah *Ta'ala*, and say, 'O Allah, this man did me such and such favour in the world,' and Allah *Ta'ala* will grant him forgiveness, in His Infinite Mercy."

Another Hadith indicates thus: "On the Day of Resurrection, an announcement will be made: 'Where are the poor among the Ummah of Muhammad? Rise, go about in the Assembly (*Maidan-e-Hashr)* and look for those who have given you a morsel of food or some drink or a piece of new or worn-out cloth for my pleasure. Hold all such people by the hand and bring them into Jannah'. At this, the poor ones among this Ummah will rise, go about the plain, search out all such people and bring them into Jannah". Another Hadith has it to the following effect: On the Day of Resurrection, someone will make an announcement, "Where are those who honoured the poor and the humble ones? Let them go to Jannah this Day, without fear or grieving any more." We have mentioned another Tradition under Hadith Thirteen in the same Chapter which is as follows: "If anyone removes a brother Muslim's hardship, Allah *Ta'ala* will remove, from him, one of his hardship on the Day of Resurrection; and if anybody covers up a brother Muslim's shortcoming, Allah *Ta'ala* will cover up his shortcomings, on the Day of Resurrection." And, under Hadith Fourteen, we have quoted the following Tradition: "He who helps one who is in distress will be firm and steadfast on a Day when, even, the mountains will be shaken to their very foundation". We also quoted the following Verse at No. Thirty four in Chapter One:

إِنَّ الْأَبْرَارَ يَشْرَبُونَ مِن كَأْسٍ كَانَ مِزَاجُهَا كَافُورًا ۝ عَيْنًا يَشْرَبُ بِهَا عِبَادُ اللَّهِ يُفَجِّرُونَهَا تَفْجِيرًا ۝
يُوفُونَ بِالنَّذْرِ وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا ۝ وَيُطْعِمُونَ الطَّعَامَ عَلَىٰ حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا ۝
إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ لَا نُرِيدُ مِنكُمْ جَزَاءً وَلَا شُكُورًا ۝ إِنَّا نَخَافُ مِن رَّبِّنَا يَوْمًا عَبُوسًا قَمْطَرِيرًا ۝ فَوَقَاهُمُ
اللَّهُ شَرَّ ذَٰلِكَ الْيَوْمِ وَلَقَّاهُمْ نَضْرَةً وَسُرُورًا ۝

"And (they) feed the needy one, the orphan and the prisoner (among the Kaafirs), for the love of Him (Allah Ta'ala), (saying), "We feed you for the sake of (Allah only. We wish for no reward, nor thanks from you. Lo! We fear from our Lord a Day of frowning and of wrath. Therefore, Allah has warded off from them the evil of that Day and has made them find brightness (of face) and joy." (ad-Dahr, 8, 9, 10,11)

To conclude, we have discussed the subject in detail in Chapter One (Volume one) of this book, viz. that Sadaqah, when it is given in large quantities and frequently, proves to be very beneficial for protection against the severities of the Day of Resurrection. In this Verse, Allah *Ta'ala* has promised protection to those who give away Sadaqah for the love of Him. What can be more reassuring than a promise from Allah *Ta'ala*?

CHAPTER 7

ANECDOTES OF ASCENTICS AND THOSE WHO SPENT FOR THE CAUSE OF ALLAH

I propose to narrate in this Chapter some anecdotes from the lives of the ascetics. They realised the true character of this world and that of the Akhirah and showed great indifference to the false attractions of the world and made ample provision for the Akhirah.

'Zuhd' (Abstenance) and generosity are two qualities readily distinguishable from each other, although both are closely associated with each other in regard to results. The reason is that an ascetic (Zahid) who is not interested in things of this world will, of necessity, be generous in spending money. If a person finds something that he does not want to keep with him, he will naturally give it away generously. Similarly, only such people can be generous who have no love for wealth; the more attached a person is to worldly wealth, the more miserly will he be in spending money. In view of this fact, we have narrated, in this Chapter, the stories of generosity as well as those about ascenticism and renunciation. For the same reason, we have included in this book, which deals primarily with the Virtues' of charity, some Verses and Ahadith about 'Zuhd' (asceticism).

So long as a person loves wealth, which is, in reality, the dross and filth of the world, he does not feel inclined to spend it for the cause of Allah. Even though his heart might sometimes exhort him to show generosity, his inclination will not be to part with money. Rasulullah *Sallallaho alaihe wasallam* has illustrated the same point by a very cogent example, in the following Hadith:

"A niggardly person and the one who gives Sadaqah are like two men who are wearing coats of chain mail, in such a manner that their hands are also pressed close to their chests instead of protruding out of the coats. So, whenever the one accustomed to give Sadaqah intends to do so, the coat of chain mail expands for him and his hands come out of it, instantly; but when the niggardly man intends to give Sadaqah, the coat of armour contracts, pressing him more closely, and he cannot move his hands." *(Mishkaat).* The

Hadith means that, whenever a generous man thinks of spending money, his heart opens up for it and he can give Sadaqah, without much ado. But a miser, even though he might sometimes be persuaded to spend money, yet finds it hard to do so, inhibited by something within him. And he feels like a person wearing a coat of armour with his hands pressed closely to his chest, unable to move his hands; he vainly tries to coax himself to spend something, but he cannot bring himself to part with the money. It is, indeed, a very apt simile and very true of the miserly people. We notice, in everyday life, that a niggardly person cannot spend money even though he sometimes wishes to do so. If an occasion demands an expenditure of ten rupees, a miser will find it hard to part with ten paisas.

ONE

The entire life-history of **Abu Bakr Siddiq** *Radhiallaho anho* is full of anecdotes on this subject of generosity, too numerous for the scope of this volume. It is common knowledge that, on the occasion of the Tabuk expedition, when Rasulullah *Sallallaho alaihe wasallam* exhorted the Sahabah to make contributions, Abu Bakr Siddiq *Radhiallaho anho* brought all that he possessed and, when Rasulullah *Sallallaho alaihe wasallam* asked him what he had kept for his family, he replied, "I have kept for them the good will of Allah and His Rasul." A detailed account of this incident has been given in my Book, 'The stories of Sahabah', together with many other stories on the same subject. Those stories will reveal to the reader self-sacrifice, sympathy towards others and generosity in spending for the cause of Allah with their peculiarities. If we were to possess of these virtues, to some extent, everybody would be impressed by us. With the Sahabah *Radhiallaho anhum*, such incidents were a matter of daily occurrence.

As for Abu Bakr Siddique *Radhiallaho anho*, it should suffice to say that Allah *Ta'ala* Himself has praised his magnanimity in the following Verses of the Holy Qur'an:

وَسَيُجَنَّبُهَا الْأَتْقَى ۝ الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّى ۝ وَمَا لِأَحَدٍ عِنْدَهُ مِنْ نِعْمَةٍ تُجْزَى ۝
إِلَّا ابْتِغَاءَ وَجْهِ رَبِّهِ الْأَعْلَى ۝ وَلَسَوْفَ يَرْضَى ۝

"Far removed from it (the flaming Fire) will be the righteous, Who gives his wealth (for the cause of Allah) that he may grow (in goodness). With no other motive for reward but seeking the purpose of his Lord, the Most High. (He does not owe anybody a favour, for which a reward is expected of him, in return. But spends solely for the pleasure of Allah). (al-Lail: 17-20)

These Verses affirm the very high standard of selfless devotion to Allah *Ta'ala* attained by Abu Bakr *Radhiallaho anho.* It is quite commendable to do good in return for a favour, but it cannot compare with an act of generosity performed on one's own initiative. *(Bayan-ul-Qur'an).* Ibn-ul-Jauzi *Rahmatullah alaihe* says, "The Ulama are agreed that these Verses were revealed concerning Abu Bakr Siddiq *Radhiallaho anho.*" Abu Hurairah *Radhiallaho anho* reports Rasulullah *Sallallaho alaihe wasallam* as saying: "No one's property has benefited me more than that of Abu Bakr." Hearing this, Abu Bakr *Radhiallaho anho* wept and said, "O Rasulullah *(Sallallaho alaihe wasallam)* do I and my property belong to anyone else except you?" The Hadith has been transmitted on the authority of many Sahabah *Radhiallaho anhum,* through various chains of narration. In one version, Sa'eed-bin-Almusayyab adds, "Rasulullah *Sallallaho alaihe wasallam* made use of Abu Bakr's property as if it were his own". 'Urwah *Radhiallaho anho* says that, on the day when Abu Bakr *Radhiallaho anho* embraced Islam, he had forty thousand Dirhams (silver-pieces) in his possession and he spent all of these on Rasulullah *Sallallaho alaihe wasallam* (i.e. in seeking his pleasure). Another Hadith says, "On the day when Abu Bakr *Radhiallaho anho* embraced Islam, he had in his possession forty thousand Dirhams; and when he made Hijrah (migration) to Medinah, he had no more than five thousand; The entire sum he had spent on different religious requirements and upon freeing of slaves who were being persecuted for their acceptance of Islam." *(Tareekh-ul-Khulafaa).* Abdullah bin Zubair *Radhiallaho anho* says: "Abu Bakr used to buy the physically weak slaves and set them free." Once his father, Abu Quhafah said to him, 'If at all you must set free slaves, I suggest that you should select those who are strong in body, so that they might help you at the hour of your need,"Abu Bakr *Radhiallaho anho* replied, "I do not set them free for my own sake; I do so solely to please Allah *Ta'ala.*" *(Durre Manthur).* The reward, granted by Allah *Ta'ala,* for helping the weak is far greater than that for helping strong people. Another Hadith reports Rasulullah *Sallallaho alaihe wasallam* saying:, "There is no one who has obliged me with a favour without my com-pensating him, except Abu Bakr. Verily, he has done me favours for which Allah *Ta'ala* Himself will reward him on the Day of Resur-rection. And the property of no one has ever benefited me as has the property of Abu Bakr." (Tareekh-ul-Khulafaa).

TWO

A person once came to **Imaam Hasan** *Radhiallaho anho* and asked him to help him in his need. The Imaam said to him, "You have put me under an obligation by asking me a favour and it has become incumbent upon me to give you enough money to meet this requirement and worthy of being presented to a man of your status. But, at this moment, my financial position does not allow me to give you as much as I should. Whatever amount a man might spend for the cause of Allah, it would seem insignificant (when set against the infinite bounties of Allah to him), but I am helpless, for I do not possess as much as I should give you as a sign of my gratitude to you for letting me know about your need. Now, if you are willing to accept as much as I can afford to give you and do not want me to procure more from other sources, I shall be glad to present to you the little amount I possess, though it will fail to fulfil my obligation to you." The man said, "O son of Rasulullah, I shall be glad to accept whatever amount you bestow upon me, and feel grateful to you, and believe you to be incapable of giving more".

The Imaam then told his treasurer to fetch whatever remained of the three hundred thousand Dirhams he had put in his custody. The treasurer brought fifty thousand Dirhams (the rest had already been spent on similar occasions), whereupon Imaam Hasan *Radhiallaho anho* said, "I also remember giving you five hundred Dinaars (gold-pieces)", and the treasurer said that he had them in his possession. The Imaam told him to fetch the Dinaars as well, and then asked the man to fetch some porters to carry this fortune to his house. When he brought two porters, Hasan *Radhiallaho anho* gave him the entire fortune and, as he was leaving, the Imaam took off his upper garment and gave it to him, saying, "It is also my duty to pay the wages of the labourers for carrying the money to your house; sell this garment and give the money to them as wages." At this, the slaves of the Imaam *Radhiallaho anho* said to him, "We have been left with nothing to buy us our food; you have given away your entire fortune." The Imaam said, "I have perfect faith in the Bounty of Allah *Ta'ala* and I earnestly hope that He will grant me bounteous reward for this act of kindness." *(Ihyaa)*. Just imagine! The Imaam *Radhiallaho anho* gave away such a large fortune, keeping back nothing with him and yet he felt sorry at the thought that he had not given the man his due.

THREE

Once a group of the Qaris (well-versed in reciting the Qur'an) from Basrah came to **Abdullah Bin Abbas** *Radhiallaho anho* and said to him, "There is a pious man living in our neighbourhood, who frequently observes fasts and spends long hours nightly standing in Tahajjud Salaat. So devout is he that each one of us envies him and longs to be like him in devotion. He has given his daughter in marriage to his nephew, but he cannot afford to provide a dowry to his daughter." 'Abdullah Bin Abbas *Radhiallaho anho* took them to his house and, taking six bags of Dinaars from a box, handed them the money, asking them to take it to the pious man. They were just leaving, when Ibne Abbas *Radhiallaho anho* said, "I don't think it is a fair way of helping him. If we give him the money, he will have a lot of botheration in arranging things for the dowry, and much of his precious time will be wasted in buying things and his programme of worship will be disturbed. Wordly wealth is too worthless to engage the attention of a devout Mo'min. I am sure it is not below our dignity to serve a brother Muslim. Let us, then, make arrangements for the marriage, buy the items for the dowry and then give all these to our neighbour." The Qaris agreed to the proposal and they bought all the necessities with the money and handed them over to the pious man. *(Ihyaa)*

FOUR

Abul Hasan Madaini relates that, once, **Imaam Hasan, Imaam Husain and Abdullah Bin Ja'far** *Radhiallaho anhum* were going for Hajj. The camels carrying their provisions were lost on the way and they continued their journey without food or drink. They came upon a bedouin tent, in which there sat an old woman, and on asking her, if she had anything (water, milk, butter-milk, etc.) to drink, she said that she had. So, they dismounted from their camels. The old woman had only one she-goat, which was very thin and lean. She asked them to milk it and share the milk among themselves. They did so and drank it's milk, dividing it among themselves Then they asked the good woman if she had anything to eat and she said, "I have got this she-goat only; but if you slaughter it, I shall cook its meat for you". They slaughtered the goat, which the woman cooked and served to them. They ate their fill and, in the evening when they were going to start their journey, they said to her, "We are Hashamites and we are going for Hajj; when after Hajj we get

back to Madinah safe and sound, do visit us there, and we shall repay you for your hospitality, Insha-Allah". After they had departed, the old woman's husband came back home (from the forest) and she told him all about the guests from the Banu Hashim. He was angry and scolded her saying, "You slaughtered your goat for strangers; you do not know who they were and where they came from. How do we know that they were Hashimites?" He was silent after rebuking her.

In course of time, the old man and his wife became very poor and went to Medinah Munawwarah to look for some odd jobs to earn their living. During the day, they used to gather dried camel-dung (which was used as fuel), which they sold in the evening, thus earning for themselves a bare living. One day, the old woman was gathering camel-dung as usual when she passed in front of the house of Imaam Hasan *Radhiallaho anho* who saw her and, recognizing her, sent his servant to invite her to come into his house. When she came, the Imaam said to her, "Do you know me?" When she said that she didn't, he replied, "I am your guest who drank the milk of your she-goat and then slaughtered it to eat its meat". The old woman still did not recognize him and said, in amazement, "My Lord! Are you the same person?" The Imaam again told her that he was the same guest and ordered his men to buy a thousand goats for her, which were immediately purchased and gifted to the old lady, together with a thousand Dinaars in cash. The Imaam *Radhiallaho anho* then sent her, in company with his servant, to his younger brother, Imaam Husain *Radhiallaho anho*, who asked her how much the elder brother had given her in return for her hospitality and, when he was told about it, he also gave her a thousand goats and a thousand Dinaars (gold pieces) in cash. Imaam Hasan sent her, in turn, to Abdullah bin Ja'far *Radhiallaho anho* who, when he learnt what the two brothers had gifted to her, gave her two thousand goats and two thousands Dinaars in cash, saying, "If you had come to me before going to Imaam Hasan, I would have given you even more money in reward". The old lady went to her husband with four thousand goats and four thousand Dinaars and said to him, "Here is something in return for our thin and weak goat". *(Ihyaa)*

FIVE

Once, **Abdullah bin Aamir Bin Kuraiz *Radhiallaho anho*, who was a cousin of Uthman *Radhiallaho anho*, came out of the Masjid**

(at night) and was going home. He came across a young man. The youth also began to walk in the same direction and Abdullah said to him, "Young man, have you got any business with me?" The man replied, "No sir, I wish you a good life and eternal success. I saw that you were walking alone at this hour of the night and I thought I had better accompany you to your place, lest anything untoward should happen (May Allah forbid that)! I just want to accompany you for the sake of your security". Abdullah *Radhiallaho anho* was greatly pleased; he caught the young man by the hand and took him to his house. On reaching there, Abdullah *Radhiallaho anho* gave him a thousand Dinaars (gold pieces) and said, "Here is something for your personal needs; your elders have taught you excellent manners." *(Ihyaa)*

SIX

Abdullah bin Abbas *Radhiallaho anho* relates: In the times of Rasulullah *Sallallaho alaihe wasallam,* a certain man had a date-palm tree growing in the courtyard of his house. A branch of the tree was hanging above the house of one of his neighbours who was a poor man. When the rich man climbed the tree to pick fruit and shook its branches, some of its dates fell into the poor man's compound and his children picked them from the ground. At this, the rich man would climb down, go into his neighbour's house and snatch the dates from the children. And, if he saw a child chewing a date, the man would thrust his fingers into his mouth and take out the date. The poor man went to Rasulullah *Sallallaho alaihe wasallam* and complained against his neighbour. Rasulullah *Sallallaho alaihe wasallam* heard his complaint and sent him away, but then called the owner of the date-palm into his presence and said to him, "Are you willing to give me the date-palm hanging above your neighbour's house, in return for which I promise you a date-palm tree in Jannah?" The man said, "O Rasulullah, many people have desired to buy this tree and I also possess many other date-palms; but I like its dates very much and, therefore, I have not sold it to anyone, and thus excused himself from giving the tree away." (As he was the lawful owner, Rasulullah *Sallallaho alaihe wasallam* did not insist on buying the tree from him, against his will). When the man went away, a Sahabi, who had been listening to this conversation, came forward and said, "O Rasulullah, do you also promise me a tree in Jannah, if I buy that date-palm from him and present it to you?" Rasulullah *Sallallaho alaihe wasallam* replied, "Certainly, I promise

you the same." At this, the Sahabi got up, went over to the owner of the tree and said to him, "I also own a plantation of date-palms. Can you sell that tree of yours at any price?" The man said, "Rasulullah *Sallallaho alaihe wasallam* promised me a tree in Jannah in return for this date-palm, but I declined the offer. The fact is that I like this tree very much. I might sell it, but nobody would pay the price I demand for it." The Sahabi said, "How much do you demand?" 'and the man said, "I could give it in exchange for forty date-palms." The Sahabi said, "This seems too much for a crooked tree, but are you sure that you would give this tree in exchange for forty date-palms?" 'The man said, "Certainly, and if you confirm the bargain, adjure on oath." The Sahabi swore that he was willing to buy that tree for forty date-palms, but the man backed out of the agreement and refused to sell the tree. The Sahabi said to him, "You cannot back out now, for I am on an oath to buy it." The man said, "All right , but all the forty trees should be growing in one and the same place." 'The Sahabi thought for a while and said, "Yes, all the trees are growing in one and the same place." When the bargain was finally settled, the Sahabi came to Rasulullah *Sallallaho alaihe wasallam* and said, 'I have bought the date-palm tree and I present it to you." Rasulullah *Sallallaho alaihe wasallam* went to the poor man's house and bestowed the tree upon him as a gift. It was after this episode that Surah al -Leyl was revealed. *(Durre Manthur)*

SEVEN

A man once visited **Abdullah Bin Ja'far** *Radhiallaho anho* and recited two couplets, which meant:

When you do a favour or behave generously, see that you are doing so to those who deserve your bounty;

For, only then a favour is worth its name;

Do not favour a man who deserves it not;
And, when you do favour to someone, seek thereby the pleasure of Allah alone;

(For, then, you can do favours to the non-Muslims and the animals alike, without giving thought to whether they deserve it or not;)

Or, let your favours be showered upon your kinsmen (for, their kinship with you makes them worthy of your bounties);

Without their being deserving or not;

Except for these two considerations, do not let your bounty be wasted upon the non-deserving.

The remarks were directed to Abdullah bin Jaf'ar *Radhiallaho anho* himself, who was famous for his generosity,which was at once general and all-embracing. Hearing this, Abdullah bin Ja'far *Radhiallaho anho* said, "Such poetry makes one stingy and mean in money matters; I would rather shower my favours, like rain, upon all and sundry. If my bounty benefits the noble and the deserving, well and good, for, they are worthy of it; if it reaches those who do not deserve it, I shall blame myself for possessing money which is fit only to pass into non-deserving and ungrateful hand. (*Ihyaa*). The words were spoken by Abdullah *Radhiallaho anho* in sheer humility; he modestly thought that his property was worthless, which was fit only for the non-deserving people.

EIGHT

Once **Muhammad bin Munkadir** *Rahmatullah alaihe* visited Aishah *Radhiallho anha* at her place and told her that he was hard pressed for money and needed her help badly. Aishah *Radhiallaho anha* said to him, "I am sorry; I don't have anything with me at present", and added, "even if I possessed ten thousand (Dirhams or Dinaars), I would give you the entire amount". Hearing this, Muhammad *Rahmatullah alaihe* went away but, not before long, a man brought her a gift of ten thousand (Dirhams or Dinaars) from Khalid bin Asad *Radhiallaho anho*. She said, "I have been put to trial for what I just said to Ibn-ul-Munkadir", and immediately sent for him and gave him the entire amount as a gift. Muhammad bin Munkadir *Rahmatullah alaihe* spent one thousand Dirhams on marrying a slave-girl, from whom he had three sons, Muhammad, Abu Bakr and Umar by name. All three were well-known for their piety in Madinah Munawwarah. Aishah *Radhiallaho anha* will have, of course, a due share in the benefits from the devotions of these three beings, because her generous gift to Ibne Munkadir *Rahmatullah alaihe* brought about the marriage of their parents. *(Tahzeeb-ut-Tahzeeb).*

There are numerous stories about the magnanimity of Aishah *Radhiallaho anha* like her illustrious father, Abu Bakr Siddique *Radhiallaho anho*. We have narrated an episode in the book. 'The stories of Sahabah, in which it is related how she distributed, among the poor and the needy, two bags, amounting to one hundred thousand Dirhams, not keeping back a single Dirham for herself to buy some meat for the 'Iftaar'. There is another story that, on one occasion, she distributed a hundred and eighty thousand Dirhams among the poor. Tameem bin 'Urwah *Rahmatullah alaihe* narrates, "Once I saw Aishah *Radhaillaho anha* distributing seventy thousand Dirhams among the poor, while she herself was wearing a patched shirt." Aishah *Radhiallaho anha* was an aunt of Tameem's father. *(Ithaaf)*

NINE

Aban bin Uthman *Rahmatullah alaihe* relates: "Once, a certain man made a plan to harass **Abdullah bin Abbas** *Radhiallaho anho* and to bring him disrepute. He went to all the chieftains of the Quraish, telling them that Ibne Abbas *Radhiallaho anho* had invited them to a feast, on the following morning. The man went about, inviting people, on behalf of Ibne Abbas. Next day, a great many people gathered in the house of Ibne Abbas *Radhiallaho anho*, who, on learning the truth of the matter, asked the people to be seated and arranged fruit from the market and invited them to partake of it. While Ibne Abbas sat with them and started to talk, a large number of cooks began to prepare food for the guests. They were still enjoying the fruit when the meals were ready and served before them. When everybody had taken his fill, Ibne Abbas *Radhiallaho anho* asked his treasurer, "Can we afford to arrange such feasts everyday?" When the treasurer said that he could, Ibne Abbas said, "All of you are cordially invited to have meals with me every morning." *(Ithaaf)*

The incident occured in the times when the Sahabah *Radhiallaho anhum* had conquests in rapid succession and the wealth of the world was in their possession. But the Sahabah *Radhiallaho anhum* spent so generously that they kept nothing with them. In the matter of money they were like sieves, as it were, that cannot hold water. A Sahabi *Radhiallaho anho* would come to possess a large fortune, in consequence of a conquest, but then he would spend everything in his possession, and would not keep with himself a

single Dirham for a meal. They were neither accustomed to hoard money, nor to put by anything for their future needs. Hundreds of thousand of Dirhams, their share of booty, were spent within minutes.

TEN

Waqidi *Rahmatullah alaihe* has related the following story: I had two frineds, a Hashamite and a non-Hashamite, and we were very intimate with one another, like three inseparable companions. I was in straitened circumstances and when the day of Eid drew near, my wife said to me, "We can be patient in all circumstances, but I cannot bear to see my children weeping and crying. I feel as though my heart would break, when I see them in rags, while other children in our neighbourhood are buying new clothes and other fine things for Eid. Watching them, our children feel miserable, and my heart is filled with pity for them. If you could get me some money from somewhere, I would sew new clothes for them." Hearing this, I wrote a note to my Hashamite friend, telling him about my sad plight. He sent me a sealed bag containing one thousand Dirhams, with the word that I could use the amount as I liked. I had hardly tasted the pleasure of receiving such a valuable gift, when I received a note from the other (non-Hashamite) friend, telling me about his poverty and dire need (like the one I had written to my friend). I sent the sealed bag of Dirhams to my non-Hashamite friend. Feeling shy of going home empty-handed, I stayed in the Masjid for two days, and on the third day, went home and told my wife the whole truth about the sealed bag. Surprisingly enough, she did not complain at all, but rather appreciated my generosity, and said that I had behaved excellently towards my friend. As we sat talking to each other, my Hashamite friend came with the same bag that he had sent me three days before and said, "Tell me the truth about this bag. How has it reached me again?" I explained to him how I had sent it to our non-Hashmite friend, immediately after receiving it, and he said, "When I received your note, I had nothing in my possession except this bag, which I sent to you. But, then, I wrote to my non-Hashamite friend asking him for help and I was surprised when he sent me my own sealed bag which I had sent to you. Wondering how it had reached him, I have come to you to solve the mystery." After this we gave one hundred Dirhams to the lady, and distributed the remaining nine hundred Dirhams equally among ourselves. Somehow, Khalifah Mamoon Rashid came to know of this incident and called me to his

court. I related the whole story and he gave us seven thousand Dirhams as a reward, two thousand Dirhams to each one of us and one thousand Dirhams to the lady. *(Ithaaf)*.

ELEVEN

Once **Abdullah Bin Ja'far** *Radhiallaho anho* passed by an orchard, in Madinah Munawwarah, of which the caretaker was an Abyssinian slave. Abdullah bin Ja'far *Radhiallaho anho* saw the slave taking food while a dog sat in front him. Every time the slave put a morsel of food into his mouth, he threw another morsel, as big as his own, on to the dog. Ibne Ja'far *Radhiallaho anho* stood watching for a while. When the meal was finished, he went over to the slave and asked him, "Who is your master?" 'The slave replied that he belonged to the descendants of Uthman *Radhiallaho anho.* Ibne Ja'far *Radhiallaho anho* said, "I saw you doing something very strange". The slave asked him what it was and he said, "After each morsel of food that you took, you gave another to your dog." The slave said, "This dog has been my companion for many years and I must give it a fair share of my food. Ibne Ja'far *Radhiallaho anho* said, " A dog can be fed on something of inferior quality." The slave said, "I feel ashamed to face Allah *Ta'ala* that I should eat while one of His creatures is watching me with a hungry look."

After this, Abdullah Bin Ja'far *Radhiallaho anho* came back, went to the descendants of Uthman *Radhiallaho anho* and said that he had come to ask for a favour. When they said, "Please let us know," he replied that he wanted to buy such and such garden and they said that they would be pleased to present it to him as a gift. They insisted on his accepting it free of charge, but he said that he must buy it on payment. At last, the price was fixed and Ibne Ja'far purchased the garden. He then said that he also wanted to have the slave who worked in the garden. They requested that they should be excused, for, the slave had been with them since his childhood and they would be grieved to part from him. But when Ibne Ja'far *Radhiallaho anho* insisted, they agreed to let him have the slave as well. After purchasing the garden and the slave, Ibne Ja'far went to the garden and said to the slave," I have bought this garden and yourself". The slave congratulated him on the bargain and said, "May Allah bless you in the deal; only I am grieved at parting from my masters who have brought me up since my childhood". Abdullah bin Ja'far said, "I set you free, and let this garden be my parting gift to

you." Hearing this, the slave said, "If so, I call you to witness that I make this garden a private Wakf (endowment) for the descendants of Uthman *Radhiallaho anho*." Abdullah bin Jaf'ar *Radhiallaho anho* says, "I was greatly surprised to hear this from him and I went home, invoking Allah's blessings upon him". *(Musaamiraat).* Such were the excellent qualities and proud achievements of the slaves of our Muslim ancestors!

TWELVE

Nafay' *Radhiallaho anho* relates: Once, **Abdullah bin Umar** *Radhiallaho anho* was going on a journey outside Madinah Munawwarah, in the company of his pupils and disciples. When it was time for dinner, they stopped at a place, the cloth was spread and all of them sat for dinner. Meanwhile, a shepherd passed by, with his herd of goats, and greeted them by saying, 'Assalaam-o-Alaikum'. Ibne Umar *Radhiallaho anho* invited him to dine with them, but he said that he was fasting. At this, Ibne Umar *Radhiallaho anho* said, "You are fasting in a shadeless desert, on such a hot day when a hot wind is blowing!" "The shepherd said, "I want to receive my reward for the 'Past days' *(Ayyaam-ul-Khaliyah).* He was obviously referring to the following Verse from the Holy Qur'an:

كُلُوا وَاشْرَبُوا هَنِيٓـًٔا بِمَآ أَسْلَفْتُمْ فِى الْأَيَّامِ الْخَالِيَةِ

(And, it will be said unto those in Jannah). "Eat and drink at ease for that which you sent on before you 'in past days". *(al-Haaqqah: 24)*

Ibne Umar *Radhiallaho anho* then said to him, by way of trial, "We want to buy a goat; name a price and we shall pay it. We shall then slaughter the goat and give you some of its meat to serve you for 'Iftaar' (breaking the fast in the evening)." The shepherd said, "These goats are not mine; I am but a slave and the goats belong to my master." Ibne Umar *Radhiallaho anho* said, "How can your master know? You can tell him that a wolf devoured a goat." At this, the shepherd pointed to the heavens above and said, "What about Allah? (Who is watching us at all times. How could he deceive Him and say that a wolf had devoured a goat). Ibne Umar was delighted with these words from a simple shepherd and he began to say to himself, again and again, in an ecstasy of joy, "A simple shepherd says, 'What about Allah Who is watching us at all times'?" When Ibne Umar *Radhiallaho anho* came back to Madinah Munawwarah after the journey, he bought the slave from his master, together with the herd

of goats, emancipated him and bestowed the herd upon him as a gift. *(Durre Manthur)*. Such were the deeds of the shepherds of those times!

THIRTEEN

Sa'eed bin'Aamir *Radhiallaho anho* was the governor of Hims, during the times of Khalifah Umar *Radhiallaho anho*. The citizens of Hims lodged many complaints against him and demanded his removal from the office. Now Umar *Radhiallaho anho* was gifted, by Allah *Ta'ala*, with exceptional wisdom, which gave a keen eye for character-traits and an exceptional understanding of human natural quality that he had tried out thousands of times and found to be unerring So, he was surprised to hear these complaints, as he had made the apointment considering Sa'eed *Radhiallaho anho* to be the most eligible person for governorship. Accordingly, he said in an invocation to Allah, "O Allah! Do not take away my power of discernment and my intuitive knowledge of human nature! For, if I am deprived of this quality, I fear that I might consign all the affairs of my Caliphate to inefficient persons!" The Khalifah then sent for Sa'eed *Radhiallaho anho* and the complainants. When they appeared in the court, he asked them to recount their grievances. They had complained that their governor came out of his house late in the morning, that he did not grant them audience during the hours of night and that he observed a holiday every month. So, Umar *Radhiallaho anho* asked the complainants to stand face to face with their governor and state their grievances one by one. He told the governor to answer the accusations, one after the other.

They said that he came out of his house late in the morning and Sa'eed *Radhiallaho anho* explained: "I and my wife are living together alone. There is no one else to help her in her household jobs. So I do the job of preparing bread for the family. When the meal is ready, we eat it together. Then, I perform Wudhu and come out of the house."

Umar *Radhiallaho anho* told the complainants to state the next grievance and they said that their governor did not grant them audience during the hours of night. He demanded the explanation from Sa'eed *Radhiallaho anho*, who said , "I did not want to reveal the actual position. I have reserved the day-time for the service of Allah's creatures, and devoted the entire night for devotion; I keep awake and worship my Lord the whole night through."

Umar *Radhiallaho anho* then asked them about their third complaint and they said that their governor observed a holiday every month. When asked to explain, Sa'eed *Radhiallaho anho* said: "I have no servant, and so I have to stop work once during a month to wash my clothes. I wash my clothes in the morning and, when they become dry, in the evening,I put them on again and come out of the house."

Hearing this, Umar *Radhiallaho anho* bowed in gratitude to Allah *Ta'ala* for protecting him from going wrong in the exercise of his power of selection and advised the people to have due regard for their governor and to be thankful to Allah *Ta'ala* for entrusting their affairs to such a pious person. When all of them were gone, Umar *Radhiallaho anho* sent a gift of one thousand Dinaars (gold pieces) to Sa'eed for his personal use. When he received the amount, his wife said, "Our thanks are due to Allah, who has arranged for so many of our requirements. We can hire an attendant with this money and also fulfil many other needs." Sa'eed *Radhiallaho anho* said, "There are a good many poor and needy people living in the city, who stand in greater need of this money. I suggest that we should distribute it among them!" His wife happily agreed to the suggestion and they distributed a large portion of the amount among the poor and the orphans, sending a small bag of Dinaars to this one and a small bag to that one. Then Sa'eed *Radhiallaho anho* said to his wife, "Keep with you what remains and spend it little by little on your needs." She proposed that he should hire a servant to help him in household affairs, but Sa'eed *Radhiallaho anho* said, "No, you will soon have many people coming to you who need this money more than we do." *(Ash-hur)*

FOURTEEN

Once there was a famine in Egypt, during the times when **Abdul Hamid bin Sa'd** *Rahmatullah alaihe* was the governor there. Abdul Hamid said to himself, "I shall show to Shaitan that I am his enemy (i. e. I shall defy Shaitan who prompts a person to spend very scrupulously, in such circumstances). He made a proclamation that all the poor and needy ones of the country should come to the governor's house for their (daily) meals everyday, till the prices came down. So, the needy persons continued to come and have meals with him at his house till the famine passed away and things were available at normal rates.

It so chanced that, when prices were normalized, he was removed from his office. It was estimated, at the time of his departure from Egypt, that he owed a million (1,000,000) Dirhams to the businessmen who had loaned money to him for feeding the poor during the time of famine. He collected the ornaments of the ladies of his family and pledged these with the businessmen for the money he owed. The cost of the valuables given as a pledge amounted to five hundred million (500,000,000) Dirhams. Abdul Hamid *Rahmatullah alaihe* latter tried to redeem the pledged valuables, but he could not raise the money and, therefore, wrote to the businessmen, after some time, "I authorise you to sell all the valuables lying in pledge with you, to pay off all my debts out of the money thus received, and to distribute the balance among such needy ones as I could not help during my stay in Egypt." *(It-haaf).* No less generous were the ladies of those times, who gave away their ornaments to be sold and distributed among the poor and the needy ones!

FIFTEEN

Abu Marthad *Rahmatullah alaihe* was famous for his generosity. Once a person came and recited a few Verses in praise of his generosity. (When you praise a generous man, it is understood that you are seeking a favour). Abu Marthad *Rahmatullah alaihe* said to the man, "I have nothing to give you at the moment. But I can help you by a subtle device; if you file a suit against me with the Qadhi (Judge) saying that I owe you ten thousand (Dirhams or Dinaars), I shall admit that I owe you the money (since I have promised, the amount has become due from me to you; as a Hadith says: *'A promise is a debt'.* اَلْعِدَةُ دَيْنٌ

The Qadhi will send me to prison and my people will raise the money to get me released." The man did as he was directed. Abu Marthad was sent to prison and his relatives raised the necessary amount of money (to get his release), which they gave to the Qadhi in the evening. Thus, the man got ten thousand (Dirhams or Dinaars) and Abu Marthad *Rahmatullah alaihe* was released. *(It-haaf)*

SIXTEEN

Abdullah Bin Aamir Bin Kuraiz *Rahmatullah alaihe* purchased a neighbouring house from Khalid bin 'Uqabah Umawi *Radhi-*

allaho anho for ninety thousand Dirhams, as he needed it for his personal use. When Khalid's family came to know of it, they were grieved. That night Abdullah bin Aamir heard a wailing sound coming from the house and when he asked the ladies of his family what is meant, they told him that someone of Khalid's family was crying with grief over the sale of their house. At this, Ibe Aamir *Rahmatullah alaihe* immediately sent his servant to Khalid with the word that Ibne Aamir had given the house as a gift to Khalid's family and that he would not take back the price of the house from him. *(It-Haaf).*

SEVENTEEN

Once **Laith Bin Sa'd** *Rahmatullah alaihe* came to know that Khalifah Haroon Rashid *Rahmatullah alaihe* had sent a gift of five hundred Dinaars (gold-pieces) to Imaam Maalik *Rahmatullah alaihe*. At this, Laith *Rahmatullah alaihe* sent one thousand Dinaar as a gift to Imaam Maalik. When the Khalifah came to know of it, he showed resentment and said to Laith, "You are one of my subjects and, yet, you want to excel me in generosity (it is as though you meant to insult me)." Laith said, "O Amir-ul-Mo'mineen, I cannot think of slighting the Khalifah. The fact is that my daily income amounts to one thousand Dinaars and I felt ashamed to present less than a day's income to an illustrious Imaam like Maalik." Laith *Rahmatullah alaihe* used to send a hundred Dinaars every year as a gift to Imaam Maalik *Rahmatullah alaihe*. The Imaam also received gifts from other sources, but (he spent so liberally that) he often remained in debt. Laith bin Sa'd *Rahmatullah alaihe* was a renowned Muhaddith (a scholar of Hadith) and a profound scholar of Deen, whose daily income amounted to a thousand Dinaars, in those days. Still, Zakaat never became due from him throughout his life, for he never kept money in his possession for a whole year. The annual income of Laith *Rahmatullah alaihe* varied from time to time, as it is usual for the income to vary, but Zakaat never became due from him during any period of his life. For, Zakaat becomes due when a specified amount (200 Dirhams) remains in one's possession for a whole year. Muhammad bin Rumah says, "The annual income of Laith amounted to eighty thousand Dinaars and still, not a Dirham of Zakaat ever became due from him."

Sho'aib *Rahmatullah alaihe*, the son of Laith *Rahmatullah alaihe* says that his father's annual income was estimated at twenty

to twenty five thousand Dinaars, yet he often remained in debt. *(It-haff)*. Initially, his income might have been twenty to twenty-five thousand Dinaars a year but, being accustomed to spending generously, he might have been incurring debts. Because, as spending liberally, to please Allah, causes a person's income to grow, his income might eventually have risen to one thousand Dinaars daily.

They say that once a lady came to Laith *Rahmatullah alaihe* with a small cup in her hand, and asked if he could spare her some honey. The Sheikh gave her a whole goat-skin full of honey. When Someone said that the lady had asked for only a little amount. He replied, "She asked for as much as sufficed for her need, but my gift to her should match Allah's Bounty to me". Once, some fruit marchants bought the produce of an orchard owned by Laith *Rahmatullah alaihe* and, afterwards, he came to know that they had suffered a loss in the bargain. He annulled the bargain forthwith and returned the cost price to the merchants. He also gave them fifty Dinaars in excess of the amount he had received. Someone asked him why he had given them more than what he had received. He replied, "They expected to make a profit out of the produce of my garden; I could not see them disappointed." *(It-haaf)*

EIGHTEEN

A'mash Sulaiman Bin Mehran *Rahmatullah alaihe*, a renowned Muhaddith, says: "Once I kept a she-goat which fell ill. Khaithamah bin Abdul Rahman *Rahmatullah alaihe* used to visit me every morning and evening to enquire after it. Every time he came, he would ask me, "How is your goat? Your children might not be getting milk to drink. Do they insist on having milk? Did your goat eat anything? and so on". And before taking leave, he would put some money under the rug on which I used to be sitting, and say, "Here is something for your children". In this way, I received more than three hundred Dinaars, during the illness of my she-goat, through the generosity of Khaithamah *Rahmatullah alaihe* and I had wished my goat had never recovered. *(It-haaf)*

NINETEEN

Once **Abdul Malik bin Marwan** *Rahmatullah alaihe* said to Asmaa Bin Kharijah *Rahmatullah alaihe*, "I have come to know that

you have certain excellent habits. Please tell me some good deeds that you practice as a routine?" Asmaa *Rahmatullah alaihe* said modestly, "I can not claim good habits; other people possess many excellent habits and you better ask them". But when Abdul Malik *Rahmatullah alaihe* insisted and swore that he must know, Asmaa *Rahmatullah alaihe* said, "I have been very particular about three things: I never stretch my legs towards persons sitting near me; whenever I invited some people to a meal that I have prepared for them, I always felt that my gratitude to them for accepting my invitation was more than their obligation to me; and whenever a needy person came to seek my help, I always believed I gave him less than his due". *(It-haaf)*

TWENTY

Sa'eed Bin Khalid Umawi *Rahmatullah alaihe* was a very rich man, widely known for his wealth and prosperity. It was his habit that, whenever a needy person came to him for help, he would most generously give him out of what he possessed. And, if sometimes a person asked him for help when he did not possess anything, he would make a committment in writing for the man to approach him when he was in better circumstances or ask his heirs after his death. *(It-haaf)*

TWENTY ONE

Once **Qais Bin Sa'ad Khazraji** *Rahmatullah alaihe* fell ill, but few of his friends came to enquire about his health. He was amazed, especially when he missed those who frequented his house when he had been in health. He asked about it from his people and they said, "Almost everybody owes you something and they feel embarrassed to visit you without paying what they owe". At this, Qais *Rahmatullah alaihe* said, "Cursed be this wealth! It deprives a man of the pleasure of meeting his friends". He then asked someone to proclaim all around the city that Qais had absolved all his debtors from paying their debts. After the proclamation, the visitors came in such large numbers that there was always a crowd in the house. *(It-haff)*

TWENTY TWO

Abu Ishaq Ibrahim bin Abi Hilal, who was Mir Munshi *(Private Secretary)* to the Vizier, Abu Muhammad Muhallabi, a minister

of the Abbasid Caliph, has narrated the following story: "Once I was sitting in company with the Vizier, when his guard came and said that Syed Sharif Murtadha *Rahmatulla alaihe* wanted permission to come in. The Vizier gave his permission and, after a while, Sharif Murtadha entered the room. The Vizier got up from his seat, greeted him with great respect and offered him his own seat. The two conversed with each other for a while and, when Syed Murtadha asked permission to leave, the Vizier stood up from his seat and, most respectfully, showed him out of the room. He had hardly gone when the guard came again and said that Syed Sharif Radhi, the younger brother of Syed Murtadha wanted an interview. The Vizier, who was now busy writing something, put the paper away, got up from his seat and went to the door with surprise. He shook hands with Syed Radhi *Rahmatullah alaihe* with great respect, showed him into the room and asked him to sit in his own chair, while he himself sat in front of him, in humility, devoutly listening to what he said and conversed with him with great civility. When Syed Radhi got up to leave, the Vizier walked with him to the door. I was surprised to see him showing more respect to the younger brother than to the elder one,but I dare not ask him the reason as there were many people in the room. When most of the people had left, I said, "May I ask a question?" The Vizier said, "Certainly," and added, "Perhaps you are amazed at my showing more respect to the younger brother than to the elder, though the latter should have commanded greater respect by virtue of his age or superiority in knowledge." I said that he had guessed right and the Vizier explained, "We ordered digging of a canal in a certain area and Syed Murtadha owned a piece of land adjoining that area. Therefore, when the canal was constructed, a very small fraction of its expenses, about sixteen Dirhams, fell to the share of Syed Murtadha. It was a paltry amount, but the Syed wrote to me an application several times, asking me to make reduction in the dues.

As for Syed Radhi, the younger brother, I have to tell a different story about him: Once I came to know that a child was born to him and I sent him a gift of a hundred Dinaars, placed on a tray, thinking that he would be in need of money. But Syed Radhi declined to accept the present and sent me word (after expressing his thanks) that he was not accustomed to receiving gifts from other people and that he was grateful to Allah Ta'ala for having granted him sufficient provisions. I sent the tray again with the message that the money was meant for the nurses and other working women of the house-

hold, but Sharif sent it back saying that the maids working in his house were also not accustomed to receiving gifts from any other person. I sent the tray a third time, with the request that the money should be distributed among the students, who were looked after by Syed Radhi *Rahmatullah alaihe* and for whom he had constructed a large building called Darul Uloom, and their board and lodging were his sole responsibility. On my request, Syed Radhi *Rahmatullah alaihe* accepted the money, placed the tray before the students and announced that whoever wanted money for his needs might pick up from the tray as much as he pleased. No one rose from his seat, except for one student who went over to the tray, took out a Dinaar, broke a very small chip and put back what remained on the pile. When Syed Radhi *Rahmatullah alaihe* asked the student what use that small chip would be to him, he explained, "One night, I ran out of oil for the lamp and I could not find the treasurer. So, I had to buy oil from such and such shop-keeper on credit. I need this chip to pay off my debt to him". At this, Sharif Radhi ordered that a number of keys should be manufactured for opening the lock of the treasury and gave one key to each of the students, so that each of them could get (from the treasury) any amount of money he needed at any time, without asking the treasurer. The tray of money was then sent back to me, with all the Dinaars piled on it, except for one piece which had been chipped slightly." After relating this incident, the Vizier said to me, "You can see why I hold this man in high esteem." *(It-haaf)*

TWENTY THREE

When the hour of death drew near for **Imaam Shafi'ee** *Rahmatullah alaihe*, he made a will that Muhammad Bin Abdullah Bin Abdul Hakam *Rahmatullah alaihe* should wash his body after his death. When the Imaam *Rahmatullah alaihe* breathed his last, Muhammad *Rahmatullah alaihe* was told about his will. He came and said, "Show me first the register of his personal accounts". The register was brought and it showed a total debt against the Imaam amounting to seventy thousand Dirhams. Muhammad *Rahmatullah alaihe* took upon himself the responsibility to pay off all his debts and wrote a promisory note to that effect. He then said, "That is what the Imaam meant by my 'Washing him, after his death". Afterwards, Muhammad *Rahmatullah alaihe* paid up all his debts. *(It-haaf)*

TWENTY FOUR

Imaam Shafi'ee *Rahmatullah alaihe* says that he had great love for **Sheikh Hammaad Bin Abi Sulaiman** *Rahmatullah alaihe*, who was the renowned teacher of Imaam Abu Hanifah *Rahmatullah alaihe*, ever since he came to know of an incident about him: Once Hammaad *Rahmatullah alaihe* was riding an ass when he applied a kick to the animal, which started running faster, and a button of his cloak was torn away with the sudden jolt. On the way, he saw a tailor's shop and asked him to sew the button on. He was about to dismount when the tailor said that he did not need to get down, and while standing sewed the button on the cloak. Hammaad *Rahmatullah alaihe* gave him a bag containing ten Dinaars in return for this little service and said that he was sorry to give him less than his due. *(It-haaf)*.

TWENTY FIVE

Rabi' bin Sulaiman *Rahmatullah alaihe* says that once, when **Imaam Shafi'ee** *Rahmatullah alaihe* was going to mount his horse, someone hurriedly held the stirrup to help him up. The Imaam *Rahmatullah alaihe* said to Rabi, "Give this man four gold pieces on my behalf and ask him to excuse me for giving him such a paltry amount".

Abdullah bin Zubair Humaidi *Rahmatullah alaihe* says, "Once Imaam Shafi'ee *Rahmatullah alaihe* went to Makkah Mukarramah for Hajj with ten thousand Dinaars in his possession. He began to live in a tent outside Makkah Mukarramah. Early in the morning after Fajr Salaat, he heaped up all his Dinaars on a piece of cloth spread in the tent and, whenever a man from Makkah Mukarramah came to visit him, he gave him a handful of Dinaars as a gift. In this way, he had exhausted the entire amount before it was time for Zuhr Salaat. *(It-Haaf)*

TWENTY SIX

Talha Bin Ubaidullah Al-Fayyaz *Radhiallaho anho*, a Sahabi, was renowned for his outstanding generosity. Once he owed fifty thousand Dirhams to Uthman *Radhiallaho anho* and, seeing Uthman *Radhiallaho anho* going to the Masjid, said to him, "I have received some money at this moment and I want to pay back my

debt to you". Uthman *Radhiallaho anho* said, "I do not want to take back my money. Let it be my gift to you. You spend generously upon people and you keep running into debt on that account."

Jabir bin Qabisah *Rahmatullah alaihe* says that he remained with Talha *Radhiallaho anho* for many days, and he knew no one who freely gifted money more frequently to people without their asking. Hasan *Radhiallaho anho* says: "Once Talha sold an estate for seven hundred thousand Dirhams. He received the amount in the evening, and so had to keep it with himself for the night. All night long, he remained wakeful and restless, fearing, lest Death should come to him while he had so much wealth in his possession. When he got up next morning, he distributed the entire amount before doing anything else." Sa'ada binte 'Auf, the wife of Talha *Radhiallaho anho*, says, "Once I saw that my husband looking very worried, and when I asked him what was distressing him, he said, 'Some money has accumulated with me and I am worried on that account. I said, 'You need not worry. Send your servant round the town and invite all your kinsmen to your house. When they come, you can distribute the money among them, for joining ties of relationship ('Silahe Rihim).' So, he sent for his kinsmen and distributed the money among them.' The narrator of the story says that he asked the servant how large the amount was and was, told that it amounted to four hundred thousand Dirhams. Sa'daa has also related another similar incident, which is as follows: Once my husband Talha came home, with his face cast down and dark with anxiety. I asked him what was distressing him and begged him to excuse me if I had offended him by any chance. He said, "No, I am not offended with you. You are a good wife for a Muslim, for, you assist me in performing good deeds." I asked him, "Then, what is worrying you, after all?" He replied, "Some money has accumulated in our house and I am greatly worried on that account". I said, "Never mind, we can dispose of it by giving it away as Sadaqah. It is as simple as that".

Such situations arouse, sometimes, when no one came to ask a favour of him and he was obliged to keep the money with him for the night. (However, he spent so sparingly on his own needs that, as narrated by his wife, once he distributed one hundred thousand Dirhams among the poor while he himself had only one garment to wear, which needed mending and, therefore, he could not reach the Masjid for Salaat at his usual time. Once a villager came to Talha

Radhiallaho anho and asked a favour of him, in the name of kinship (because Islam enjoins upon its votaries to join ties of relationship with their kinsmen). Talha said, "No one has ever asked a favour of me, in the name of kinship. I own an estate, which Uthman *Radhiallaho anho* wants to purchase from me for three hundred thousand Dirhams. You can have the estate, if you like, or else I can sell it to Uthman *Radhiallaho anho* and give you the amount of money." The villager said that he preferred the money. So, Talha *Radhiallaho anho* sold his estate to Uthman *Radhiallaho anho* and gave three hundred thousand Dirhams to the man. *(It-haaf)*. The Sahabah owned plenty of estates, because they frequently went out in the path of Allah for Jehad, and when the countries were conquered, many estates were distributed among the Mujahideen, together with their share of other booty.

TWENTY SEVEN

Muhammad bin Abbaad Muhallabi *Rahmatullah alaihe* says: "Once my father paid a visit to Khalifah Mamun-ur-Rashid, who presented him with a hundred thousand Dirhams. When he came home, he distributed the entire amount among the poor people. On another occasion, he again called on the Khalifah, who disapproved of his giving away the entire amount as Sadaqah. My father said to him, 'O Ameer-ul-Mo'mineen, if you miserly spend what you possess now, it means you have no trust in the Infinite Bounty of your Lord, Whom you worship' *(It-haaf)*.

TWENTY EIGHT

Once, people saw **Ali** *Radhiallaho anho* weeping, and on being asked what made him cry, he said, "I have not received a guest for the last seven days and I am afraid lest Allah *Ta'ala* should have willed to humiliate me (taking offence at some act of mine which might have been displeasing to Him)."

TWENTY NINE

Once **Abdullah Bin Ja'far** *Radhiallaho anho* was passing through a forest when he went by an orchard where an Abyssinian slave was working. Someone brought him his food and, at the same time a stray dog came into the garden, and stood by the slave, who

threw a loaf of bread to the dog, which ate it but did not go away. The slave-boy threw it a second loaf and a third one, thus letting it eat the whole of his daily provision of food, keeping nothing back for himself. Abdullah bin Ja'far, who had been watching this, said to the boy, "How much bread do you get as your daily ration of food?" The slave-boy said, I get three loaves everyday, as you have just seen. Ibne Ja'far asked, "Then, why did you prefer a dog to yourself and feed it all the three loaves?" The slave-boy said, "There are no dogs living round here. The poor creature must have travelled a long distance to reach here and it must be feeling very hungry. So, I felt ashamed to send it away, without serving it any food". Ibne Ja'far *Radhiallaho anho* said, "What will you have for food today?" The slave-boy said, "I shall go without food for a day, which I don't mind." Ibne Ja'far *Radhiallaho anho* said to himself, "People criticise you for spending too liberally, but this slave-boy is far more generous than you." After this he came back to the town and, after purchasing the slave-boy, the garden and all the other effects therein from the owner, he set free the slave-boy and gave him the garden as a gift. *(It-haaf)*

THIRTY

Sheikh Abul Hasan Antaki *Rahmatullah alaihe* lived in Raye, a city in Khorasaan. One day, it chanced that the Sheikh had more than thirty guests, while he did not have sufficient bread with him. He could not bake more bread, for, it was late at night. So, he broke the few loaves he had, into small pieces, and spread them over a piece of cloth, which he had laid before his guests. When they were going to start eating, the Sheikh put out the lamp. Everybody seemed to start eating and one could hear the sound of their chewing. After a while, the sound stopped and it was presumed that everybody had finished eating. The Sheikh then lighted the lamp and they saw that all the pieces were lying intact; nobody had eaten anything, so that others might eat their fill, even though everyone had pretended to eat. *(It-haaf)*

THIRTY ONE

Shu'bah *Rahmatullah alaihe* was a renowned Muhaddith who was called Ameer-ul-Mo'mineen-fil-Hadith (The Commander of the Faithful in the realm of Hadith), and was also known for his devoted worship and asceticism. Once a certain man came to ask a favour of

him. The Muhaddith had nothing to give and, therefore, he removed a beam from the ceiling of his room and gave it to the man, saying, "Take it and sell it in the market. I am terribly sorry, for I have nothing else to give you, at the moment." *(It-Haaf)*

THIRTY TWO

Sheikh Abu Sahl Su'luki *Rahmatullah alaihe* was once perfoming Wudhu (ablution) when a person came and asked a favour of him. The Sheikh had nothing to give and, so, he asked the man to wait a while.When he had finished his Wudhu, he gave the man the wooden jug which he was using for Wudhu saying; "Sorry, I have nothing else to give you." *(It-haaf)*

THIRTY THREE

During the **Battle of Yarmuk** a large number of Sahabah *Radhiallaho anhum* died thirsty because, when water was brought to one of them, he happened to hear one of his companions groaning and, instead of drinking it himself, he made a gesture indicating that he wanted it to be served to the other Sahabi. A similar incident is related in my book, 'The Stories of Sahabah'. The authors of 'Al-Maghaazi' relate that a party of the Sahabah including 'Ikramah bin Abi Jahil, Suhail bin 'Amr, Sahl bin Haarith, Haarith bin Hashaam *Radhiallaho anhum* and a number of other persons from the Mughirah Tribe died thirsty because, when water was brought to one of them, he indicated that it should be taken to his companion. When 'Ikramah *Radhiallaho anho* was in the throes of death, someone brought him a cup of water to drink but he, seeing that Suhail bin 'Amr *Radhiallaho anho* was watching the cup of water, motioned the man to take it to Suhail. And, when the cup was brought to Suhail *Radhiallaho anho* he, in turn, found that Sahl bin Haarith *Radhiallaho anho* was watching it with interest. So he made a gesture that it should be taken to Sahl *Radhiallaho anho* and so on. Thus, each one of the party died thirsty, each one wishing, even at the hour of death, that his brother Muslim should be served first. After the battle, Khalid bin Walid *Radhiallaho anho* passed by their dead bodies and said, "I wish I could sacrifice my life for you!" (You held fast to your spirit of self-sacrifice, even at the hour of death). *(It-haaf)*

THIRTY FOUR

Abbas bin Dihqaan *Rahmatullah alaihe* says that he has never known anyone who departed from the world empty-handed and denuded of everything, as he was born, except for **Sheikh Bishr bin Haafi** *Rahmatullah alaihe*. When his hour of death drew near for him, a certain man came and asked him for help in his need. The Sheikh, lying in bed, stripped the upper garment from his body and gave it to him. He borrowed a garment from one of his friends, which he wore till his death. *(It-haaf)*

THIRTY FIVE

One can perhaps say such incidents of generosity were peculiar to our fore-fathers who lived in the early days of Islam, but a similar incident is reported of Maulana Al-Hajj **Shah Abdur Rahim** *Rahmatullah alaihe* of Raipur, who lived in quite recent times. The Sheikh was accustomed to distributing, among his pupils and others, anything that was presented to him as a gift, as soon as it was received. From time to time, he would lift his pillow and, if he found some money lying there (which had been presented by his friends and acquaintances), he used to say, "Here is something more," and distributed it among people. A few days before he passed away, the Sheikh distributed his garments among his disciples, and said to his successor in the spiritual line and his favourite follower Maulana Al-Haajj Shah Abdul Qadir, "Now, I shall borrow garments from you and wear them during the few days that are left of my life".

And, during the last days of his life, the Sheikh used to wear the garments lent to him by Shah Abdul Qadir *Rahmatullah alaihe*.

THIRTY SIX

Abdul Hasan Boo Shabkhi *Rahmatullah alaihe* was a reputed spiritual Divine. Once he called out to one of his pupils after he (the Sheikh) had entered the toilet, took off his shirt and handed it to him, saying, "Go and give this garments to such and such poor man". The student said, "Sir, could not you wait till you came out of the toilet?" The Sheikh said, "When I just entered the toilet, I thought of the poor man's need and it occurred to me that I had better give this garment to him. I was afraid lest I should change my mind on coming out of the toilet". *(It-haaf)*. It is prohibited to speak while one

is in the toilet, but the Sheikh's sense of mistrust of his own intention obliged him to give the garment away, without delay. Persumably the Sheikh had not undressed himself before talking to the student.

THIRTY SEVEN

Ameerul Mo'mineen Mahdi *Rahmatullah alaihe* had put Musaa bin Ja'far in prison, for fear of treason. One night, the Khalifah was reciting the Holy Qur'an in Tahajjud Salaat when he came to the following Verse of Surah Muhammad:

فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَتُقَطِّعُوا أَرْحَامَكُمْ ۝

Would you, then, if you were given the command, work corruption in the land and sever your ties of kinship? (Surah Muhammad : 22)

He began to weep and cry while reciting the Verse again and again. At long last, when he had finished Salaat, he sent for Rabie and told him to call Musaa bin Ja'far. Rabie went out and when he came back, accompanied by Musaa, the Khalifah was still weeping and reciting the Verse again and again. He said to Musaa bin Ja'far, "I was reciting this Verse when it struck me that I was unkind to you, my relative. Now, if you promise that you will not rise in revolt against my descendents, I can set you free". Musaa said, "Far be it from me that I entertain a thought of revolting against your descendents! Nor am I in such a position!" At this, Khalifah Mehdi said to his chamberlain, "Give this man three thousand gold pieces and send him away right now, at this hour of the night, lest I should change my mind later.' *(It-haaf)*

THIRTY EIGHT

Ibne Abbas *Radhiallaho anho* relates that, once, **Imaam Hasan** and **Imaam Husain** *Radhiallaho anh*uma fell seriously ill. Ali and Fatimah *Radhiallaho anhuma* took a vow that, after the recovery of their sons, they would fast for three days as an expression of their gratitude to Allah *Ta'ala*. Allah *Ta'ala* blessed their sons with health, so they started observing fasts in fulfilment of their vow. But there was no food in the house, nor money to buy food for Suhur (a light meal taken before dawn) or Iftaar,and the fasting began while

they were starving. In the morning, Ali *Radhiallaho anho* went to a Jew, Sham'un by name, and brought a bale of wool for spinning into yarn, in return for which the Jew promised to give them three Saa's (an Arabian measure) of barley corn as wages. On the first day of fasting, Fatimah *Radhiallaho anha* spun one third of the bale of wool, and the Jew gave them one Saa' of barley. She ground the corn and baked five loaves of bread, one each for Ali, Fatimah, Hasan, Husain Radhiallaho anhum and Fizzah, the slave-maid.

When the fast was completed and Ali *Radhiallaho anho* came back from the Masjid after performing Maghrib Salaat, in congregation with Rasulullah *Sallallaho alaihe wasallam*, the family sat to dinner, all tired with the day's labour and famished with fasting. As soon as Ali *Radhiallaho anho* had taken a morsel of bread into his hand, there came the voice of a beggar from outside the door, saying, "O family of Rasulullah *Sallallaho alaihe wasallam*, I am a destitute beggar, give me something to eat. May Allah feed you with the delicious food of Jannah!". Ali *Radhiallaho anho* did not take the morsel to his mouth and consulted Fatimah *Radhiallaho anha*, who said that the bread should be given to the beggar. So, they gave all the five loaves of bread to the beggar, and all the family remained without food. They also fasted on the following day and, on that day, Fatimah *Radhiallaho anha* spun another portion of the wool, for which the Jew gave them a Saa' of barley which she ground into flour and again baked five loaves of bread. That evening, when Ali *Radhiallaho anho* came back from Masjid, after performing Maghrib Salaat, in congregation with Rasulullah *Sallallaho alaihe wasallam*, and the family sat to dinner, there came the voice of an orphan from outside the door, who asked for food and said that he was very poor and alone in the world. So, they gave all the five loaves of bread to the orphan and, themselves, went to bed after breaking their fast with water. They observed fast on the third day, too, and Fatimah *Radhiallaho anha* having spun the remaining wool into yarn, the Jew gave them one Saa of barley which she ground into flour and baked five loaves of bread. On that day when they sat to dinner, after observing Maghrib Salaat, there came from outside the door, the voice of a prisoner, who asked for help and said that he was in great distress. So they gave him all the five loaves of bread and they themselves again went to bed without food. On the fourth day, they were not fasting, but they had nothing to eat. Ali *Radhiallaho anho* took Hasan and Husain to meet Rasulullah *Sallallaho alaihe wasallam*. They could hardly walk, for, they had grown too weak

from starving for three days. Rasulullah *Sallallaho alaihe wasallam* said, "It pains me to see you suffering from want and misery. Let us go to Fatimah". Rasulullah *Sallallaho alaihe wasallam* then went to Fatimah, and saw that she was observing Nafl Salaat. Her eyes had sunk in, and her belly had drawn close to her back, from excessive starvation. Rasulullah *Sallallaho alaihe wasallam* took his daughter to his bosom and invoked Allah's Mercy for her and the family. At this, Jibrael *Alaihissalam* came with revelation of the following Verse of the Holy Qur'an:

وَيُطْعِمُونَ الطَّعَامَ عَلَىٰ حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا

And they feed with food the needy wretch, the orphan and the prisoner, for love of Him. (surah ad-Dahr: 8)

Jibrael *Alaihissalam* congratulated them, saying Allah *Ta'ala* was pleased with them (Musamiraat II). The Verses have already been quoted at No.34, in Chapter one of this book (part one). Allama Suyuti *Rahmatullah alaihe* writes in his book, 'Durre Manthur': Ibne Mardawaihe *Rahmatullah alaihe* has related a Tradition of the same import, in an abridged form, in which he reports Ibne Abbas *Radhiallaho anho* as saying that these Verses were revealed concerning Ali and Fatimah.

THIRTY NINE

Once, there lived **a drunkard** in a certain city who drank day and night, in company with his friends. Once he had arranged a party and all his friends were with him, waiting for the drinks to be served, when he gave four Dirhams to one of his slave-boys and told him to bring some fruit from the market, which he wanted to serve to his friends before the drinks. On the way to the market, the slave came across Sheikh Mansur bin 'Ammar al-Basri *Rahmatullah alaihe* who was sitting in company with his friends and followers. The Sheikh was exhorting people to give alms to a poor man. He said, in the course of his exhortation, "Whosoever gives four Dirhams as Sadaqah to this poor man, I shall supplicate Allah *Ta'ala* to fulfil four wishes of his." The slave-boy gave four Dirhams to the poor man and the Sheikh asked him to name his four wishes. The boy said, "I am a bondsman working under my master; I wish that he should set me free". The Sheikh said, "O Allah, grant him freedom from bondage!" The boy then said, "My second desire is that Allah

Ta'ala should grant me a good recompense for the four Dirhams that I have given away." The Sheikh prayed accordingly. The slave-boy said, "My third desire is that my master should be granted 'Taufeeq' (Divine Aid for the performance of virtues) to repent of his sins and that Allah *Ta'ala* should accept his repentance". The Sheikh supplicated Allah *Ta'ala* to grant him 'Taufeeq' to repent of his sins. The slave-boy said, "My last wish is that Allah *Ta'ala* should grant forgiveness to myself, to my master, to yourself and to all the people gathered here." The Sheikh supplicated Allah *Ta'ala* to grant forgiveness to all of them.

The slave-boy then went back to his master, with neither fruit nor Dirhams on him, saying to himself on the way, "The worst that he (his master) can do to me is to thrash me for taking this liberty." When he came home, his master was waiting for him and said, "You have taken too long." The slave-boy told him the whole story. The master, (owing to the benedictions of the Sheikh's supplications), instead of flying into a rage, asked the slave-boy what supplications were made by the Sheikh for him. The slave-boy said, "He prayed that I should be freed from the bondage of slavery". The master said "I set you free." The slave-boy said, "He prayed that, I should get a good recompense for the four Dirhams that I gave away." The master said, "I give you four thousand Dirhams as gift". The slave-boy said, he prayed that Allah *Ta'ala* should grant you Taufeeq to repent of your sins (drinking and other acts of lewdness and disobedience). The master said, "I repent of my sins." The slave-boy said, He prayed that Allah Ta'ala should grant forgiveness to you, to the Sheikh himself, to me and to all the people gathered there." The master said, "This, of course, is beyond my powers". That night, the master dreamt that he heard a voice saying, "You fulfilled three desires of your slave that lay within your power. Do you think that We shall not grant that which lies within Our Power? We forgive you, your slave, Mansur and all the people gathered there". *(It-haaf)*

FORTY

Abdul Wahhaab bin Abdul Hameed Thaqafi *Rahmatullah alaihe* relates that he once saw a bier being carried to the grave-yard by three men and a woman. There was no other person following the bier. The Sheikh joined them, himself lifting the side that she was supporting. They went to the burial-place, offered funeral prayers for the deceased and laid him to rest in the grave. After this, the

Sheikh asked the woman,who the deceased was,and she said that he was her son. The Sheikh then asked, "Was there no other male person in your neighbourhood who could have lifted the fourth corner of the bier, instead of you?" The woman replied, "There are a good many people living in our neighbourhood, but they did not follow the bier of my son, thinking him to be a mean and contemptible person. The Sheikh asked her, "Why they looked upon him as a contemptibel person;" and she said,"My poor son was a eunuch." The Sheikh was moved to pity for the unfortunate woman, took her home and gave her some Dirhams, clothes and wheat. That night, he dreamt that he saw a very handsome young man, whose face shone like the full moon, dressed in elegant white robes. The young man thanked the Sheikh, who asked him his name and the man replied, "I am the same eunuch whom you buried this morning. Allah *Ta'ala* had Mercy on me because I had suffered great humiliation in the world". *(It-haaf)*

FORTY ONE

Muhammad bin Sahl Bokhari *Rahmatullah alaihe* says: I was once travelling on the way to Makkah Mukarramah when I saw a Maghribi (a man from North-West Africa) riding a pony. In front of him, there walked another person who was making an announcement: "A longish leather-purse (worn round the waist in those times), containing valuables kept in trust for others, has been lost. Whoever tells me about it will have a reward of a hundred gold coins". On hearing the announcement, a lame person, who was in rags, came over to the Maghribi and asked, "What sort of purse was it? Can you give me some details ?" The Maghirbi gave him some details and said that it contained deposits of many people kept with him in trust. At this, the lame person said, addressing the people, "Is there a literate person among you?" I said that I could read and write. The man took us aside to a place and showed us a purse. The Maghribi went on to recount the things he had kept in the purse, namely, "Two items belonging to so and so, daughter of so and so, pawned for five hundred Dinaars; one set (of diamonds etc.) belonging to so and so, pawned for a hundred Dinaars.... and so on". As he named the things, I compared them with the contents of the purse. I found that all the valuables were there in the purse and the details given by the Maghribi tallied with what was recorded on the wrappings of the things. When the Maghribi had made sure that all his things were intact, the lame person gave him the purse. The

Maghribi then took out a hundred Dinaars from his own pocket and wanted to give the money to the poor man, who declined to take it and said, "If, in my view, this purse and its contents had been worth two bits of dry camel-dung, I might not have given it back to you. How can I accept a reward for finding you something which is not even worth camel-dung, in my estimation?" Saying this, the ragged man limped away and he did not even look at the hundred Dinaars piled up there. *(Musaamiraat)*

FORTY TWO

Once, there ruled over Bokhara a very **cruel ruler** who, one day, was riding a horse when he espied a mangy dog, shivering with cold. He was moved to tears and told one of his servants to take the dog to his house and care for it till he returned from the ride. Saying this, he went on his errand and came back in the evening. On coming home he called for the dog, had it tethered in the corner of his house, served it food and drink, and told his servants to massage its body with oil and cover it with blankets to protect it against the cold. Then he lit a fire to keep it warm and comfortable. Two days later, the ruler died. A saint, who was aware of the ruler's cruelty and his wrong-doings, saw him in a dream and asked him, "How did you fare (in the Reckoning)?" The ruler said, "I was made to stand before Allah *Ta'ala* who said to me, 'You were (like) a dog (in as much as you had cruel, beastly, inhuman ways) and We have granted you (forgiveness by virtue of your showing mercy) to a dog.' Then, Allah *Ta'ala*, in His infinite Mercy, took upon Himself the requital of all the cruelties and wrongs done by me to others." *(Musaamiraat)*. Infinite is the Bounty of Allah *Ta'ala* and he is the Sovereign Lord of all who are generous to others! No one can attain to a true knowledge of the extent of His Magnanimity. He may, at will, grant salvation to a man, pleased with what might seem a small act of virtue. Therefore, one should seek His pleasure at all times, never regarding an act of virtue to be insignificant, for a man never knows which of his deeds might please his Lord.

FORTY THREE

Abu Umar Damishqi *Rahmatullah alaihe* relates: We were a party of travellers going on a journey to Makkah Mukarramah in company with Sheikh Abu Abdullah bin Jalaa *Rahmatullah alaihe*. We had been travelling for many days, without having any food,

when we came upon a nomadic woman living in the desert. She was tending a she-goat. We asked her what her goat was worth, intending to buy it of her and cook it; she said that its price was fifty Dirhams. We asked her to do us a favour (in the form of a concession) and she said, "You can have it for five Dirhams". We said, "Are you mocking us? Tell us exactly what you are willing to accept for your she-goat. You have just said it's price is fifty Dirhams". She said, "By Allah, I am not mocking. You have just asked a favour of me and I wish I could give it to you as a gift; I am demanding five Dirhams because I need money badly". At this, Sheikh Ibne Jalaa *Rahmatullah alaihe* said to us, "How many Dirhams have you got in your possession, in total?" 'A count was made and the whole party was found to possess six hundred Dirhams in all. The Sheikh said, "Give all this money to the woman and let her keep her she-goat as well." We did as the Sheikh advised us to do and gave her all the money in our possession. After this incident we had a very pleasant journey, far beyond our expectations, through Allah *Ta'ala*'s special favour. *(Musaamiraat)*

سُبْحَانَكَ اللّٰهُمَّ وَبِحَمْدِكَ لَآ اِلٰهَ اِلَّآ اَنْتَ اَسْتَغْفِرُكَ وَاَتُوْبُ اِلَيْكَ

'Glorified be Thou, our Lord, all praise be to Thee; There is none to be worshipped except Thee; we seek Thy Forgiveness and turn in repentance to Thee!'

FORTY FOUR

Once, **Sheikh Ibrahim Bin Adhem** *Rahmatullah alaihe* asked a certain person, "Do you aspire to be a friend of Allah?" The man replied, "Certainly," and the Sheikh said to him, "Turn your thoughts away from all things, worldly or other-worldly, and devote your whole hearted attention to Him, to the exclusion of everything else. Concentrate your thoughts on Allah Alone, so that He might turn His attention to you and choose you for His friend (Wali)". (Raudh) It occurs in a Sahih (Authentic) Hadith that Rasulullah *Sallallaho alaihe wasallam* reported, Allah *Ta'ala* as saying: "If anyone comes to Me walking, I shall come to him running; and if anyone draws near to Me the length of a span, I shall draw near him one Ba'a i.e. the length of two arms.

FORTY FIVE

Once, a certain man presented a gift of five hundred Dirhams to **Sheikh Junaid** *Rahmatullah alaihe* of Baghdad and requested that the amount should be distributed among the Sheikh's students and disciples. The Sheikh said to him, "Do you possess any more Dirhams?" The man said that he had a lot of Dinaars in his possession. The Sheikh said, "Do you wish for increase in your wealth or, are you content with what you possess?" The man said that he desired an increase in his property. The Sheikh said,"Then, your need is greater than ours, for, we do not wish for an increase in what we possess in the world". Saying this, the Sheikh declined to accept the gift and gave the money back to him. *(Raudh)*

FORTY SIX

Once, **Abu Dardaa** *Radhiallaho anho* was sitting in company with his students when his wife came and said to him, "You are sitting here with your students and we haven't got a pinch of flour left with us in the house". Abu Dardaa *Radhiallaho anho* said to her, "Good lady, before us there is a valley hard to travel and only such people can traverse it successfully who travel light." Hearing this, his wife went away, satisfied with the reply, and did not complain any more about her needs. Abu Dardaa *Radhiallaho anho* once said, "We have food and the rich also have food; we wear clothes and the rich also wear clothes. The rich people possess wealth, which exceeds their requirements, and they just see it without using it. We can also look at wealth (possessed by others) without using it. We are equal in this respect, but the rich will be required to render an account, on the Day of Resurrection, for holding extra wealth in their possession. We are free from Reckoning,for, we have nothing in our possession." He also said, on another occasion,"Our Brothers (in Islam) do not treat us fairly; they love us for the sake of Allah, but they keep away from us in the world. A Day is coming soon, when they will wish they had been like ourselves, but we shall not feel remorse for being unlike them " *(Raudh)*

FORTY SEVEN

A certain man came to a **Sufi Sheikh** and said, "Supplicate Allah to help me, for I am hard pressed for money and I have a large family to support." The Sheikh said to him, "When your family come

and tell you that they have neither bread nor flour with them, that will be the most opportune time for the acceptance of your supplication; and it will be more readily accepted than my Du'aa for you at this time. *(Raudh)* The Sheikh was quite right. People do not realize the value of supplications to Allah, nor do they believe its great value in their hearts. Great, indeed, is the value of supplication by a man crying unto Allah in distress, and such supplications are specially accepted by Allah. Allah *Ta'ala* says, in the Holy Qur'an:

أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ......

Is not He (best) Who answereth the distressed one when he cries unto Him and removes the evil (Can such a One have any partners?) (an-Naml: 62)

A Hadith has it to the following effect: Someone asked Rasulullah *Sallallaho alaihe wasallam*, "Unto whom do you invite people?" to which he replied, "I invite people unto Allah, the One, Who grants you relief when you ask Him for help in the midst of a calamity that has befallen you; Who Alone sends back your riding-beast to you, when you cry unto Him for help, after it has escaped from you; Who causes your sustenance to be provided to you, when you ask Him for help while suffering from starvation." Suhaim *Rahmatullah alaihe* says: "We were sitting with Abdullah *Radhiallaho anho* when a slave-girl came and said to her master (who was also sitting there), "Your horse has been affected by the evil eye". it is roaming about bewildered like a mad animal. Call in some wizard who knows a spell against the evil eye." Abdullah *Radhiallaho anho* said to the master of the girl, "There is no need to send for the wizard. Just recite this supplication (Du'aa) four times and blow each time into the horse's right nostril; then recite it three times and blow each time into it's left nostril."

أَذْهِبِ الْبَاسَ رَبَّ النَّاسِ اِشْفِ أَنْتَ الشَّافِيْ لَا يَكْشِفُ الضُّرَّ إِلَّا أَنْتَ.

'There is nothing to worry about. Remove the harm, O Lord of mankind and heal; Thou Alone are the Healer. There is no one who removes the harm but Thou!'

The man went away, came back after a short while, and said to Abdullah *Radhiallaho anho*, "I did as you directed and my horse has

been cured. It is now eating food, passing urine and stools as usual'". *(Durre Manthur)*. One should **firmly believe— and the** stronger the belief the more beneficial it will be for one's worldly life and the Hereafter ----- that all good is bestowed upon man by Allah *Ta'ala* Alone; and that all harm to man is also decreed by Allah *Ta'ala* Who is One, Who has no partners, and Who is the Sovereign Lord. One should, therefore, ask Him alone for all that one needs, turn to Him alone for help in the midst of calamities. Indeed, the hearts of men are subservient to Him.

FORTY EIGHT

Once, a man presented a gift of ten thousand Dirhams to **Sheikh Ibrahim bin Adhem** *Rahmatullah alaihe*, who declined to accept it, saying, "Would you like to have my name deleted from the list of the poor ones of this Ummah, for ten thousand Dirhams? By Allah, I cannot bear to see myself excluded from the company of the "Fuqara". Ibne Adhem *Rahmatullah alaihe* also said once, "The men of the world are deceived; for, they seek joys and comforts in this world (which is by no means an abode of ease and comfort). If they knew that we (who have renounced this world) are, in reality, the 'kings' of this world, they would take up arms against us." Someone asked Sheikh Abdullah bin Mubarak *Rahmatullah alaihe*, "Who are (the genuine) men?" The Sheikh replied, "The Ulama". He was then asked, "Who are the 'Kings' of the world?" and the Sheikh replied,"The ascetics" (who are least concerned about worldly recognition). He was further asked, "Who are the foolish ones?" and the Sheikh replied, "Those who use 'Deen' (Religion) for worldly ends". Sheikh Zun-Noon al-Misri *Rahmatullah alaihe* says: "The ascetics are the 'Princes' of the Hereafter and they have attained a true knowledge of Allah." Gnostic Sheikh Abu Madian *Rahmatullah alaihe* says: "Kingship is of two kinds; there are kings who rule the cities and others who rule the hearts of men; it is actually the ascetics who are the 'Kings' of the world (who rule the hearts of men)." Some Ulama are of the opinion (Imaam Shafi'ee *Rahmatullah alaihe* being one of them), that: If someone leaves a will that such and such portion of his inheritance should be given to those who are the wisest of men, it should go to the ascetics who have renounced all worldly things (because they are genuinely the wisest of men). *(Raudh)*

FORTY NINE

Sheikh Abu Abdullah Harith bin Asad Muhasibi *Rahmatullah alaihe,* who was a great religious scholar and a renowned spiritualist, once admonished the Ulama inclined towards worldly gains thus: "They foolishly think that, as some of the Sahabah *Radhiallaho anhum* possessed wealth, they are also justified in their efforts to hoard money. The fact is that, in so doing, they unknowingly fall a prey to Shaitan's beguilement. I say, "Woe to you, you fools! Shaitan has led you into the wrong notion that, as Abdur Rahman bin Auf *Radhiallaho anho* possessed a lot of wealth, you, too, can hoard property! Shaitan prompts you to give such reasons in your own defence, so that he might ruin you. Indeed, it is a great accusation to say that the Sahabah hoarded money, thereby to attain worldly honour and glory; it amounts to slander and calumny against those illustrious personages. It is an act of sheer irreverence towards Rasulullah *Sallallaho alaihe wasallam,* and towards all the Nabis *alaihimussalam,* to say that lawful hoarding of money is better than going without it; it implies that you claim to know better than Rasulullah *Sallallaho alaihe wasallam,* who did not approve keeping money. It also means that you do not believe that Rasulullah *Sallallaho alaihe wasallam* was a true well-wisher of his Ummah, when he forbade hoarding of wealth. By the Lord of heavens! You give the lie to Rasulullah *Sallallaho alaihe wasallam,* by saying that lawful hoarding of wealth is preferable. Truly, Rasulullah *Sallallaho alaihe wasallam* was a great well-wisher of his Ummah, full of compassion for them, and most merciful towards them. You imbecile, don't you know that Abdur Rahman bin Auf *Radhiallaho anho* would be held back, while the poor ones among the Muhajireen are allowed entry into Jannah, owing to his accounting for his wealth, despite his multifarious merits and excellencies ---- his piety, his various favours to the Ummah, his generosity in spending for the cause of Allah, his companionship with Rasulullah *Sallallaho alaihe wasallam* and his being one of the fortunate ten foretold entry into Jannah (the Ashrah Mubash sharah). Then, where do we stand; we, who are prone to worldly temptations, engrossed in worldly pursuits? I am amazed, indeed, at a person who devours forbidden and doubtful property, eats out of the dross and filth of the people (money given to him as Sadaqah), follows his lusts and passions, adores the attractions of the world, takes pride in worldy riches, and yet compares his own state with that of Abdur Rahman bin Auf *Radhiallaho anho,* to justify his own passion for the world.

Allamah Muhasibi *Rahmatullah alaihe*, after relating some of the best incidents from the lives of Sahabah, goes on to say, "The Sahabah loved humility; they never feared poverty, had perfect trust in Allah *Ta'ala* as their Sustainer and Nourisher; were pleased with whatever Allah *Ta'ala* had decreed for them, bore afflictions patiently; took joy in trials as a means of bringing them nearer to Allah; bowed in gratitude to Allah in prosperity; were patient in poverty; praised Allah *Ta'ala* in pleasant circumstances; were humble in their behaviour towards others, preferred others to themselves in all circumstances; and, when they were tried with adversity or indigence, welcomed it with smiling faces, calling it the way of living of the righteous. Now you should swear and tell me if you are like them in any respect." You do not resemble them in the least! Your way of living is in sharp contrast with theirs. You become disobedient in affluence and prosperity, too engrossed in enjoying riches to bow in gratitude to Allah for His bounties, and you despair of Allah's help in adversity; when a calamity befalls you, you fret and fume from lack of patience, nor for a moment accept the will of Allah. You bear malice towards the poor and frown upon the lowly and the humble. You amass wealth so that you may live sumptuously in the world, indulge in lustful pleasures, fulfil your sensual desires and take joy in its beauty and adornments. The Sahabah *Radhiallaho ànhum* avoided the lawful pleasures of the world more assidously than you shun forbidden *(Haraam)* things and promiment sins (Kabaair). They considered minor lapses from virtue more grievous than you regard your most unlawful and abominable acts. I wish your more lawfully earned wealth were as pure as the money regarded by 'Sahabah' to be 'doubtful' (the lawfulness whereof was suspected), and you feel afraid of evil consequence of your sins as they feared the non-acceptance of their virtuous deeds. I wish your fasts were as rewarding as their normal days when they were not fasting. (For even when they were not observing fast, they did so far winning the pleasure of Allah and not from any personal motive, for which they earned blessings from Allah *Ta'ala)*."

"I wish your wakeful nights were as full of blessings as their nights spent in sleep; I wish all the virtues of your life could equal one act of virtue performed by one of them. Better far would it have been for you, if you had contented yourselves with as much of the world as suffices a traveller to last him through the journey! If you only could take heed from the sad plight of the worldly men and imagine how they would be detained for Reckoning on the Day of

Resurrection! If you had taken heed, you could have entered Jannah before everybody else, in company with Rasulullah *Sallallaho alaihe wasallam*; nor would you be detained for a prolonged reckoning on that Day. For, Rasulullah *Sallallaho alaihe wasallam* once said, "The poor ones of my Ummah will enter Jannah five hundred years before the rich". *(Raudh)*

FIFTY

Sheikh **Abdul Wahid Bin Zaid** *Rahmatullah alaihe* who was a well-known spiritual leader of the Chishti Order of Sufis, has narrated the following story: Once we were sailing in a boat when a storm blew our boat to an island, where we landed and saw a man engaged in idol-worship. We said to him, "Whom do you worship", and he pointed towards the idol. We said, "You have moulded your god with your own hands! Our Lord whom we worship is the Creator of all things. Hand-made idols are not worthy of worship". The man asked, "Whom do you worship?" We replied, "We worship Allah, the Sacred Being Whose Throne *(Arsh)* is above the heavens, Who controls the affairs of the world. Whose Majesty and Glory transcend everything." The man said, "How did you come to know of Him?" We said, "Our Lord sent us His Apostle (Rasul) who was noble of birth and most excellent of character; This Rasul taught us all these things." He said, "Where is that Rasul now?" We said, "After conveying the message of his Lord, his obligation was fulfilled and our Lord called him back to Him, so that He might grant him good recompense and reward him for conveying His message completely and properly." The man said, "Did your Rasul leave behind any signs of his Apostleship (any source of guidance) for you?" We said, "He left for us the Word of Allah, the Holy Qur'an. The man asked to be shown the Book and we placed the Holy Qur'an before him. He said that he did not know how to read and requested us to recite from the Book. We recited a Surah from the Qur'an, to which he listened, with tears falling from his eyes. After we had recited it up to the last Verse, he said, "It is due from us to Him Who revealed this Book that we should never disobey His Commandments". After this, he accepted Islam and we taught him the fundamentals of Islam and some of the Commandments of Allah *Ta'ala*. We also taught him a few Surahs of the Holy Qur'an. At night-fall, when we were preparing to go to bed, after observing 'Ishaa Salaat,' the man said, "Does your Lord also sleep?" We said, "He is the Alive, the Eternal, neither slumber nor sleep overtakes Him." *(al-Baqarah: 255)*. He

then said, "How impudent of you to sleep while your Lord is Awake!". We were amazed at his words.

When we were going to leave the island, the man asked us to take him with us, saying that he wished to learn more of the new Faith. We took him on board and our boat sailed back to the city of Abadaan. On reaching there, I said to my friends, "Let us make contribution for our newly converted brother, for, he must be needing money for his provision". We collected some Dirhams and presented the money to him. He asked, "What is this?" and we told him that it was something to help him in his needs.He recited, 'La Ilaha Illallaho' and said, "You have shown me a,Path,which you are not following yourselves. I lived in an island and worshipped an idol, instead of worshiping Allah and still, He did not destroy me, nor let me die of hunger, though I did not know Him. How can He destroy me now, that I know Him (and worship Him!)". Three days later, we were told that he was on his death-bed and his last hour had drawn near. We visited him and asked him if he had any wish. He replied, "He Who sent you to the island for my 'Hidayat' (guidance) has fulfilled all my wishes".

As we sat there, I (Abdul Wahid) dozed off and dreamt that I saw a green and pleasant garden, in which there stood a magnificent domed building. A Throne was laid in a room of the building, on which there sat a most beautiful damsel, the like of whom,in beauty, I had never seen before. She was saying, "O, send him to me soon, I beseech you in the name of Allah; I am so fond of him that I cannot bear to be separated from him any more. I woke up and saw that his soul had departed from the body. We washed him, shrouded him and laid him to rest in the grave, after offering his funeral prayers. That night I saw the same garden and the same dome in a dream, with the same beautiful maid reclining on the throne, while I saw the man reciting this Verse:

وَالْمَلٰٓئِكَةُ يَدْخُلُوْنَ عَلَيْهِمْ مِّنْ كُلِّ بَابٍ

The angels enter unto them from every gate, saying: 'Peace be unto you(glad tidings of being protected against all manner of affliction), because you persevered(held fast to Deen)! Ah! Passing sweet will be the sequal of(Heavenly) Home. (ar-Ra'd: 23:24). (Raudh)

These are the miraculous manifestations of Allah's Infinite Bounty and His Forgiveness! The man spent his life in worshipping an idol but, when his hour of death drew near, Allah *Ta'ala* raised a storm to blow a boat to the island and, thus, the man was granted eternal Heavenly bliss through the guidance of the people on board.

اَللّٰهُمَّ لَا مَانِعَ لِمَا اَعْطَيْتَ وَلَا مُعْطِيَ لِمَا مَنَعْتَ

"O Soverign Lord of the Universe! No one can withhold what thou givest, nor can anyone give what thou with holdest."

FIFTY ONE

Sheikh Maalik Bin Dinar *Rahmatullah alaihe* was once walking through the streets of Basrah when he came across a guadly dressed slave-girl, puffed with pride and attended by her servants and slave-boys, with the air of pampered slave-girls of princes and kings. The Sheikh said to her, in a loud voice, "Little maid, doesn't your master want to sell you?". The question touched her to the quick, and she said, in the bewilderment of wounded pride, "Old man, could you repeat your words". The Sheikh said, "I say: would your master like to sell you?" The maid said, "Even if he were to sell me, could a pauper like you pay my price?" The Sheikh said, "Certainly,and I can buy a slave-girl even better than yourself". At this, she laughed and told her attendants to catch hold of the Sheikh and let him accompany her (for, she said, he would have a bit of fun at his expense).

So Maalik *Rahmatullah alaihe* was taken by them to their house. On reaching home, when the slave-girl told her master all that had passed between herself and the Sheikh, the master laughed heartily and then desired that the poor man (the Sheikh) be brought before him. As soon as Mallik *Rahmatullah alaihe* appeared before him, the rich man was struck with sudden awe. He asked the Sheikh, "What do you want?" And the Sheikh replied, "I want to buy your slave-girl." The man said, "Can you pay what she is worth?" The Sheikh said, "In my estimation, she is worth two date-stones." At this, the whole company laughed. The man asked on what basis do you set this price for the maid?" The Sheikh replied, "She has many defects". The man asked, "What are they?" and the Sheikh replied, "If your slave-girl does not perfume her body, it will give off offensive odours; if she does not clean her teeth, her mouth will have a foul

smell; if she does not oil or comb her hair, she will look dishevelled, her hair will become lousy (and foul-smelling); in a few years time, her youth will be gone and all her charm will be lost; she has menses, passes urine and stools and all manner of filthy secretions come out of her body. She is moody, suffers from misfortunes, is so selfish that she makes pretence of loving you for her own ends; saying that she loves you, though she loves the life of ease and comforts that she is enjoying with you. (Should she come to harm through you, she would complain and forget all her claims of love). Most fickle is she, in her love, most insincere and betraying, untrue to her words and false in her claims of love. If you send her away or die earlier, she will go to someone else and there make tall claims of loving him most passionately.

"I have a slave-girl, who far excels your maid in beauty, and is, much, easier to possess. She has been created from the essence of camphor mixed with musk and saffron; she is apparalled in heavenly light (Noor) and ornamented with pearls, if she were to talk to a dead man, he would come back to life. If she were to uncover her wrist in this world, the sun would look dark in comparison and its radiance would be eclipsed. If she were but to step into a dark room, she would illuminate it with her presence. If she were to come into this world, with all her beauty and adornments, she would fill it with fragrance and Divine radiance. She has been nursed and brought up in gardens of musk and saffron, has been playing and swinging on boughs (of trees) made from red rubies and coral-stone, has been living in pavilions, surrounded by all manners of bounties. She has been nourished on the water from 'Tasneem' (a rivulet in Jannah). She never breaks promises, never betrays the one she loves, nor changes her loyalties."

Thus, after recounting some of the qualities of the "houri" of Jannah, the Sheikh asked, "Tell me, now, which of the two maids is worth aspiring for?" 'All the men gathered there said, with one voice, "It is, of course, the one you have described, whom one should try to possess." The Sheikh said, "This beautiful maid can be had for just a nominal price, which everybody can pay at all times and in all circumstances. On being asked what its price was, Maalik *Rahmatullah alaihe* said, "A damsel of such extraordinary merit and excellence can be had in return for small acts of devotion: snatch a few brief moments at night for standing in devotions, observing (at least) two Raka'at of Tahajjud Salaat, with the purest motive of

winning His pleasure; when you sit down to dinner, remember also a poor, needy fellow man (let him share your meal); let your desires be subservient to the pleasure of Allah; remove from the road anything harmful to the wayfarer (a thorn, a piece of brick); lead a simple, contented life; turn your thoughts away from this world, which is the abode of deception, and concentrate whole-heartedly on the Eternal Abode of Hereafter. If you persevere in these acts of virtue, you will not only live honourably in this world, but will also have no anxiety in the life Hereafter and be raised to positions of honour and high status, living forever in Jannah (the abode of Eternal Bounties) in the blessed vicnity of Allah *Ta'ala*, the Lord of Eternal Might.'

At this, the rich man said to his slave-girl, "Did you listen to what the Sheikh said? Do you believe it to be true?" She replied, "He has certainly spoken the truth, has admonished us in good faith and given us good counsel". The master said, "I set you free, then, and give you such and such amount of my property as a parting gift." He also freed all his slaves, bestowing upon each of them a considerable amount of his property, and gave away, as Sadaqah for the cause of Allah, his house and all the effects therein. He stripped the costly clothes from his body, giving them away as Sadaqah, and wrapped himself in the coarse, rough curtain cloth which he tore off his house-door. The slave-girl said, "My Lord, I, too, would like to follow your way of life, for there is no charm left for me in the sensuous joys of life." And she also gave away, in Sadaqah, all her clothes, ornaments and valuables as well as her house-hold effects and property. She put on a dress of coarse cloth and entered upon a new life of austerities along with her master. Maalik *Rahmatullah alaihe* took leave of them, supplicating Allah's blessings for them. The two of them, master and slave-girl, abandoned their sensuous joys, renounced the luxuries of the world and devoted their life to the worship of Allah, persevering in devotions till they passed away to the Mercy of Allah *Ta'ala*. May Allah bless them with Forgiveness, and bless us, too, with them! *(Raudh)*

FIFTY TWO

Ja'far bin Sulaiman *Rahmatullah alaihe* has related the following anecdote from the life of Sheikh Maalik Bin Dinar:

"I was once walking in the company of **Sheikh Maalik Bin Dinar** *Rahmatullah alaihe* through a street in Basrah when we

came upon a half-constructed magnificent palace, beside which sat a handsome young man, giving istructions to the masons and pointing out to them the details of his proposed design. When the Sheikh saw him, he said, "What a handsome youth engaged in such a frivolous pursuit! How deeply engrossed he is in constructing a palace for himself! I am inclined to supplicate Allah *Ta'ala* to extricate him from this vain pursuit and to make him a true and devout servant of Allah. I wish that he were among the youth who would go to Jannah! Ja'far, let us go and talk to him." So, we went across to the young man and greeted him with 'Assalam-o-Alaikum'. He returned our greetings, but did not, at first, recognize Maalik, though he was acquainted with the Sheikh. After a while, recognizing Maalik, he stood up from his seat, out of respect for him. The young man then asked the Sheikh why he had condescended to visit him, and the Sheikh asked, "How much money do you propose to spend on the construction of this palace?" The youth replied, "A hundred thousand Dirhams". Maalik *Rahmatullah alaihe* said, "Can you give me the hundred thousand Dirhams, in return for which I can promise to get you a magnificent palace in Jannah, far excelling the one planned by you, a palace attended by numerous slaves and servants with pavilions and domes made from red rubies and studded with precious jewels; a palace of which the soil is saffron and the mortar is of strong-scented musk, with fragrance wafted all around. This palace will not be constructed by the masons, but Allah *Ta'ala* will say, 'Let there be a palace and it will be erected forthwith.' The youth said, "Let me think a while; if you could give me a day's respite and deign to come tomorrow morning, I would tell you my decision then."

At this, Maalik *Rahmatullah alaihe* went home and, all night long, remained lost in concern, worrying for the young man. In the last hours of the night, he wept and cried unto Allah in great humility, invoking Allah's Mercy for the young man. Next morning, we went again to the young man's house and found him standing at the gate, waiting for us. He was greatly pleased to see Maalik *Rahmatullah alaihe* and, on the Sheikh asking him for his decision, he said, "Are you sure; you can get me the palace promised by you yesterday?" Maalik *Rahmatullah alaihe* said, "Certainly", whereupon the youth placed before us the bags containing a hundred thousand Dirhams. He then brought a piece of paper, some ink and a pen, and Maalik *Rahmatullah alaihe* wrote on it, 'In the name of Allah, the Beneficent, the Merciful, I, Maalik bin Dinar, do hereby undertake to obtain such and such palace (here, he mentioned the details given

above) from Allah *Ta'ala*, for Mr. so and so (naming the youth), in return for the palace designed by him but left unfinished. I, rather, put myself under obligation to obtain for him a far better palace than the one described above, built in pleasant shades in the vicinity of Allah *Ta'ala*.'

The Sheikh gave the document to the young man and we came back home with a hundred thousand Dirhams. In the evening, Maalik *Rahmatullah alaihe* had distributed the entire amount among the poor and not a single Dirham was left with him to buy him food for the night.

Hardly forty days after this incident, Maalik *Rahmatullah alaihe* found a piece of paper lying in the niche of his Masjid one morning, after he had concluded his Fajr Salaat. It was the same document that the Sheikh had written for the young man. On the back of the paper, there was an inscription (though no ink had been used) reading, 'Allah *Ta'ala* has absolved Maalik bin Dinar from his obligation towards the young man. We have granted him the palace you undertook to obtain for him, and seventy times more!' Maalik *Rahmatullah alaihe* was surprised to read the inscription, and when we went to the young man's house we saw a black spot on the house-gate (signifying a bereavement) and also heard the wailings of the mourners. We were told that the young man had died the day before. We asked the people to tell us who had washed and shrouded the deceased and they sent for the man. When the man came we asked him to tell us, in detail, how he had washed and shrouded the deceased and he said, "The young man gave me a piece of paper before his death, and told me to put it inside his shroud after washing him. I did as he had directed me and put the paper on his breast under the shroud". At this, Maalik *Rahmatullah alaihe* showed him the document he had brought with him, upon seeing which the man exclaimed! "By Him, Who caused him to die, this is the very piece of paper I put inside his shroud." Seeing this, another young man stood up and said to Maalik, "Write for me a similar document, in return for two hundred thousand Dirhams". But the Sheikh said, "It cannot be the time for that is gone. Allah *Ta'ala* brings to pass what he wills". Afterwards, whenever Maalik *Rahmatullah alaihe* mentioned that youth, he was moved to tears and invoked Allah's Mercy for him. *(Raudh)*

Very often, it so happens that the 'Walis' *(Saints)* say something in their moods of spiritual ecstasy and Allah *Ta'ala*, in His Infinite

Mercy, justifies their statements. Rasulullah *Sallallaho alaihe wasallam* is reported to have said, in a Hadith to a similar effect: "There are many, covered with dust and with dishevelled hair, whom people would turn away from their doors, whom men never heed, but if they were to swear by Allah, Allah *Ta'ala* would stand by them." *(Sahih Muslim)*

FIFTY THREE

Muhammad bin Sammaak *Rahmatullah alaihe* relates: "Musaa **Bin Muhammad Bin Sulaiman Alhashimi** was a nobleman of the Banu Umayyah clan who had been brought up in affluent circumstances, engaging himself in eating, drinking and merrymaking, having most elegant clothes to wear and indulging in all kinds of lusts and sensual pleasures. Himself a handsome young man with a moon-like face, he lived in a palace enjoying the company of beautiful women and men, far away from the worries and cares of the world. Allah *Ta'ala* had showered upon him all kinds of bounties and favours; his annual income amounted to three hundred three thousand (303,000) Dinaars which he spent on pastimes and lustful pursuits. He lived in a lofty mansion, with windows on one side, opening out to the main road; he would sit beside one of these and watch the wayfarers walking outside. There were win-dows, on the other side of the building, that opened out to a beautiful garden from which cool and fresh breezes blew, laden with sweet fragrance of flowers. In the middle of his palace, there stood a domed pavilion of ivory, studded with nails of silver and burnished with gold. The young Hashmi sat in this pleasure-dome, with a gemstudded turban tied round his head, reclining on a throne covered with jewelled brocade, in company with his close friends and companions, while his attendants stood at a respectable distance, awaiting his orders. In front of the pavilion sat a company of dancers and singing girls; whenever he wanted to listen to music, he just glanced at the guitar, the singers came forward and began to sing songs and play the instruments. When he wanted the music to stop, he pointed to the instruments and the music stopped. These merriments went on till late at night until sleep overpowered him. When he was intoxicatd with excessive drinking, his friends went away and he retired to his private apartment, with any girl that pleased his fancy. He spent his r rnings playing chess and dice. Nobody ever talked to him of matters painful or concerning death or diseases. His parties were devoted to merrymaking, amusing anecdotes were related and jokes

and pleasantries went round. Each day, people brought to him rich varieties of rarest perfumes from all over the country and nice vases of sweet-smelling flowers were presented to him.

The chieftain spent twenty seven years of his life in such luxuries and pastimes. One night, when sitting as usual, in his pavilion, he heard a sweet voice coming from a distant place; unlike the voice of his own singers, but most melodious and charming, which made him restless. He ordered the music to stop and leant out of the window to listen attentively to the voice. The voice floated on the air for some time, then silence fell and then it became audible again. The chieftain ordered his servants to fetch the man responsible for these charming tones. While their master continued to drink wine, the servants tracked the voice to a thin and lean young man, weak in body, pale in face, with parched lips and dishevelled hair, his belly drawn close to his back, dressed in two rags that just covered his nakedness, standing in Salaat before Allah *Ta'ala* and reciting from the Holy Qur'an. They caught hold of the man, without even telling him why, took him out of the Masjid into the palace and presented him to their master; saying, "Here is the person you wanted, sir". The chieftain, who was now dead-drunk and not in his proper senses, asked, "Who is this man?" and they told him that he was the one whose voice he had heard a few moments ago. He asked them where they had found the man and they said that he was offering Salaat in a Masjid and reciting from the Holy Qur'an. The chieftain then asked the ragged young man what he was reciting and he began to recite, beginning with:

I seek refuge in Allah, against Shaitan, the outcast. Lo! The righteous verily are in delight (of Jannah); On couches, gazing (at the wonders of Jannah). Thou wilt know in their faces the radiance of delight. They will be given to drink a pure wine, sealed, whose seal is musk. For this, let (all) those strive who vie with one another to achieve the bliss (of Jannah). (As this bliss can only be achieved as a recompense for good deeds, let them try to excel one another in the performance of good deeds). And, (that wine) is mixed with the water of 'Tasneem,' a spring whence those, brought near to Allah, drink.

(the drink served to the righteous will be seasoned with the water of Tasneem, which is a speciality, meant only for those brought near to Allah (Maqarraboon), who will have it in its pure undiluted form). (Tatfeef: 22 - 28)

The ragged man then said to the chieftain, "O you who have been deceived! Your palace, your pavilion and your couches cannot compare with those:

عَلٰى سُرُرٍ مَّوْضُوْنَةٍ ۙ مُّتَّكِـِٕيْنَ عَلَيْهَا مُتَقٰبِلِيْنَ

Raised couches (of Jannah); (al-Waaqi'ah: 34). Couches lined with silk brocade. (ar-Rahman: 54)

مُتَّكِـِٕيْنَ عَلٰى رَفْرَفٍ خُضْرٍ وَّعَبْقَرِيٍّ حِسَانٍ

Green cushions and carpet of the fairest pattern. (ar-Rahman:

فِيْهِمَا عَيْنٰنِ تَجْرِيٰنِ

(While reclining on these couches, the Jannati will see) 'Two gardens wherein are two fountains flowing. (ar-Rahman:46 - 50)

فِيْهِمَا مِنْ كُلِّ فَاكِهَةٍ زَوْجٰنِ

Wherein (in these two gardens) is every kind of fruit in pairs (each kind of fruit having two different tastes). (ar-Rahman: 52)

فَاكِهَةٍ كَثِيْرَةٍ ۙ لَّا مَقْطُوْعَةٍ وَّلَا مَمْنُوْعَةٍ

(The fruit of these gardens)'is neither exhausted nor forbidden' (al-Waaqi'ah: 33). (Unlike the gardens of this world, of which not everybody is allowed to eat)!

The man went on to recite Verses from the Holy Qur'an comparing Jannah and the circumstances of its inhabitants, with those describing Jahannam and the circumstances of the Jahannamis, thus:

Then he will be in a blissful state, in a high Garden (Jannah)'. (al-Haaqqah: 21-22).

فِيْ جَنَّةٍ عَالِيَةٍ ۙ لَّا تَسْمَعُ فِيْهَا لَاغِيَةً ۙ فِيْهَا عَيْنٌ جَارِيَةٌ ۙ فِيْهَا سُرُرٌ
مَّرْفُوْعَةٌ ۙ وَّاَكْوَابٌ مَّوْضُوْعَةٌ ۙ وَّنَمَارِقُ مَصْفُوْفَةٌ ۙ وَّزَرَابِيُّ مَبْثُوْثَةٌ

In lofty Gardens (Jannah) where they hear no idle speech, wherein is a gushing spring, wherein are couches raised, and goblets set at hand, and cushions arranged, and silken carpets spread (on all

sides, all seats being alike, without discrimination). (al-Ghashiyah 10 - 16) Lo! The righteous will be amid shade and fountains. (al-Mursilaat: 41)

أُكُلُهَا دَآئِمٌ وَّظِلُّهَا ۚ تِلْكَ عُقْبَى الَّذِيْنَ اتَّقَوْا ۖ وَّعُقْبَى الْكٰفِرِيْنَ النَّارُ

It's food (the food of Jannah) is everlasting, (is not exhausted), and it's shade; (also) this is the reward of those who are righteous, while the reward (the final fate) of the Kaafirs (Non-Believers) is Jahannam. (ar-Ra'd: 35)

إِنَّ الْمُجْرِمِيْنَ فِيْ عَذَابِ جَهَنَّمَ خٰلِدُوْنَ ۚ لَا يُفَتَّرُ عَنْهُمْ وَهُمْ فِيْهِ مُبْلِسُوْنَ

Lo! The guilty are perpetually in the torment of Jahannam, it will not be relaxed for them, and they will live therein given to despair). (az-Zukhruf: 74-75)

إِنَّ الْمُجْرِمِيْنَ فِيْ ضَلٰلٍ وَّسُعُرٍ ۘ يَوْمَ يُسْحَبُوْنَ فِي النَّارِ عَلٰى وُجُوْهِهِمْ ۗ ذُوْقُوْا مَسَّ سَقَرَ

Lo! The guilty are in error and madness (sheer folly) (They will be disillusioned) on the Day when they are dragged into the Fire, upon their-faces (and it is said, unto them): Feel the touch of Hell (Jahannam). (al-Qamar: 47 -48)

فِيْ سَمُوْمٍ وَّحَمِيْمٍ ۙ وَّظِلٍّ مِّنْ يَّحْمُوْمٍ

(The Jahannamis will be) in scorching wind, scalding water and shadow of black smoke (al-Waaqi'ah: 42- 43)

يُبَصَّرُوْنَهُمْ ۚ يَوَدُّ الْمُجْرِمُ لَوْ يَفْتَدِيْ مِنْ عَذَابِ يَوْمِئِذٍ بِبَنِيْهِ ۙ وَصَاحِبَتِهِ وَأَخِيْهِ ۙ وَفَصِيْلَتِهِ الَّتِيْ تُؤْوِيْهِ ۙ وَمَنْ فِي الْأَرْضِ جَمِيْعًا ۙ ثُمَّ يُنْجِيْهِ ۙ كَلَّا ۖ إِنَّهَا لَظٰى ۙ نَزَّاعَةً لِّلشَّوٰى ۚ تَدْعُوْا مَنْ أَدْبَرَ وَتَوَلّٰى ۙ وَجَمَعَ فَأَوْعٰى

The guilty man will long to ransom himself from the Punishment of that Day at the price of his children, and his spouse and his brother and his kin that harboured him; and all that are in the earth, if then it might deliver him. But nay (it never can be)! For lo! It is the Fire of Jahannam, plucking out his being) eager to roast him; It calls him who turned and fled (from truth in the life of the world) and hoarded wealth (unlawfully) and withheld it (put it away). (al-Ma'aarij: 11-18).

وَعَلَيْهِمْ غَضَبٌ وَّلَهُمْ عَذَابٌ شَدِيْدٌ

And wrath (of Allah) is upon them and theirs will be a severe punishment. (as-Shuraa: 16).

يُرِيدُونَ أَن يَخْرُجُوا مِنَ النَّارِ وَمَا هُم بِخَارِجِينَ مِنْهَا ۖ وَلَهُمْ عَذَابٌ مُّقِيمٌ ۞

They will wish to come forth from the Fire, but they will not come forth. (al-Maaidah: 37)

When the man had thus recited a good many Verses, about Jannah and Jahannam, the Hashmi chief rose from his seat and embraced him, weeping and crying most bitterly. He told his friends to go away and, himself went out, with the poor man, to the court-yard of his palace, where he sat on a rug and wept and cried with deep remorse over his past youth, while the Faqeer sat there till dawn admonishing him to repent and exhorting him to start a life of piety. The Hashmi then repented deeply of his sins, before the poor man, and made a covenant with Allah *Ta'ala* that he would sin no more. In the morning, he made public repentance, in the presence of his friends and other people, and sat in a corner of the Masjid, leading a life of devotions and holy seclusion. He gave away, as Sadaqah, all the assets of his house, distributed all his belongings among the poor, dismissed all his servants, set free most of his slave-boys and slave-girls, sold others and spent the money received, in return, for the cause of Allah *Ta'ala*. He made full requital of all the wrongs done to others and paid all that was due from him to the people, returned all things, he had taken wrongly and forcibly, to their owners. Then, he entered upon a life of austerity, wearing coarse cloth and eating plain barley bread. He stood all night in Nafl Salaat and fasted by day and began to lead a life of self-mortifying austerities. So much so, that the saints and spiritual Sheikhs of his times came to visit him and advised him not to chastise himself so severely, saying, "Take pity on yourself; Allah *Ta'ala* is Most Merciful and His Bounty is beyond our estimation. He grants bounteous rewards for little pains." 'But he would reply, "My friends, you do not know how much I sinned against my Lord, day and night. I defied His commandments. I indulged in most heinous crimes," and he would then weep profusely.

The chieftain then undertook a journey for Hajj, travelling all the way on foot, dressed in coarse cloth, with a cup and a small bag of provisions. He reached Makkah, performed Hajj, and stayed there afterwards, till his death. May Allah grant him His bounteous blessings! During his stay in Makkah Mukarramah, the chieftain used to go to Hateem by night and spend the whole night whimper-

ing, weeping and crying unto Allah. He would say in the course of his invocation, "O Allah! Many an hour of night have I spent in utter heedlessness, never for a moment remembering Thee! I defied Thee, my Lord, by disobeying Thee and by transgressing Thy commandments! My Allah, all my virtues have been lost! The oportunity to do good has been wasted away! I am left with a burden of sins laid on my back! Ah! Woe is me! What shall I do on the Day when I shall he made to stand before Thee (for Reckoning, after death). Ah! Most Woeful for me, will be the Day, when my Book of deeds shall be unrolled! What a shame for me to find my scroll replete with sins! O Allah! I feel Thy wrath descending upon me now! O Allah, Thy Wrath is my damnation. O Allah, Thou showered Thy blessings and bounties upon me, but I turned away from Thee, like a most ungrateful slave, defying commandments, thus incurring Thy Wrath! O Allah, Thou was ever watching over me (while I sinned most shamefacedly) and forbearing to punish me! O Allah, where else can I find shelter, except in Thee! O whither can I flee! Thou Alone are my Resort, Thee Alone I beseech in my misery! Whom should I implore but Thee? Whose clemency shall I trust but Thine! O Allah, O Most Merciful Lord, I feel ashamed to ask Thee for Jannah; I implore Thee, My Lord, invoking Thy Infinite Mercy, Thy all-embracing Magnanimity, Thy Vast Bounty, to have mercy on me and grant forgiveness to me!

فَاِنَّكَ اَهْلُ التَّقْوٰى وَاَهْلُ الْمَغْفِرَةِ

For, Thou alone are the Lord of Righteousness, and the Lord of Forgiveness".

FIFTY FOUR

Khalifah Haroon Rashid *Rahmatullah alaihe* had a son, about sixteen years of age, who used to associate frequently with the ascetics and spiritual leaders of those times. He would often go to the graveyard, sit by the graves and say, "There was a time when you inhabited this world and you were its masters. But the world did not protect you and you ended up in graves. Would that I knew what you are experiencing now! I wish I knew what you said in reply to the questions that were asked of you!" He used to recite this couplet very often:

تَرُوْعُنِي الْجَنَائِزُ كُلَّ يَوْمٍ وَيَحْزُنُنِيْ بُكَاءُ النَّائِحَاتِ

"The funerals frighten me everyday, and wailings of the female-mourners make me sad ."

One day, the young boy came to the court of his father, Haroon Rasheed, while he was sitting in company with his viziers, lords and noblemen. The boy was dressed in simple clothes, with a turban on his head; when the courtiers saw him in this condition, they said, "The ways of this mad boy are a disgrace to the Amir-ul-Mo'mineen, in the sight of the kings; if he could admonish him, the boy might give up his foolish habits." The Khalifah heard this and said to his son, "My dear son, you have disgraced me in the sight of the kings". At this, the boy did not say a word (to his father), but called out to a bird sitting nearby, "O bird, I ask you, in the name of Him Who created you, to come and sit on my hand," whereupon the bird flew across to him and perched on his hand. The boy then told it to fly away and it flew back to perch as before. After this, he said to his father, "My dear father, as a matter of fact, it is your attachment of the world that is a disgrace to me. I have made up my mind to part from you". And, saying this, the boy went away, taking only the Qur'an with him. When he went to take leave from his mother, she gave him a precious ring (so that he might sell it and use the money in case of need). The boy then went to Basrah, to work among the labourers. He accepted employment only on Saturdays, using his day's wages for seven days, spending a Danaq (One sixth Dirham) each day.

The remaining story has been related by Abu Aamir Basri *Rahmatullah alaihe*, who says, "Once a wall of my house collapsed and I needed a mason to rebuild it. Somebody told me that there was a young boy who did the work of a mason and I went looking for him. Outside the city, I saw a handsome young boy sitting on the ground and reciting the Holy Qur'an with a bag lying beside him. I asked him if he would like to work as a labourer and he said, 'Certainly; we have been created to toil and labour. What work would you want me to do?' I said that I needed a mason to do some construction. He said, 'I shall take a Dirham and a Danaq as my wages for the day, and I shall have to stop work and go to the Masjid when it is time for Salaat; I shall resume work after Salaat.' I agreed; he came with me and began to work on the wall. I came back in the evening and I was surprised to see that he had done as much work as ten masons. I gave him two Dirhams, but he refused to accept more than a Dirham and a 'Danaq' and was gone, taking just as much as had been agreed upon.

"Next morning, I went out again, looking for him, but I was told that he worked only on Saturdays and that nobody could find him on other days of the week. As I was greatly satisfied with his work, I decided to postpone the remaining construction till Saturday. When Saturday came round, I again went looking for him and found him in the same place, reciting from the Holy Qur'an as usual. When I greeeted him, saying *'Assalaam-o-Alaikum'*, he returned my greetings, saying, 'Wa-'Alaikum-as-Salaam' and agreed to work for me on the same conditions, came with me and started to work on the wall. Wondering how he had done ten days' work last Saturday, I watched him working, without being noticed by him. I saw, to my great amazement, that, when he put mortar on the wall, the stones automatically joined together. I was sure that he was one of the favourites of Allah, as such people are assisted by unseen help from Allah *Ta'ala*. In the evening, I wanted to give him three Dirhams, but he took just a Dirham and a Danaq and went away, saying, 'I have no use for more than this amount'. I waited for him for another week and went out looking for him again next Saturday, but could not find him anywhere. On my enquiring from people, a man told me that he had been ill for three days and was lying in a deserted place; so I engaged a guide on payment to lead me to the place. We reached there to find him lying unconscious on the ground, his head pillowed on a piece of broken brick. I greeted him, but he did not respond and I said, *'Assalaam-o-alaikum'* again, a bit louder. This time he opened his eyes and recognized me. I laid his head in my lap, but he put it back on the piece of brick and recited a few couplets, two of which I still remember:

يَاصَاحِبِى لَاتَغْتَرِرْ بِتَنَعُّمٍ فَالْعُمْرُ يَنْفَدُ وَالنَّعِيْمُ يَزُوْلُ
وَإِذَا حَمَلْتَ إِلَى الْقُبُوْرِ جَنَازَةً فَاعْلَمْ بِأَنَّكَ بَعْدَهَا مَحْمُوْلُ

'O my friend, do not be beguiled by the luxuries of the world, for, your life is passing away; the luxuries are short-lived. And when you carry a bier to the grave, remember, one day you, too, will be carried to the graveyard.'

The boy then said to me, 'Abu Amir, when my soul departs, wash me and shroud me in the clothes that I am wearing now.' I said, "Dear me, I see no harm in buying new cloth for your shroud". He said, 'The living are more in want of new clothes than the dead.' (These, exactly, were the words spoken by Abu Bakr *Radhiallaho anho* when he was nigh unto death and he willed that he should be shrouded in his old garments, when they asked his permission to buy new cloth for his shroud).

"The boy added, 'The shroud (old or new) will quickly decay. What remains with a man after his death are his deeds. Give this turban of mine and the jug of water to the grave-digger and, when you have burried me, convey this copy of the Holy Qur'an and this ring to Khalifah Haroon Rashid and mind, you deliver it into his own hands and say, 'These things were entrusted to me by a stranger boy who bade me convey them to you,' with the words: 'O Father, take heed, lest you die in heedlessness, beguiled by the world'. With these words on his lips the young boy gave up his soul. At that moment I came to know that he was a prince.

"After his death, I washed him, shrouded him and laid him in the grave, even as he had desired and I gave his turban and the jug to the grave-digger. After this, I undertook a journey to Baghdad in order to deliver the ring and the Holy Book to the Khalifah. Luckily for me, when I reached the Khalifah's palace, his cavalcade was just coming out of the court. I stood on a raised platform and watched the pageant. There came out from the palace a troop of a thousand horsemen, followed by ten more troops, in each a thousand horsemen. In the last troop rode the Amir-ul-Mo'mineen, himself, on seeing whom I called in a loud voice, 'O, Ameer-ul-Mo'momineen, I beseech you, in the name of your kinship with Rasulullah *Sallallaho alaihe wasallam*, to stop a while'. The Ameer-ul-Mo'mineen stopped and looked round, I went forward at once and handed over to him the two trusts of the deceased prince, saying, 'These things were entrusted to me by a stranger boy who passed away, leaving a will that these should be delivered into your own hands. The Khalifah looked at the ring and the Holy Qur'an and hung his head in sorrow: I saw tears dripping from his eyes. The Ameer-ul-Mo'mineen, then, told his chamberlain to escort me to his palace and to present me to him when he came back from the promenade. I stayed with the chamberlain in the palace.

"When the Khalifah came back in the evening, he ordered the curtains of his palace to be drawn down and told the chamberlain to call me into his presence, even though, he said, 'The man will just revive my sorrow'. The chamberlain came to me and said, 'The Ameer-ul-Mo'mineen wants you, but mind, he is grievously shocked. If you want to say something in ten words, try to put it in five'. He then ushered me into the private room of the Khalifah, who was sitting there all by himself. The Khalifah told me to sit closer to him and when I had taken my seat, asked me, 'Do you know that son of

mine?' I said Yes, and he asked me, 'What did he do for a living?' I said that he did the work of a mason. The Ameer-ul-Mo'mineen said, 'Did you also engage him to do the work of a mason?' I said that I had done so. The Ameer-ul-Mo'mineen said, 'Did it not occur to your mind that he had a kinship with Rasulullah'. (Haroon Rasheed was a descendant of Abbas *Radhiallaho anho,* the uncle of Rasulullah *Sallallaho alaihe wasallam*). I said, 'O Ameer-ul-Mo'mineen! First of all, I beg forgiveness of Allah *Ta'ala* and then beg your pardon, but I did not know of it at that time. I only learnt about it after he had passed away.' The Khalifah said, 'Did you wash his body with your own hands? 'I said, "Yes' and he said, 'Let me touch your hand'. He then held my hand to his bosom, caressing his chest with it, and recited a few verses which meant:

O thou estranged from me, my heart melts away with grief over thee; my eyes shed tears of sorrow! O thou whose burial-place is far, too far, thy grief is closer to my heart. True, death disconcerts most excellent pleasures of the world. Ah, my estranged son was like a moon hanging above a silvery bough. The moon has set in the grave, the silvery bough gone to dust.

After this, Haroon Rashid decided to go to Basrah to visit the grave of his son. I, Abu Aamir also acompaniend him. Standing by his son's grave, Haroon Rasheed recited the following verses,

'O voyager to the Unknown, never shalt thou come back home. Death snatched you away in the first bloom of youth. O coolness of my eyes, thou wert my solace, my heart's peace, in long lonely hours of night and in brief moments of joy. Thou hast tasted of the potion of death, which thy father shall drink in old age. Indeed, each one must taste of Death, be he nomad or a town dweller. All praise be to Allah, the One, Who has no partners; for these are the manifestations of His Divine Decree.' The following night, when I went to bed after observing my daily devotional practices, I dreamt that I saw a domed building bathed in Noor, above which there hung a cloud of Noor. Out of this cloud of Noor came the voice of the deceased boy, talking to me, 'Abu Aamir, May Allah grant you the best reward (for washing and shrouding me and for acting upon my will)!' I asked him, My dear friend, how are you faring in the next world?' He said, 'I have been admitted to the presence of my Lord, Who is the Most Bounteous One and Who is well pleased with me. He has granted me such Bounties as eyes have never seen, ears have never heard of

and minds have never thought of." (The reference is to a Hadith Qudsi which narrates as follows: Rasulullah reports Allah *Ta'ala* as saying: "I have prepared for my righteous servants,things that no eye has seen, nor any ear heard of, nor entered in the mind of man".

Abdullah bin Mas'ood *Radhiallaho anho* narrates; 'It occurs in the Torah that Allah *Ta'ala* has prepared for those who forsake their beds to cry unto their Lord (observe Tahajjud Salaat) such bounties as no eye has seen, nor any ear heard, nor occurring in the mind of any man, nor does any angel (however near to Allah) know of them, nor are they known to any Nabi or Rasul. Allah *Ta'ala* says, in the Holy Qur'an:

فَلَا تَعْلَمُ نَفْسٌ مَّآ أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ

No soul knoweth what is kept hidden for them of joy (most pleasing to their eyes). (Sajdah: 17)

"The boy then said to me (in the dream), 'Allah *Ta'ala* has promised me, swearing by His Glory, that He would grant such honours and bounties to all those who come out of the world like me, without being tainted by it!'

The author of 'Raudh' says that this story has also come down to him through another chain of narration. This version adds: Someone asked Haroon Rashid about this boy and he said,"This son was born before my ascension to the Caliphate and was brought up very well and was taught good manners. He had learnt the Holy Qur'an and other related branches of religious knowledge, but when I rose to be a Khalifah, he forsake me and went away. My worldly magnificence did not bring him any comfort in life, for he did not like to benefit from it in any way. When he was going away, I asked his mother to give him the ring, the pearl set in which was very precious, but he did not make use of it and sent it back before his death. The boy had been very obedient to his mother." *(Raudh).*

Haroon Rashid *Rahmatullah alaihe*, whose son resented his attachment to the world, is known to be a very pious and kind-hearted Khalifah. When one possesses power and is favoured with fortune, one might well lapse into improprieties, but history bears evidence to the fact that he did a lot for the cause of 'Deen' *(Religion).* During his Caliphate, he performed one hundred Rak'aat

of Nafl Salaat everyday, until his death. He used to give, as Sadaqah, from his private purse a thousand Dirhams everyday. He led the Jehaad expedition and performed Hajj in alternate years. When he went for Hajj, he took with him a hundred Ulama and their sons. During the years when he was engaged in Jehaad, he would send three hundred of his subjects for Hajj, bearing the expenses of their travel, food and clothing, giving most generous supplies of provisions, with nice clothes to wear. The Khalifah was also wont to grant generous gifts to those who asked favours of him and also bestowed favours on others, on his own initiative, without their asking for them. He loved the Ulama, who were held in great reverence in his court. Once the renowned Muhaddith, Abu Mu'awiya ad-Dharir (meaning 'the blind') took a meal with Haroon Rashid and when the blind scholar rose to wash his hands after the meal, the Khalifah himself poured water on his hands, saying that he did so out of reverence for his learning. Abu Mu'awiya ad-Dharir *Rahmatullah alaihe* relates, "Once when I narrated to him the Hadith of Rasulullah *Sallallaho alaihe wasallam* about the disputation of Adam *Alaihissalam* and Musaa *Alaihissalam*, there was sitting by him a man who said, 'But where did they meet?' At this, Haroon Rashid flew into a rage and exclaimed, 'Where is my sword? Shall a 'Zindiq' (heretic or one holding an opinion contrary to the accepted teaching of religion) question a Hadith of Rasulullah *Sallallaho alaihe wasallam*!' Haroon Rashid wept bitterly when an exhortation was addressed to him. *(History of Beghdad by al-Khateeb)*.

FIFTY FIVE

Once **Khalifah Haroon Rashid** *Rahmatullah alaihe* was going on a journey for Hajj and stopped for a few days in Kufah. At the time of his departure from Kufah,a large crowd gathered on the outskirts of the city to watch the Khalipha's cavalcade. The renowned ascetic, Bahlool (called Bahlool the lunatic) also came out and sat on a dung-hill outside the city. The street-urchins who used to tease Bahlool *Rahmatullah alaihe*, mocking and throwing stones at him, gathered round him as usual. When the Khalifah rode past him, the boys ran away and Bahlool addressed Amir-ul-Mo'mineen in a loud voice saying, "O Amir-ul-Mo'mineen! O Amir-ul-Mo'mineen!". At this, Haroon Rashid raised the curtain of the Howdah of his riding-beast, looked out and said, "At your service, O Bahlool, what do you want?" Bahlool *Rahmatullah alaihe* said," Amir-ul-Mo'mineen! A

man related to me on the authority of Qudamah *Radhiallaho anho* that, when Rasulullah *Sallallaho alaihe wasallam* was going for Hajj, he (Qudamah) saw him in Minaa riding a camel with a simple howdah on its back; there was no noise of driving people away or telling them to move aside. Amir-ul-Mo'mineen, it would be far better for you, if you also rode in humility, instead of going in a proud pageant." Haroon Rashid wept on hearing these words and said, "Counsel me further, O Bahlool, May Allah bless you!". Bahlool recited two couplets, which meant: "True, you are an emperor of the world and all men owe allegiance to you! So what? For, tomorrow you will be laid down in the pit of the grave for your abode. And men will throw dust upon you, from all sides to cover you." At this, the Khalifah wept bitterly and said, "Bahlool, give me some more advice," 'Bahlool said, "Amir-ul-Mo'mineen, when Allah *Ta'ala* grants prosperity and physical beauty to a person and he spends his wealth for the cause of Allah, and protects his beauty from the taint of sins, his name is recorded, in the register of Allah, among the names of the pious ones".

Haroon Rashid said, "You have given me good counsel, Bahlool, you deserve a reward." Bahlool said, "Give back the amount (of reward) to those who have paid it to you (in taxes). I do not want any reward from you." Haroon Rashid asked him if he owed any debts to people, wishing to pay them off on behalf of Bahlool, but he replied, "O Ameer, debts do not settle debts (meaning the money in your possession is a trust of the Muslim Community and is, thus, a debt owing from you to them). First pay back what is due from you to the people; pay off your own debt first, and then think of others' debts" The Khalifah said, "Shall I settle upon you some endowment, to provide for your needs?" Bahlool said, "Both you and I are slaves of Allah; It would be strange if he provided for your needs, and not for mine". After this, Haroon Rashid dropped the curtain of his Howdah and rode away *(Raudh).*

It is common knowledge that Haroon Rashid wept profusely when an admonition was addressed to him. Once he was going on a journey for Hajj when he came across Sa'doon (the lunatic), who recited to him a few verses which meant: "Even though you are made the emperor of the world, you cannot escape death; leave the world unto your enemies (Kaafirs); for though it is smiling today in your face, tomorrow, surely, it will make you grieve." On hearing these verses, Haroon Rashid cried out in bitterness, swooned and

remained unconscious for so long that he could not observe three Fardh (obligatory) Salaats on prescribed time. *(Raudh).* His signet-ring bore the inscription: اَلْعَظَمَةُ وَالْقُدْرَةُ لِلّٰهِ ۔

'Allah is the Lord of Majesty, Lord of Infinite power;

Which shows that he always kept in view, Allah's Majesty and His Infinite Power.

FIFTY SIX

Sheikh Maalik bin Dinar *Rahmatullah alaihe* relates: I was once journeying through a forest near Basrah when I came across Sa'doon *Rahmatullah alaihe*, the ascetic (popularly known a Sa'doon the lunatic) and I asked him, "How are you?" He replied, "What do you think of a man who is prepared to undertake a journey, in the morning or in the evening, whose journey is long and who has no provisions for the journey, no baggage, nor any riding-beast; who has to appear before his Lord, Who is Just and Most Bounteous, and Who will judge between His men on that Day". Saying this, Sa'doon *Rahmtullah alaihe* began to weep bitterly. I asked him, "What makes you cry?" and he replied, "I am not weeping because I shall have to leave this world, nor because I fear death; but I weep out of remorse for that day of my life which I spent without performing any act of virtue -By Allah! I weep because I have but little stock of virtues, my journey is long and full of hardships, with many a dark valley to explore. I have but little store of provisions and I do not know whether, after I have made the strenuous journey through life, I shall be sent to Jannah or hurled into Jahannam". I said, "You talk so wisely and yet people call you Sa'doon the lunatic! How is that?" He replied, "Are you also deceived by what men of the world talk about me? I am not mad. Ah! It is my love for my Lord that has inspired my heart, has penetrated through my liver, my flesh and my bones and through my entire being. The love for Allah has estranged me from the world and I look distraught and bewildered. (That is why those who are mad about worldy things call me mad)." When I asked, "Do you shun the society of people? (live in solitude, in the forest)," he recited two couplets, meaning, "Shun the society of people, keep far away! And commune with your Lord at all times. For, try them as you may, you will find them to be like scorpions; ever ready to sting you and give you pain" *Raudh)*

FIFTY SEVEN

Sheikh Abdul Wahid Ibne Zaid *Rahmatullah alaihe*, who was a renowned Divine of the Chishtiyah order of Sheikhs, narrates: I spent three consecutive nights supplicating Allah *Ta'ala* to let me see the person destined to be my consort in Jannah. It was revealed to me, after three days, that she would be an Abyssinian, Maimunah Saudaa, so called for her excessively dark complexion. I implored to be told where I could find her and it was revealed to me that she lived with the people of such and such tribe of Kufah city. I went to Kufah and asked people about her, I was told that she lived in such and such forest, tending her goats. So, I went to the forest and saw her standing in Nafl Salaat, clad in a ragged patched cloth. Beside her, grazed her goats alongside the wolves! When I went near her, she shortened her Salaat, and after finishing her Salaat, said, addressing me by name, "Abdul Wahid, you had better go back now, for, Allah *Ta'ala* has promised to reunite us tomorrow (the Day of Resurrection)". I asked, "May Allah bless you! How do you know that I am Abdul Wahid?" She replied, "Don't you know that the spirits were gathered together as in hosts (at the Beginning of Creation), those who came to know each other at that time, will continue to be friendly (in this world)". (This is the purport of an oft-quoted Hadith). I asked her to give me some words of counsel and she said, "Strange! You give exhortations to others (you are a great preacher yourself) and yet you want me to give you counsel!" She then added, "I have heard elders saying that he who is granted worldly wealth and yet seeks to augment it (does not rest content), Allah *Ta'ala* deprives him of the love of communion with Himself and such a one, instead of being intimate and near to Allah, is punished with remoteness and estrangement from Him." And, she recited four couplets, meaning: "O you who admonish others, mount the pulpit and give sermons, warning them against falling into sins; don't you see that you yourself have a diseased mind, inclined towards sins. I wish you had reformed yourself and repented, before rising to speak from the pulpit; for, then, your sermons might have sunk deep into the hearts. But when you advise them to abandon what you yourself indulge in, they heed you not." I said, "How is it that your sheep are at peace with the wolves?" She replied, "Do not bother about it; I have made peace with my Lord, so He has made peace between my sheep and the wolves." *(Raudh)*. This humble author has seen an instance of this miraculous effect of piety in the house of my illustrious uncle, Maulana Muhammad Ilyas *Rahmatullah alaihe*. I

saw many wild cats and hens living together in his house. Neither the hens were scared of the cats, nor the cats did them any harm; both the hens and the wild cats were feeding upon the bread-crumbs and other left-over edibles.

FIFTY EIGHT

Utbah *Rahmatullah alaihe*, a slave, relates: 'Once I was journeying through the forest of Basrah when I saw a few tents of the nomadic bedouins pitched in a tract of cultivated land. In one of these tents, there sat a girl who seemed to be mad. I greeted her by saying, *Assalam-o-Alakum*, but she did not return my greetings. (She might not have heard the Sheikh's greetings, or he might not have heard her reply; or, again, she might have been in a state in which returning a greeting is not necessary. For, there are many such situations in which a person is disallowed to return a greeting). The girl recited a few couplets, which meant, "Blessed are the devout and the ascetics who starve their bellies, seeking the pleasure of Allah! Who spend their nights in wakefulness, contemplating (the attributes of Allah and His creation). They look distraught and bewildered due to the love of their Lord; but the foolish worldlings call them 'mad; though they be the wisest of men of all times; made restless by their separation from their Lord." I went across to her and asked her, "Who owns this crop?" She replied, "If it remains as it is to the last, it will be ours".

I then roamed about the other tents, when there came a violent storm and the rain poured down from the skies in heavy torrents. I thought that I should go to the tent of the girl and see how she reacted to the raging storm, which had ruined the harvest. I saw that her crops had been drowned in water, while she stood there, holding converse with Her Lord, "By Allah, Who has inspired my heart with a spark of His purest love, I am steadfast in my acquiescence in His Supreme Will". She then looked at me and said, "Just see! It is He Who caused this crop to grow, and straightened it on its stalks, grew ears on the stalks, filled the ears with grains, nourished it with rains, protected it from going waste, but when it was ripe and ready for harvesting, He destroyed it completely and washed it away." After this, she said, looking up to the heavens and addressing Allah *Ta'ala*, "The men are all Thy creatures, Thy bondsmen and Thy slaves, and their sustenance is Thy sole responsibility. Thou doest as Thou willest and Thou art the Lord of Absolute Power". I asked, "I

see that your harvest has been destroyed and yet you are patient and you retain your calmness of mind. How did you attain that excellence?" She replied, "Say no more; for my Lord and Sustainer is Absolute, Lord of Infinite Praise, and He has ever been granting me my sustenance, in newer and unique ways. All praise be to Him Whose Bounties to me have always been far more than my expectations!" Whenever I (Utbah) remember that bedouin girl, I am moved to tears and cannot contain myself. *(Raudh).*

FIFTY NINE

Sheikh Abu-ar-Rabie *Rahmatullah alaihe* relates: I had often heard of a very pious lady, Fiddhah by name, who lived in a village. I do not ordinarily visit the ladies but, when I heard many miraculous stories about her, I felt inclined to see her and went to her village. People told me that she had a she-goat that yielded both milk and honey. I was amazed to hear this and I bought a new bowl and went to her house. I said to this pious lady, "I have heard about your she-goat that it gives both milk and honey and I want to have a share of its benedictions." She gave the she-goat over to me and I milked it. I saw milk and honey coming out of its teats. We drank its milk and ate the honey. When I asked her how she had come to possess that she-goat, she narrated an amazing story: There was a time when we were very poor and we possessed nothing except a she-goat, whose milk was our only source of subsistence. When Eid-ul-Adhhaa came round, my husband said to me, "We own nothing except this she-goat; let us sacrifice it in the name of Allah." I said, "We have nothing but its milk to live on. Allah *Ta'ala* has not made it incumbent (Waajib) upon us to sacrifice an animal in such circumstances." Must we sacrifice it, even then?" My husband acceded to my desire and we deferred our sacrifice till the next Eid-ul-Adhhaa. As chance would have it, we had a guest on that very day and I said to my husband, "We have been commanded to entertain our guests and we have nothing but this she-goat; let us slaughter it and cook its meat for our guest". When my husband prepared to slaughter it, I said to him, "Better slaughter it outside the house, behind the wall, lest our children should cry on seeing it slaughtered." He went outside with the goat and as soon as he was gone, I saw this she-goat standing on the wall. As it bore a striking resemblance with our she-goat, I thought it was the same goat which had broken loose from my husband's grip. When I went outside, I saw to my great astonishment that he had already slaughtered our goat and was skinning it. I

said to him, "How strange! Another she-goat, resembling our own, has come into our house!" When I told him the whole story, he said, "It is just possible that Allah *Ta'ala* has granted us a good recompense for sacrificing our she-goat for the sake of our guest." So, this is the she-goat that gives both milk and honey; and it is all due to our entertaining our guest. The lady then said to her children, "My children, this goat feeds (on what grows) in the hearts. So long as your hearts continue to be noble and un-tarnished by evil, its milk will be good but, as soon as your hearts become false, its milk will also turn bad. Guard your hearts against evils; everything will be of benefit to you. "

SIXTY

Bahlool *Rahmatullah alaihe* **says:** I was once walking along a road in Basrah when I came upon some boys playing with almonds and walnuts, while one of them stood beside them, weeping and crying. I thought that the boy was crying because he had not got any almonds or walnuts to play with, so I said to him, "Sonny, cry no more; I shall buy you some almonds and walnuts to play with". The boy looked at me and said, "You fool, do you think we have been created for playing?" I asked, "What else have we been created for"? He replied, "For gaining knowledge and for worshipping Allah *Ta'ala*". When I said, "May Allah bless your life! How did you come to know of this." He replied, "Allah *Ta'ala* says:

أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنٰكُمْ عَبَثًا وَّأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُوْنَ ۝

Deemed you then that we had created you for naught, and that you would not be returned unto Us?

I said, "My dear boy, you talk very wisely; give me a few words of counsel;" whereupon he recited four couplets, which meant: I see men coming to this world and going away; The world and its riches are always on the move, with the wings poised for flying away. The world does not remain with any living man, nor any man lives forever to enjoy its pleasures; death and its affliction are like two horses always running fast towards men, to trample them and to devour them. O fool, beguiled by the charms of the world!. Just think and take something (virtues) from this world to serve you in the Akhirah.

After this, he looked up towards the heavens, raised his hands in supplication to Allah, and chanted the following two couplets, with tears trickling down his cheeks:

يَا مَنْ إِلَيْهِ الْمُبْتَهَلْ   يَا مَنْ عَلَيْهِ الْمُتَّكَلْ
يَا مَنْ إِذَا مَا آمِلٌ   يَرْجُوهُ لَمْ يُخْطِ الْأَمَلْ

O Thou, unto Whom all men cry in humility, O Thou, in Whom everybody puts his trust, O Thou, Who fulfillest the hopes of everyone who entertains good expectations of Thee, and grantest all his desires.

After reciting these verses, he fainted and fell on the ground. I laid his head in my lap and wiped the dust from his face, with my sleeve. When he came to his senses, I said to him, "Son, why do you feel so afraid? You are but a child and no, evil deed has yet been recorded against you in your book of deeds." He said, "So, you say; but I always see my mother making a fire and she always puts small splinters into the hearth first and puts big logs afterwards. I fear lest, when the Fire of Jahannam is kindled, I should be hurled into it, even before the grown-up people!" I said, "My dear boy, you seem to be very wise, give me a few more words of counsel" At this, he recited fourteen couplets, which meant: I am lost in heedlessness, and death is being driven towards me, ever drawing closer. If I do not die today, I must pass away tomorrow. I pampered my body with soft, sumptuous clothes, little thinking that it must rot (in the grave) and decay. Methinks I see my body crumbling into dust, in the pit of the grave, under mounds of earth. My beauty will soon fade away, my body reduced to a skeleton, denuded of skin and flesh. I see the hours of my life slipping away, and yet my desires are all unfulfilled. A long journey lies before me, and I have no provisions for the way. Ah! I defied my Lord, openly transgressing His commands, while He watched over me all the time. Alas! I indulged in shameful deeds! Ah! Whatever is done cannot be undone, and time once passed cannot be recalled. Ah! I sinned in secret, never let people know of my heinous sins. But, tomorrow, my secret sins will be revealed, and presented to my Lord, Ah! I sinned against Him, though fearing inwardly. Trusting His Infinite Clemency, I sinned most shamelessly, most audaciously, depending upon His Infinite Forgiveness. Who else, but He will forgive my sins. Truly, He is worthy of all Praise!

Had there been no punishment after death,
No Promise of Jannah, no threat of Jahannam,
In death and decay, there is sufficient admonition,
To keep us away from idle pursuits.
But our reason being confounded,
We do not take warning from anything;
And now there is no hope for us, except that
The All-Forgiving should forgive our sins.
For, when a slave does anything wrong,
It is his Master, none else, Who forgives him.
No doubt I am the worst of all His men,
I, who betrayed my covenant with my Lord, made in Eternity,
And, it is the incapable slave whose promises carry no weight.
My Lord, what shall be my fate, when the Fire burns my body?
The Fire that melts the hardest rocks!
Ah! I shall be alone when I pass into the grave,
Lonely and forsaken at the time of death;
I shall be alone when I rise from the grave;
(With none to assist me on that Day).
O Thou, Who Art Unique, with no partners to Thy Majesty,
Have mercy on my loneliness, on my being forsaken by all.'

Deeply moved by the couplets, I swooned and on recovering after a while, found that the boy had gone. I asked the other boys about him and they said, "Don't you know him? He is a descendant of Imaam Husain *Radhiallaho anho*". I said, "I too wondered and I believed he was descended from a noble family. It is no wonder that a descendant of such illustrious ancestors should talk so wisely." May Allah benefit us from the benedictions of this family! 'Aamin!' " *(Raudh)*

SIXTY ONE

Sheikh Shibli *Rahmatullah alaihe* says: Once, a voice whispered in my heart, 'Shibli, you are a miser.'My proud self said, "I am not a miser." But the voice insisted, "No, you are a miser." I decided to make a trial of myself and said, addressing my own self, "In order to prove that I am not a miser, I shall give away any amount that I happen to receive, however large, to the first poor man that I come across after receiving the money." As soon as I had made up my mind, a man came and gave me a gift of fity Dinaars, which I took and went out looking for some poor, needy person, as I had promised

myself. I soon came upon a blind ragged man getting a hair-cut at a barber's shop. I put the Dinaars into the blind man's lap, who said, "Give the money to the barber as his wages for cutting my hair". I said, "These are fifty Dinaars." '(Too large an amount to be given as wages for a hair-cut). At this, the blind man turned towards me and said, "Didn't we say; you are a miser?" I hurriedly handed the money to the hair-dresser, who declined to accept it, saying," Excuse me; when this man came to me, I decided not to take anything from him as wages, out of regard for his poverty." I felt so ashamed that I threw the bag of money into the river, saying, "Curse you, you filthy wealth! Allah *Ta'ala* humiliates him who has any regard for you, just as He has humiliated me". *(Raudh).* There is nothing extraordinary about the Sheikh's throwing the Dinaars into the river, because his sense of honour was wounded. Many similar instances can be recounted.

(i) Once Sulaiman *Alaihissalam* was busy inspecting his horses and he forgot to make remembrance *(Zikr)* of Allah before sunset; when he was reminded of it,

فَطَفِقَ مَسْحًا بِالسُّوقِ وَالْأَعْنَاقِ

He began to slash (with the sword) their legs and necks (slaughter the horses).(Surah Saad: 33)

(ii) Syedah Aishah Radhiallaho anha threw away and broke the bowl of food sent to her house by one of her co-wives, in the very presence of Rasulullah *Sallallaho alaihe wasallam.*

(iii) Abdullah bin Amar bin 'Aas *Radhiallaho anho* burnt away a garment dyed with' 'Usfur' (a reddish yellow dye) because Rasulullah *Sallallaho alaihe wasallam*, on seeing him wearig it, had said, "What is this?", indicating his dislike of the dye.

(iv) A man from the Ansaar demolished his domed building on seeing Rasulullah *Sallallaho alaihe wasallam* turning away from him, displeased with his fondness for brick-buildings.

Thus Sheikh Shibili's throwing Dinaars into the river is an episode which is very much in line with all these incidents.

SIXTY TWO

Sheikh Zun-noon Misri *Rahmatullah alaihe*, who is one of the prominent Divines, has related the following story: I was once walking through a jungle when I saw a youth whose beard was just beginning to grow. On seeing me, a tremor ran through his body, his face turned pale and he was about to run away when I said, "I am just a man like you. (I am not a jinn, nor any other supernatural being). Then why are you scared of me?" He replied, "It is human beings that I fear most," so I followed him and asked him, in the name of Allah, to stop a while. He stopped and I asked him, "Do you live in this lonely forest, all alone with no one for company or comfort? Don't you feel afraid of living in this desolate place?" He replied, "My Comforter remains with me all the time, to soothe my heart." (I thought that he was talking of a friend who might have gone away). I asked, "Where is he?" and he replied, "He is with me all the time; infact, He is present everywhere, on my right and on my left, behind me and in front of me." I asked, "Is there anything with you to serve you for sustenance?" He replied, "My provisions are also with me." I asked, "Where are they?" and he said, "He Who provided for my sustenance when I was in my mother's womb has undertaken to provide for me in my youth" I said, "One must have something to eat, after all, in order to gain strength for standing in Tahajjud Salaat, for fasting by day and for being able to worship one's Lord with alacrity of mind and body". When I talked in detail about the necessity of eating and drinking, he went away, after recitinga few couplets which meant:

'The friend of Allah (Wali) needs no house to live in; nor does he like to possess an estate; When he moves from a forest to live on a hill, the forest weeps over its separation from him; he perseveres in Tahajjud Salaat at night, and in observing fasts by day. You will find him exhorting himself, by saying, "The more diligent you are in devotion to your compassionate Lord, the more honoured you will be in the estimation of Allah and less ashamed to offer Him your services; When he holds converse with his Lord, in solitude, tears well forth from his eyes and he says, invoking Allah, "Methinks my heart will beak with yearning for Thee, I want to have neither a palace made of rubies (in Jannah) and inhabited by houris, nor the Garden of Eden, replete with bounteous fruit; my sole desire is having a Vision of Thee; Grant me to look at Thy Countenance, my only coveted boon." *(Raudh)*

SIXTY THREE

Sheikh Ibrahim Khawas *Rahmatullah alaihe* says: I was once travelling through a forest when I came upon a Chirstian monk, who had tied a sacred string (*Zunnar)* round his waist (as an emblem of being a monk). He expressed the desire to accompany me, and I accepted him as my companion. (There are many instances, in history, of non-Muslim monks living in company with Muslim Sufi Sheikhs). After journeying for seven days, without food or drink, the monk said to me,"O,follower of Muhammad, let me see some signs of your intimacy with your Lord; (for I cannot go without food any more)". I supplicated Allah, saying in secret, "O Allah, do not shame me before this Kaafir". At once I saw a dish on which were placed some loaves of bread, roasted meat, some fresh dates and a jug of water. We ate and drank and went on our journey. After seven days' journey, I hastily said to the Chirstian, before he could put me to trial again, "O monk, it is your turn to do something." At this, he stood up, leaning on his staff, and started making a supplication. Immediately, two dishes appeared, with twice as much food on them as had appeared at my supplication. I felt ashamed, my face turned pale and I was so bewildered and grieved that I refused to take the food. The Christian insisted that I must eat, but I requested to be excused. He then said, "Take the food; I have to give you two good tidings: The first is that I have accepted your faith,

أَشْهَدُ أَنْ لَّا إِلٰهَ إِلَّا اللهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا رَّسُوْلُ اللهِ

I declare that there is none worthy to be worshipped but Allah, and I declare that Muhammad is His Rasul.

Saying this, he broke the string round his waist and threw it away. The second is that I supplicated Allah to grant us food saying, "O Allah, if this follower of Muhammad enjoys some position in Thy estimation, grant us food. So, it was owing to you that we were granted this food, and I embraced Islam." After this, we ate and drank and went on journey. We reached Makkah Mukarramah and performed Hajj. My newly converted brother Muslim stayed in Makkah and lived there till his death. May Allah grant him forgiveness!" *(Raudh)*

There are many such incidents about the non-Muslims' conversion to Islam, in the annals of history. The incident also testifies to

the fact that, sometimes, Allah *Ta'ala* grants sustenance to some people by virtue of others' piety, but they foolishly think it to be their own achievement and a consequence of their efforts. There are a number of Ahadith to the effect that: 'You are (often) given help and provision by virtue of the presence of the weak ones among you'. It also becomes clear from this incident that, sometimes, the non-believers are granted special favours that appear to be a succour granted to them by Allah, but, in reality, they have been granted to them owing to the benedictions of the believing Muslims.

SIXTY FOUR

A Sufi Sheikh relates: Once I bought a slave and brought him home. When I asked him his name, he replied, "O master, you can call me by any name you like." I asked, "What work would you like to do?" He replied, "Whatever my master commands me to do." I asked, "What food do you prefer for youself?" He replied, "Whatever my master gives me to eat". I said, "After all, you must be desiring something to eat," He replied, "A slave's desire is of no account, when compared with his master's wishes; a slave's desire is what his master desires for him". On hearing this, I was moved to tears and I said to myself, "You too are a slave of Allah; Who is your Lord; you should also behave towards Your Lord in the same manner". I said to him, "You have taught me how to behave towards Allah, when I am alone with Him." Whereupon the slave-boy recited two couplets, meaning: What can be more blessed for me than to serve one of your men, in a way pleasing to Him.

Forgive me, my Lord, in Your Infinite Mercy, my negligence and my lapses from good behaviour, by virtue of my belief in You as the Greatest Benefactor and the Most Compassionate One. *(Raudh).*

SIXTY FIVE

Sheikh Maalik Bin Dinar *Rahmatullah alaihe* was one of the renowned Divines of his times. We have already narrated some anecdotes from his life in this book. It is said that, in his early life, he was not a pious man and when someone asked him how he came to repent of his sins and abandon his evil ways, he related the following story about himself:-

I was a policeman, in my youth, and was fond of wine and would drink like a fish.I drank day and night and led a carefree life. I bought a beautiful slave-girl whom I loved most dearly. I had a daughter from her a lovely child, and I was very fond of her and she was also very fond of me. When this baby daughter began to walk and talk, I loved her all the more and she remained with me all the time. The inno-cent child had a strange habit. When she saw a glass of wine in my hands, she would snatch it away and spill it on my clothes. Being fond of her, I did not scold her. As fate would have it, my innocent child died when she was two years old and I was stunned with shock and heart-sore with bitter grief.

One night, the fifteenth of Sha'ban, I was dead drunk and went to sleep without performing my Isha Salaat. I had a most horrible dream, in which I saw that it was the Day of Resurrection, with men coming out of graves, and I was one of those who were being driven to the Place of Assembly (Maidaan-e-Hashr). I heard the noise of something following me and, looking back, I saw a huge snake chasing me, close behind. Ah! it was a most horrible sight;the snake had blue catlike eyes, its mouth was wide open and it was rushing towards me, most furiously! I ran faster in terror, desperate for my life, the horrible snake still running after me and drawing closer. I saw an old man, dressed in elegant clothes, with rich perfumes wafting all around his person, I greeted him saying, 'Assallam-o-Alaikum' and he returned my greetings. I said, "For the sake of Allah, help me in my misery." He said, "I am too weak to help you against such a mighty foe; it is beyond my powers. But you must go on running; perhaps you may find some help to save you from it". Running wildly I saw a cliff in front of me and climbed it, but on reaching its top, I saw, beyond it, the raging Fire of Jahannam, with its most horrifying spectacles. I was so terrified by the snake, that I ran on, till, I was afraid I would fall into Jahannam. Meanwhile, I heard a voice calling aloud, "Get back, for, you are not one of them ('Jahannamis)". I came away and began to run in the opposite direction. The snake also turned around and came after me. I saw, again, the white-robed old man and said to him, "Old man, can't you save me from this python; I asked you before, but you did not help me". The man began to cry and said, "I am too weak to help you against such a mighty snake, but I can tell you that there is a hill nearby where they keep the 'sacred trusts' of the Muslims. If you go up that hill, you might find something of yours, kept intrust, which might save you from the snake." I rushed towards the hill, which was

round in shape, with a large number of open curtained casements. The casements had golden shutters studded with rich rubies, and most precious jewels; on each shutter hung a curtain made of the rarest silk. When I was going to climb the hill, the angels called aloud, "Open the windows and raise the curtains and come out of your closets! Here is an unfortunate man in misery; may be you have with you some 'trust' of his, that might help him in his distress." The windows opened at once, the curtains went up, and there issued forth from the casements a host of innocent children, with faces bright as the full moon. By this time I was utterly despondent, for, the snake had drawn very close to me. Now the children called their friends, "Come out quickly all of you, for the snake has come very close to him". Hearing this, more children came out of the windows, in large crowds, and among them I saw my own dear daughter who had died some time ago. She also espied me and began to weep, exclaiming, "By Allah! he is my own dear father". She jumped on a swinging cradle, which seemed to be made from heavenly light (Noor) and darted across to me. Next moment, she was standing by my side and I took her to my bosom; she lifted her left hand towards me and with her right hand motioned the snake away. The snake went away immediately. Then she gave me a seat and sat in my lap and began to stroke my beard with her right hand saying, "My dear father,

أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَن تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ وَمَا نَزَلَ مِنَ الْحَقِّ وَلَا يَكُونُوا كَالَّذِينَ
أُوتُوا الْكِتَابَ مِن قَبْلُ فَطَالَ عَلَيْهِمُ الْأَمَدُ فَقَسَتْ قُلُوبُهُمْ ۖ وَكَثِيرٌ مِّنْهُمْ فَاسِقُونَ

Has not the time come for the Believers (who indulge in sins) that their hearts should submit in all humility to the remembrance of Allah and to the truth which is revealed". (al-Hadeed: 16)

I was moved to tears and asked her, "My daughter, do all of you know the meanings of the Qur'an?," 'She replied, "We understand the Holy Qur'an even better than you." 'I asked her, "My dear child, what was this snake?" 'She said, "It was your own evil deeds which had made it so strong that it was about to push you into Jahannam.' I asked, "And who was that white-robed old man?" She replied, "That were your good deeds and you had made them so weak with your scanty good deeds that he could not help you against the snake (though he suggested to you a means of escape)". I asked, "What are all of you doing on this hill?" She replied, "We are the children of

Muslims, who died in infancy. We shall live here till the Day of Resurrection, waiting to be reunited with you when you come to us at last and we shall intercede for you with our Lord." And then I awoke from the dream, with the fright (of the snake) still heavy on my heart. I turned to Allah in repentance, as soon as I arose, and abodoned my evil ways. *(Raudh)*

EPILOGUE:

I am afraid this book has far exceeded its initial plan, which was to write a small book, but as I proceeded, it grew in volume and went beyond my original design. And now it has become so voluminous that few people are likely to read it thoroughly. For, nowadays, we can afford to spare little time for the study of religious books. I have, therefore, been obliged to conclude it at this point, somewhat abruptly.

May Allah, in His Infinite Mercy, help the author(who considers himself to be the most insignificant of His men and who remains ever engrossed in worldly pursuits, ever engaged in sins and acts of disobedience) to turn to Him in repentance! May Allah grant the author a dislike for this despicable world.

I began to write this book in Shawwal, 1366 A.H. But then I was prevented by circumstances to continue and had to delay its completion. I had a mind to add several other points, but have been obliged to conclude it on this day, the 22nd of Safar (Thursday night) in the year 1368 A.H. for fear of making it too large in size.

وَاٰخِرُ دَعْوَانَا اَنِ الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ وَالصَّلٰوةُ وَالسَّلَامُ
عَلٰى سَيِّدِ الْمُرْسَلِيْنَ وَاٰلِهٖ وَصَحْبِهٖ وَاَتْبَاعِهٖ اِلٰى يَوْمِ الدِّيْنِ
بِرَحْمَتِكَ يَا اَرْحَمَ الرَّاحِمِيْنَ۔

We conclude with the invocation:"Praise be to Allah, The Lord of the Worlds! And may Allah's choicest blessings and peace be upon the most virtuous of all Rasuls and upon his family, and his Companions, and on all his followers! And for this we invoke your Mercy, O You, the Most Merciful of those who are merciful!"

MUHAMMAD ZAKARIYYA KANDHALVI,
(May Allah grant him Forgiveness)
Madrassah Mazahir Uloom
SAHARANPUR

GLOSSARY FOR FAZ'AIL-E-SADAQAT

The original Arabic Names and Terms that are understood all over the Muslim World have been retained untranslated. These are often printed within 'Commas' and have been explained in the following Glossary, so as to facilitate their correct pronunciation and meanings.

The Symbol (') used in such words as 'ja'far-Ka'abah' stands for Arabic letters ( ). The symbol (') stands for prolonged 'a' sound as 'Qur'an'.

Transliteration	Arabic	Meaning
	"A"	
'Aalim	عالم	A Scholar of Islam
Aameen (Amin)	آمین	May Allah accept it
Abdaal	ابدال	A specific rank among saints
Abraar	ابرار	The righteous ones
Aadam (Adam)	آدم	The first man and the Prophet
'Afv	عفو	The superfluous; that which exceeds one's needs.
Ahadith	احادیث	Plural of Hadith (saying of Rasulullah).
Ahl-ul-Bait	اہل البیت	Members of the family of *Rasulullah Sallallaho alaihe wasallam*
Ahqaaf	احقاف	Long and winding tracts of sandhills where the people of 'Aad lived.
'Ajam	عجم	Non-Arabs/Persians/Persia.
'Ajami	عجمی	A non-Arab, a persian,
Akhirah (Akhirat)	آخرت	The Hereafter
Alaihissalam	علیہ السلام	Peace be upon him,
Allah-o-Akbar	اللہ اکبر	Allah is the Greatest of all
Allah Subhanahu-wa-Ta'ala	اللہ سبحانہ وتعالیٰ	Allah, the Exalted, beyond all imperfections
Allah Ta'ala	اللہ تعالیٰ	Allah, the Exalted

Term	Arabic	Meaning
Allah Jalla Shanohu	اللہ جل شانہ	Allah, the Sublime
'Allamah	علامہ	A highly learned person
A'maal	اعمال	Deeds.
Amaant	امانت	Trust
Ambiya (Ambia)	انبیاء	The Prophets. Name of a Surah of the Holy Qur'an
Ameer (Amir)	امیر	The leader (Commader).
Ameer-ul-Mo'mineen	امیر المومنین	Commander of the faithful
Ansaar (Ansar)	انصار	The Madinan followers of *Rasulullah Sallallaho alaihe wasallam* who offered him rfuge after the Hujrah
Ansaari (Ansari)	انصاری	One of the Madinan followers of Rasulullah
'Aqeeqah	عقیقہ	The sacrifice of an animal made on the seventh day after the birth of an infant, when the hair on its head is shaved off.
'Arfah	عرفہ	1. The ninth day of Zul-Hijjah. 2. A vast plain near Makkah where the hajis assemble on the ninth day of Zul-Hijjah. 3. The act of standing at 'Arafah, an obligatory rite of the Hajj.
'Aarif ('Arif)	عارف	One who knows his Lord, a saint or gnostic.
'Arsh	عرش	The Throne of Allah.
Ashaab-us-Suffah	اصحاب الصفہ	People of the Suffah. Suffah was a raised platform in the sacred Masjid at Madinah. Some People lived there, engaged in devotions and in learning the sacred knowledge from Rasulullah *Sallallaho alaihe wasallam*
'Ashrah Mubasharah	عشرہ مبشرہ	The ten who were promised Paradise: Abu Bakr, Umar, Uthman, Ali, Talha, Zubair, Abdur Rahman bin 'Auf, Sa'd bin Abi Waqqas, Sa'eed bin Zaid, Abu Ubaidah bin Al-Jarrah *Radhiallaho anhum*.
'Ash-hur	اشہر	Plural of 'Shahr' (months)
'Asr	عصر	The time (also name of Salaat) betweeen afternoon and Sunset.
Assalamo 'Alaikum	السلام علیکم	Peace be upon you (greetings of Muslims)
Auliya	اولیاء	Plural of Wali, (Saints)
Ayat	آیت	A verse of the Holy Qur'an
Ayaat	آیات	Plural of 'Ayat'
Ayyam-ut-Tashreeq	ایام تشریق	The 11th, 12th, 13th of Zul-Hijjah

Aazaan (Azaan)	آذان	The call for 'Sallat

"B"

Badr	بدر	The plain where the first battle of Islam was fought. Also the Batttle fought at Badr
Baitullah	بيت الله	'The House of Allah; The Ka'bah
Bait-ul-Mal	بيت المال	Treasury of Muslims
Bakh Bakh	بخ بخ	'How wonderful!
Banu Israel (Bani Israel)	بنو اسرائيل	Progeny (clan) of Israel.
Banu Sulaim	بنو سليم	Clan of Sulaim
Barkah (Barakat)	بركت	Blessings
Barzakh	برزخ	The Interworld or 'The World of the Grave ' or purgatory where the sinners are punished before their final reckening on the Day of Judgment
Bid'at	بدعت	Innovation in religion
Bismillah	بسم الله	In the name of Allah

"C"

Chaasht	چاشت	(Persian) Arabic 'Dhuhaa' i.e. forenoon time; non-obligatory forenoon Salaat.
Chishtiyyat	چشتيا	Chishtiy at School of thought in Sufism

"D"

Dajjal	دجال	Islamic Anti-Chirst
Daanaq (Danaq)	دانق	A small coin of value one-sixth of aDirham (silverpiece)
Deen (Din)	دين	Religion
Derwaish (Dervish)	درويش	A fakir, a saint, an ascetic
Dinaar (Deenaar)	دينار	Gold-piece, a unit of currency in the early days of Islam
Dirham	درهم	A silver-piece, a small unit of currency in the days of Rasulullah
Durood (Darood)	درود	Invoking blessings of Allah on Rasulullah *Sallallaho alaihe wasallam)*
Dua'a (Du'a)	دعا	Crying unto Allah in distress, supplication, begging favours of Allah

"E"

'Eid	عید	Muslim religious festival
'Eidgah	عیدگاہ	A place where 'Eid' prayers are offered
'Eid-ul-Ahahaa	عید الاضحیٰ	The 'Eid of animal sacrifices
'Eisa (Easa)	عیسیٰ علیہ السلام	Prophet Jesus

"F"

Fajr	فجر	Dawn (Morning Salaat)
Fakir	فقیر	Saint, Ascetic
Falaah	فلاح	Well-being, success in this world and in the hereafter
Fard (Fardh)	فرض	(Pl. 'Faraaidh) An obligatory rite.
Fardh-e-Kifayah	فرضِ کفایہ	Collectively obligatory (that which if fulfilled) by a part of the community absolves the rest)
Faasiq (Fasiq)	فاسق	Evil-doer
Fatwaa	فتویٰ	Relgion-legal verdict
Fikr	فکر	Worrying; Deep concern for something (one's religion, or mission, etc.)
Fiqh Hanbali	فقہ حنبلی	A school of thought in Islamic Jurisprudence led by Imaam Ahmad bin Hanbal *Rahmtullah alaihi*
Fiqh	فقہ	Jurisprudence
Fir'aun	فرعون	Pharoah, King of Egypt who defied Musaa (Alaihissalam)
Fitr (Fitar)	فطر	Obligatory Sadaqah given at the end of Ramadhan
Fuqahaa	فقہاء	Plural of 'Faqeeh', One deeply read in Islamic Jurisprudence

"G"

Gharoor	غرور	The Devil/Satan (lit, The Deciver)
Ghinaa	غنیٰ	Riches: Sufficiency; deep sense of freedom from want

"H"

Haajj (Haji)	الحاج	One who peforms 'Hajj (A pilgrim)

Hadith	حدیث	Saying of the prophet
Hadith-e-Qudsi	حدیث قدسی	A Hadith which gives words spoken by Allah Ta'ala.
Hadharmout Hazarmont	حضرموت	Name of a valley in the Yemen
Hafiz	حافظ	One who remembers the Qur'an by heart
Hajj	حج	Pilgrimage to the Holy Makkah
Halaal	حلال	Lawful
Hanafi	حنفی	In Islamic Jurisproudence. The school of though led by Imaam Abu Hanifah. The follower of Imaam Abu Hanifah
Haq Ta'ala Shanohu	حق تعالیٰ شانہ	Allah, the Exalted
Haraam	حرام	Forbidden, relgiously unlawful
Hashamite	ہاشمی	A memebr of the Banu Hashim Tribe
Hateem	حطیم	(Al-Hateem). A semi-circular wall (On the northwest side of the Ka'bah the area between it and the Ka'bah is named 'al-Hijr'
Hazrat (Hadhrat)	حضرت	Respected elder
Haidiyya	ہدیہ	Gift, boon
Hidayat	ہدایت	Divine Guidance; 'A light by which you may distinguish between truth and falsehodd.
Hijrah (Hijrat)	ہجرت ہجرۃ	Migration in the Path of Allah
Huneyn	حنین	A valley near Makkah

"I"

'Ibadat (Ibadah)	عبادت	worship
Iddat	عدت	Legally prescribed period of waiting, during which a woman may not remarry after being widowed or divorced
Iftaar (Iftar)	افطار	Breaking the fast
Imaan (Iman)	ایمان	Faith (In relgion)
Injeel	انجیل	The Gospel (lit Evangel)
Insha-Allah	ان شاء اللہ	If Allah wishes
Ishraaf	اشراف	Inward greed lurking in the mind

Ishaa (Isha)	عشاء	Salaat during early parts of night
Istighfar	استغفار	Seeking forgiveness of Allah
I'tikaaf	اعتكاف	Devotional seculusion in a mosque for a fixed period
I'zraeel	عزرائيل	Azrael; The angle of death

"J"

Jahannum	جهنم	Hell
Jahannami	جهنمى	Dweller of Hell
Jamx'at(Jamx at)	جماعت	Congregation congregational prayer
Jannah (Jannat)	جنت	Paradise
Jannati	جنتى	An inhabitant of Jannat
Jannat-ul-Firdous	جنت الفردوس	The highest category of Paradise
Jehad (Jehaad)	جهاد	Relgious War
Jibrail (Alaihissalam)	جبرائيل	The Angle 'Gabriel'
Jinn	جن	The sprits;Genii
Jumu'ah	جمعه	Friday (or Friday Prayers)

"K"

Kabbair	كبائر	Major sins
Ka'ba (h)	كعبه	The holy mosque of Makkah
Kafir	كافر	Non-believer
Kaafoor	كافور	Camphor
Kalimha (Kalimah Tayyibah)	كلمة طيبه	The (pure) Kalimah i.e. asseration of the Oneness of Allah
Khalal	خلال	1. Using a tooth-pick after meals 2. The tooth-pick. 3. Combing the beard with one's fingers (while performing Wudhu). 4. Rubbing the inner sides of one's toes the ittle finger, so as to let the water run through them (while performing Wudhu)
Khalifah	خليفه	Caliph

Term	Arabic	Meaning
Khankah	خانقاه	A cloister, a place where the novices in Sufism associate with their spritual leader
Khulafa-e-Rashideen	خلفاء راشدين	The first four (veracious) caliphs in Islamic History; Abu Bakr, Umar, Uthman, Ali (Radhiallaho anhum)
Khutbah	خطبه	Sermon
Khyber	خيبر	A place near Madinah known for its rich vine-yards and dense date-plantations.
Kiraaman Katibeen	كراماً كاتبين	Two angles who write down each and every deed of man
Kufr	كفر	Non-belief, Infidelity

"L"

Term	Arabic	Meaning
Labbaik	لبيك	'At Thy service (My Lord)?
Lailat-ul-Qadr	ليلة القدر	The night of power (most blessed night of Ramadhan)
Loh-i-Mahfooz	لوح محفوظ	Protected Tablet in the Heavens
Luqmaan	لقمان	Luqman, the wise. The Holy Qur'an quotes a number of his wise sayings.

"M"

Term	Arabic	Meaning
Madinah Munawwarah	مدينة المنورة	The city of Rasulullah *Sallallaho alalaihi wasallam* Literaly, The illuminated city!
Madrassah	مدرسه	School
Maghrib	مغرب	Sunset, also Salaat just after sunset
Mghribi	مغربي	North African
Mahr	مهر	Dower, Bridal money
Mahroom	محروم	Deprived
Maidan-e-hashr	ميدان حشر	The place of assemblage for Reckoning on the Day of Judgement
Makkah	مكه	Makkah, Capital of Arabia
Makkans	مكي	The dwellers of Makkah
Makroh (Makruh)	مكروه	Disliked (action), undesirable
Mann	من	Reproachfully reminding a person of one's favours to him; talking proudly of one's generosity towards a person; telling the beneficiary or others that he is indebted to the benefactor
Marhabaa	مرحبا	Welcome!

Term	Arabic	Meaning
Ma'rifat	معرفت	Gnosis True knowledge of Allah and His Attributes;
Mashaaikh	مشائخ	Sheikh (Relgious divines0
Masjid	مسجد	Mosque
Masjid-i-Nabavi	مسجدنبوی	Holy mosque of the prophet at Madinah
Maulana	مولانا	Our master (term of respect used for religious scholar)
Minaa	منی	Name of a valley near Makkah
Mi'raaj	معراج	The aesension of the prophet towards heavens
Me'raj-ul-Mo'mineen	معراج المؤمنين	Salaat. Ascension for the belivers, because while in Salaat one attains maximum nearness to Allah
Mir Munshi	میرمنشی	Chief Secretary to a sovereign
Muhaddith	محدث	A great Scholar of Hadith
Mo'min	مؤمن	A believer
Mo'minoon	مؤمنون	Believers
Mudd	مد	The amount of grain, etc., which a man with average-sized hands can hold with both hands extended (Four 'mudds' make a 'Saa')
Muezzin	مؤذن	One who calls Aazan
Muflis	مفلس	Poor, penilcss
Muhajir	مهاجر	Emigrant from Mecca to Madinah before the fall of Makkah
Muhajireen	مهاجرین	Plural of Muhajir
Mujahid	مجاہد	One who strives in the path of Allah
Mujahideen	مجاهدين	Plural of 'Mujahid'.
Munafiq	منافق	Hypocrtie
Munafiqeen	منافقين	Plural of 'Munafiq'
Munkar Nak[illegible]	منکرنکیر	Two angles who interrogate about the faith of the deceased in the grave
Muqarraboon	مقربون	Those who have attained nearness to Allah Ta'ala.
Mustahab	مستحب	That which is desirable, commendable

Mutawakkil مُتَوَكِّل One who puts complete trust in Allah

Mutawakkileen مُتَوَكِّلِيْنَ Plural of 'Mutwakkil'

Muwahhid مُوَاحِد One who believes firmly that Allah is one and that He has no partners, neither in His action nor in His Attributes; A unitarian

"N"

Nabi نَبِی Prophet.

Nubuwwat نُبُوَّت Prophethood.

Nafl نَفَل Non-obligatory, optional

Nafs نَفس Psyche; The evil self; The baser Self;The bestial side of man; The animality of man, expressing itself in his carnal desires.

Namaz نماز (Persian) Salaat (Muslim worship)

Namrud نمرود The great tyrant king who defied Ibrahim Alaihissalam and who claimed to be a god.

Nawaafil نوافل Plural of 'Nafl'

(Nur) Noor نُور Light, Effulgence

"P"

Purdah (Pardah) پردہ (Persian) The veil, the practice of wearing a veil (called 'Buraqah) for the women.

"Q"

Qaari (Qari) قَارِی One who recites the Qur'an correctly

Qadhi قَاضِی A judge in an Islamic court of law

Qiyamah قیامت The Day of Judgement

Qiblah قِبلہ Direction in which one faces, Direction of Ka'bah,

Qiraat قِرَأت Recitation of the Holy Qur'an.

Qudsi Hadith قُدسی حدیث A Hadith which gives words spoken by Allah Ta'ala.

Quraish قُریش A famous tribe of Arabs, to which the prophet belonged.

Quraiza قُرَیظہ Name of a clan living in Madinah Munawwarah

Qur'an-e-Hakim	قرآن	Glorious Qur'an.

"R"

Radhiallaho anha	رَضِيَ اللهُ عَنْهَا	May Allah be pleased with her
Radhiallaho anho	رَضِيَ اللهُ عَنْهُ	May Allah be pleased with him
Radhiallaho anhum	رَضِيَ اللهُ عَنْهُمْ	May Allah be pleased with them all
Radhiallaho anhuma	رَضِيَ اللهُ عَنْهُمَا	May Allah be pleased with both of them
Raudhah	رَوْضَه	Mausoleum; the Tomnb.
Raheeq	رَحِيق	A kind of pure wine which the believer will be served in Jannah
Rahmatullah alaihe	رَحْمَةُ اللهِ عَلَيْهِ	Blessings of Allah be upon him.
Rahmatullah alaiha	رحمة الله عليها	Blesings of Allah be upon her
Rahmatullah alaihim	رحمة الله عليهم	Blessings, of Allah be upon them
Rahmatullah alaihima	رحمة الله عليهما	Blessings of Allah be upon both of them
Rak'at (Rakaat)	رَكْعَت رَكْعَات	A unit of prayer, involving Qiyaam, one ruku ' and two sajdhas.
Ramadhan	رَمَضَان	The month of fasting
Ramadhan-ul-Mubarak	رَمَضَانُ الْمُبَارَك	The sacred month of Ramadhan
Rasul (Rasool)	رَسُول	The messsenger (of Allah)
Rasulullah	رَسُولُ الله	The messenger of Allah
Ridha	رِضَا	The pleasure of Allah; A state of mind in which one is pleased with one's Lord and Creator in all circumstances, good or bad.
Rihm	رَحِم	The womb; the word sybolizes blood relations.
Risalat	رِسَالَت	The office of the masenger of Allah, Prophethood./
Ruku'	رُكُوع	1. The act of bowing before Allah in Salaat, 2. A section of Surah in the Holy Qur'an, Gunuflexion, Bowing.

"S"

Saa'	صَاع	A measure equivalent to four 'mudda'.
Sadaqaat	صَدَقَات	Charities (Plural of Sadaqah).

Sadaqat-ul-Fitr	صدقة الفطر	Obligatory Sadaqah, given at the end of Ramdhan.
Safa and Marwah	صفا مروه	As-Safa and al-Marwah, the two small hills near the Ka'bah.
Sahaaif	صحائف	The Holy Booklets, other than the four (major) books, revelead to the prophets from time to time.
Sahabah	صحابة	Companions of the Prophet, Plural of 'Sahabi'
Sahabi	صحابي	A companion of the Prophet
Sajdah	سجدة	Prostration (especially in Salaat)
Salaat	صلوة	Islamic way of worshipping Allah
Salaat-ul-Kusuf	صلوة الكسوف	Salaat observed at the time of solar eclipse.
Salam	سلام	Peace!, Formal Islamic greetings.
Sallallaho alaihe wasallam	صلى الله عليه وسلم	Blessing and peace be upon him from Allah
Salsabeel	سلسبيل	A rivulet in Paradise.
Sha'baan	شعبان	7th month of Islamic calender
Shab-e-Baraa't	شب برات	The 15th night of Sha'ban.
Shahdah (Shahdat	شهادة	Martyrdom
Shaheed (Shahid)	شهيد	A martry

"T"

Tasneem	تسنيم	A rivulet in paradise.
Taubah.	توبه	Repentance
Taufeeq.	توفيق	Divine help to perform good deeds.
Tauheed	توحيد	Oneness of Allah
Taurah	توراة	The Torah, Old Testament
Tawaaf	طواف	Circumambulation of the Holy Ka'bah.
Tayy-ul-Ardh	طي الارض	The miraculous power to traverse thousands of miles in a few steps
Tawakkul	توكل	Trust in Allah
Thareed	ثريد	Bread crumbled and mixed with soup, which may have peice of meat in it.

Toor	طُورْ	A mountain in the valley of Sina

"U"

Uhad	أُحُدْ	A mountain near Madiah Munawwarah
Ulama	عُلَمَاءْ	Plural of 'Alim' (Scholar of Islam)
Ummah (Ummat)	أُمَّةْ	Followers of a prophet (viz, Muslims)
Ummul Mo'mineen	أُمُّ الْمُؤْمِنِيْن	Mother of the believers (any wife of the Holy Prophet)
'Umrah	عُمْرَةْ	The little pilgrimage, consisiting of the rites at the Ka'bah and the running between As-safa and and Al-marwah.
'Usfoor	عُصْفُور	Sparrow.
'Usher	عُشْر	Tithe; obligatory poor-due on loud (Amounting to one-tenth of the produce of any un-irrigated land).

"V"

Vizier	وَزِيْر	Minister

"W"

Wadie (Wadi)	وَادِي	Valley
Whn	وَهْنْ	(Literaly) Weakness; enervation. Rasulullah was asked what he meant by 'Wahn' and he replied, "Love of the world and dislike of death".
Wajib	وَاجِبْ	Incumbent
Wakf	وقف	Trust, Endowment
Waleemah	وليمه	Wedding-feast
Wali	وَلِيْ	A saint, a friend of Allah
Wudhu (Wudu)	وُضُو	Anblution

"Y"

Yaqeen	يقين	Faith; Perfect belief; conviction

"Z"

Zahid	زَاهِدْ	Ascetic; one who has renounced the world and its pleasures

Zabur	زبور	The Book of Salms.
Zakaat	زكوة	The poor-due obligatory Sadaqah due from the rich to the poor.
Zam Zam	زمزم	The sacred well near the Ka'bah at Makkah
Zanjabil	زنجبل	Ginger, Name of a rivulet in Paradise
Zilqa'dah	ذيقعدة	The 11th month of Islamic calender
Zimmi	ذمي	Protected communities such as Jews and Christians Living in an Islamic state
Zohr (Zuhur)	ظہر	The aftrnoon. Afternoon Salaat
Zuhd	زهد	Abstendance, renucication, asceticism
Zul Hajj (Zul Hujjah)	ذی الحجہ	The last month of Islamic calender
Zunnar	زنار	A thread worn by various non-theives round their waist as a symbol of their creed.